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RICHARD BOARDMAN.

# MISSIONARY WORTHIES

BEING

## Brief Memorial Sketches

OF

MINISTERS SENT FORTH BY THE WESLEYAN  
MISSIONARY SOCIETY WHO HAVE DIED  
IN THE WORK FROM THE BEGINNING.

BY THE

REV. WILLIAM MOISTER.

AUTHOR OF 'MISSIONARY PIONEERS,' 'MISSIONARY MARTYRS,'  
'MISSIONARY STORIES,' 'MISSIONARY ANECDOTES,'  
ETC., ETC., ETC.

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# THIS VOLUME

Is respectfully Dedicated by the Author to

THE REVS. JAMES BICKFORD, RICHARD RIDGILL, HENRY  
TINDALL, JOHN PRIESTLEY, JOHN THOMAS, MATTHEW GODMAN,  
RICHARD HORNABROOK, JOHN PHILP, WILLIAM  
LIMMEX, JOHN BISSEL, DAVID BARLEY,  
SAMUEL BROWN, JOSHUA JORDAN, WILLIAM BINKS,  
AND HENRY PADGHAM,  
HIS SURVIVING MISSIONARY ASSOCIATES IN DISTANT LANDS,  
IN TESTIMONY OF HIS CONTINUED AFFECTION  
AND ESTEEM.

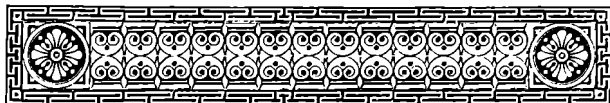
ALSO

## In Memory of

THE FOLLOWING FAITHFUL SERVANTS OF GOD WITH WHOM HE  
LABOURED HAPPILY AND SUCCESSFULLY SEVERAL YEARS AGO IN  
VARIOUS PARTS OF THE MISSION FIELD, BUT WHO HAVE LONG  
SINCE BEEN CALLED TO THEIR ETERNAL REST.


THE REVS. WILLIAM FOX, THOMAS DOVE, JOHN MORTIER, JOSEPH  
BIGGS, JAMES BANFIELD, GEORGE BEARD, JOHN CULLINGFORD,  
JOHN LEE, ROBERT H. CRANE, EVERARD VIGIS, JAMES BATHBONE.  
JOHN BLACKWELL, WILLIAM BANISTER, WILLIAM FIDLER,  
JOHN BRIDDON, EDWARD BRANSTON, ABRAHAM COOPER,  
THOMAS CROSTHWAIT, WILLIAM RITCHIE, WILLIAM  
CLEAVER, WILLIAM HEATH, WILLIAM HUDSON, JOHN  
WOOD, HENRY WHARTON, SAMUEL DURRIE, HENRY  
HURD, GEORGE RANYELL, JOHN MANN, JAMES ALDIS,  
BARNABAS SHAW, WILLIAM SHAW, RICHARD  
HADDY, JOSEPH TINDALL, JOSEPH JACKSON,  
JOHN A. BAILIE, BENJAMIN RIDSDALE,  
JAMES CAMERON, SAMUEL HARDEY,  
AND GEORGE PARSONSON.

WITH WHOM HE SPENT MANY HAPPY HOURS IN ENGLAND, AFRICA,  
SOUTH AMERICA, AND THE WEST INDIES, AND WHOM HE HOPES  
TO MEET AGAIN ERE LONG IN THE 'BETTER COUNTRY' WHERE  
SIN, AND SORROW, AND PAIN, AND PARTING, AND DEATH  
WILL BE KNOWN NO MORE FOR EVER.



## Preface.



 FEW years ago the author issued a small volume under the title of *Heralds of Salvation*, being brief memorial sketches of Wesleyan missionaries who had died in the work from the commencement of the enterprise to the year 1860. The present work, under a slightly varied title, is a continuation of the biographical sketches to the present time, chronologically arranged, with a few of a previous date which had been omitted in the former volume in consequence of the difficulty of obtaining information from foreign Conferences, or otherwise. With these two volumes in his possession the reader will be able, by referring to the index, to trace the history of each missionary who has been sent out by the Wesleyan Missionary Society, and who has died in the work, from the beginning,—the place of his birth, the scene of his labours, the term of his foreign service, and the place where, and the circumstances under which he finished his earthly course, and passed away to his eternal rest.

The preparation of this book for the press, as well as that of the companion volume alluded to, has been to the writer a real labour of love and a source of rich spiritual blessing. Feelings of sincere gratitude and love to God have frequently welled up in his heart, whilst tracing the

history and sketching the characters of the dear men of God who have nobly fallen in the high places of the mission field, many of whom were his own personal friends and fellow-labourers at different periods and in different countries, during the fifty-five years which have elapsed since he first entered upon the foreign work. Should the reader be edified and blessed in the perusal of these memorial sketches; and should his zeal and interest in the great missionary enterprise be quickened thereby; the object of the writer will be answered, and God alone shall have all the praise.

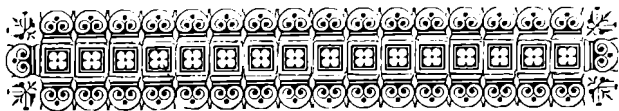
SEDBERGH, YORKSHIRE,  
*August 5th, 1885.*

W, M.

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## MISSIONARY WORTHIES.

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### FIRST SECTION.

1782-1860.

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#### RICHARD BOARDMAN

**W**AS one of the first two Missionaries sent abroad by Mr. Wesley and the Conference over which he presided; and the circumstances under which the appointment was made were of more than ordinary interest. Methodism had been introduced into America about the year 1766, by a party of emigrants from Ireland, prominent among whom were Philip Embury and Barbara Heck. By the united efforts of these devoted servants of God, combined with those of Captain Webb and others, a congregation had been gathered, a chapel built, and a Methodist Society organised. Feeling the want of a minister to superintend the work, and to watch over them, the leading persons in the enterprise wrote to Mr. Wesley, respectfully requesting him to send a missionary. The founder of Methodism, who was ever ready to attend to the spiritual wants of his people, brought the case before the next Conference, which assembled at Leeds in the month of August, 1769, when the question was asked, 'Who is willing to go and assist our brethren in America?' In answer to this appeal Richard Boardman and Joseph Pilmoor volunteered their services, and forthwith a collection was made among the assembled preachers for the furtherance of the noble enterprise.

Mr. Boardman was at that time thirty-one years of age, and had travelled six years in English Circuits, chiefly in the Dales, where he endured hardness as a good soldier of Jesus Christ. He had, moreover, passed through scenes of affliction and bereavement, having only a few months before followed to the silent grave the remains of his beloved wife and darling child. He nevertheless regarded the call of the Master as paramount to every other consideration, and girding up the loins of his mind, he courageously prepared himself for foreign service. The port of embarkation fixed upon was Bristol, and Mr. Boardman resolved to travel thither on horseback, a distance of more than 300 miles.

In the course of this journey an incident occurred which will ever be associated with the career of the devoted missionary. While passing through Derbyshire, he arrived at a quiet little hamlet named Monyash, and was welcomed for the night as a messenger of Christ by a pious Methodist cottager. Here he preached a sermon never to be forgotten. His text was 1 Chron. iv. 9, 10: 'And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.' Among his hearers was a young woman named Mary Redfern, to whom the discourse of the stranger was made a blessing. She gave her heart to God; and having become the wife of Mr. William Bunting and the happy mother of an only son, she called him Jabez in memory of the event alluded to. This son in the course of time became a Wesleyan minister, and was known throughout the length and breadth of the Methodist Connexion as Dr. Jabez Bunting, whose praise was in all the Churches.

On reaching his destination, Mr. Boardman commenced his labours in America in the true missionary spirit. He found the chapel which had been erected in New York much larger than he expected; and yet it was soon found too small to accommodate the crowds of people who wished

to attend. Writing to Mr. Wesley soon after his arrival Mr. Boardman says:—'Only about a third part of those who attend the preaching get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word as I never saw before. They have no preaching in some of the back settlements. I doubt not but an effectual door will be opened among them. The number of blacks that attend the preaching affects me much. O may Jehovah now give His Son the heathen for His inheritance!'

Mr. Boardman had laboured happily and successfully in America a little more than four years, when he and the rest of Mr. Wesley's preachers, except Mr. Asbury, felt it to be their duty to return to England in consequence of the unsettled state of the country occasioned by the revolutionary war. The remainder of Mr. Boardman's ministerial life, extending over a period of about eight years, was spent in the home work, chiefly in Ireland. He was stationed in the city of Cork, when he was suddenly called to rest from his labours. He finished his course in peace on October 4th, 1782, in the forty-fourth year of his age and the nineteenth of his ministry.

## RICHARD WHATCOAT

**W**AS a man of considerable eminence in his day, as a messenger of mercy to the western world, and his character and career present to our view some features of special interest. He was born in Gloucestershire, but early removed to Darlaston in Staffordshire, where he became a member of the Wesleyan Methodist Society. He remained in that place eight or nine years, and through his piety, gravity, and Christian simplicity, was early chosen to fulfil the offices of leader, steward, and local preacher. In the year 1769 he offered himself and was accepted for the itinerant work, and was employed as a travelling preacher under the direction of Mr. Wesley and the British Conference in various Circuits in England, Ireland, and the principality of Wales. In 1784 he was sent to the United States of America, and for several years occupied various important stations as a missionary minister in the cities, towns, and rural districts of that

country, with the zeal and fidelity of an apostolic man of God.

For about six years in the latter part of his life, Mr. Whatcoat filled the important and responsible office of general superintendent or bishop of the Methodist Episcopal Church. In this capacity he travelled three or four thousand miles a year, and laboured with remarkable zeal and diligence, till he was fairly worn out in the service of the Lord. A complication of diseases, produced and aggravated by incessant toil and travelling, at length brought his useful life to a close. His sufferings were great during thirteen weeks previous to his death, but he bore them with becoming patience and resignation to the will of God; till the last messenger came to his relief. He departed this life in the full assurance of faith, on July 5th, 1806, in the seventieth year of his age, at the house of his friend, Richard Basset, Esq., in Dover, late of Delaware.

In describing the character of Mr. Whatcoat his brethren say: 'Who ever saw him light or trifling? Who ever heard him speak evil of any person? Nay, who ever heard him speak an idle word? He was dead to envy, self-exaltation, and praise; sober without sadness; cheerful without levity; careful without covetousness, and decent without pride. Although he was not a man of much erudition, yet he was well read in the Word of God. His knowledge of the Scriptures was so great that one of his friends used to call him his *Concordance*. By his zeal, fidelity, and perseverance, he proved himself worthy of the affection and confidence of the Methodist Connexion in Europe and America.'

#### WILLIAM MAHY

WAS one of the first-fruits of the Wesleyan Mission in the island of Guernsey, where he was born in the year 1773. He was awakened out of the sleep of sin under the ministry of the Rev. John De Queteville, and soon obtained peace with God through our Lord Jesus Christ. Having begun to call sinners to repentance and offered himself as a candidate for the work, he was received into the ranks of the Wesleyan ministry in 1790.

For some time he was employed in Jersey and Alderney, where he suffered much persecution even to the endangering of his life. Soon after this he was sent as a missionary to France, and for upwards of eighteen years he laboured with indefatigable zeal and diligence there enduring many trials and afflictions. He preached in many places, and was the instrument of winning many souls to Christ and of forming several small Societies; but on account of the prejudices of the people, the wickedness of the priests, and the circumstances of the times, together with his own personal afflictions, he had not all the success which he desired. This preyed much upon his mind and he at length returned to the Channel Islands in a state of great mental depression. But still there were ample evidences that his labour had not been in vain in the Lord. In a letter to Mr. De Queteville, Mrs. Mahy says, 'The little Society at Beuville was much affected at our departure, and shed many tears. The members are very lively, as are a few others in the commune of Condé. Two are dead, and a few have turned aside. There are eighteen in the Society at Beuville, and eighteen at Perier, who are very sincere, and more or less alive to God. One of them was formerly a great opposer of the truth, but now he is a leading man in the Society, and in the absence of the missionary reads sermons to the people.'

Some time afterwards it pleased the Almighty to afflict Mr. Mahy with mental aberration, and he was sent to England for medical treatment. The benefit that he derived from the means employed to promote his recovery was very partial, however, and he continued in a very distressing state, till the Lord was pleased to release him from his sufferings. He finished his course in hope of immortal blessedness on December 1st, 1813, in the fiftieth year of his age. Nearly his last words were, 'My dependence is on the merits of my Saviour; and the mercy of a good God does not forsake me.'

#### FRANCIS ASBURY.

**I**N the annals of missionary enterprise in connection with the planting of Methodism on the American continent, the name of Francis Asbury will ever have a



prominent and honourable place, and his history presents to our view features and incidents of special interest. He was born at Hempstead Bridge, Staffordshire, on August 20th, 1745; and it is recorded of him that he was the subject of religious impressions at a very early period of his life. The disciples of John Wesley having begun to hold religious meetings in the neighbourhood of his native place, young Asbury attended them and was much interested in the hearty singing and earnest extemporaneous prayers which he heard, as well as with the preaching of the word. Nor was it long before he saw and felt his need of a Saviour; and, believing with his heart unto righteousness, he became a new creature in Christ Jesus. From this period he began to work for God by holding cottage prayer-meetings, addressing those who attended them, and everywhere exhorting sinners to flee from the wrath to come. By the time he was seventeen years of age, Mr. Asbury had become a popular local preacher in his native Staffordshire, being gifted with talents of a high order of excellency. Hence it is not surprising that he should have attracted the notice of the sagacious and devoted Wesley, by whom he was ere long pressed into the field of Gospel labour, the harvest being great and the labourers few.

When he had been five years employed in Circuit work, chiefly as a home missionary, Mr. Asbury attended the Conference of 1771, which was held in Bristol in the month of August. He was then twenty-six years of age, and in the very prime of his youthful strength and Christian zeal. Two years before, the first missionaries had been sent to America, and such was the call for more labourers in that country that Mr. Wesley again appealed for volunteers. With a heart glowing with true missionary zeal Mr. Asbury offered himself for the work, and on September 4th embarked in company with his colleague the Rev. Richard Wright for his distant sphere of labour. The voyage occupied eight weeks, during which the missionaries were fully employed, partly in labouring for the benefit of the sailors, and partly in reading and study to prepare themselves for their great life work.

The missionaries arrived at their destination at a critical period in the history of the country. Events were

ripening for the Revolution, and such were the difficulties in the way of successful ministerial labour that all the preachers returned to England with the exception of the devoted Asbury, who remained faithfully at his post of duty and weathered out the storm. When the country was at length favoured with peace and independence, Mr. Asbury took an active and leading part along with Dr. Coke and others in organising the Methodist Episcopal Church, which has now become such a power in the land. Having been made a bishop of the said Church, the remainder of his life was spent in incessant travelling and preaching; breaking up new ground and taking the general supervision of the work. In this way he journeyed about five thousand miles a year for more than forty years, till fairly worn out with arduous toil he finished his course. He died at Richmond, Virginia, on March 30th, 1816, in the seventy-first year of his age, and the forty-ninth of his ministry.

#### JOHN M'ADAM

COMMENCED his ministerial career in 1801, after having given satisfactory evidence of genuine piety and respectable mental endowments from the time that he was sixteen years of age, when he was savingly converted to God. When he had laboured with acceptance and success for several years as a Circuit minister, he was employed as an Irish missionary, and exerted himself with commendable zeal and diligence to make known the good news of salvation in some of the most spiritually destitute and neglected parts of his native land. In the discharge of his onerous and important duties he was much exposed to danger and discomfort, arising from open persecution, the inclemency of the weather, indifferent accommodation, and damp beds. He endured hardness as a good soldier of Jesus Christ for some time; but at length his health gave way, and his naturally strong constitution appeared to be completely broken. He became the subject of a painful rheumatic complaint, which obliged him to retire from the full work of the ministry and to become a supernumerary.

The last days of Mr. M'Adam were marked with gracious manifestations of Divine love. One who visited

him gave the following account of his experience in his last illness:—‘He was filled with such abundance of peace and joy that he began to praise God, and continued rejoicing and exhorting with little intermission for nearly forty-eight hours. He believed that the Lord had cleansed him from all sin. Some of his last words were, “Glory! glory! my mother is in heaven; my sister is in heaven; and I am sure that I shall be there also.”’ He soon afterwards passed away to his eternal rest in the full triumph of faith, in the early part of the year 1817, in the eighteenth year of his ministry. He is described by his brethren as ‘an affectionate fellow-labourer, and zealous in the discharge of his ministerial duties.’

#### WILLIAM M’KEE

WAS brought to a saving knowledge of the truth when very young, and soon after his conversion he began to call sinners to repentance. He possessed a sound understanding, deep piety, and much holy, ardent zeal in the cause of God. In the month of July, 1815, he commenced his itinerant labours as a missionary in Ireland. His ministerial career, which was commenced most auspiciously, was destined in the order of Divine providence to be of short duration. It was not without fruit, however. Those who knew him intimately during the two years of his itinerancy, bear ample testimony to his piety, zeal, industry, courage, and indefatigable labours and success in his Master’s work. He offered himself to go on a foreign mission, and was accepted by the Conference of 1817 for that purpose; but before the notice of the appointment had reached him, he was seized with typhus fever, which then prevailed in Ireland, and after ten days’ illness, he was called to his eternal rest. He died in the full triumph of faith on July 30th, 1817.

#### JOHN HUDSON

WAS a zealous young missionary, who went out to Jamaica in the year 1817, and laboured well for a time; but who, like many others at that early period, soon fell a sacrifice to the climate, and found a grave in a

foreign land. The spirit of the man and the manner in which he prosecuted the important work in which he was engaged, may be seen from the following extract from one of his letters, dated Grateful Hill, May 24th, 1819:— 'I thank God His hand has been with me; though in the solitary mountains I found the consoling and supporting presence of the Lord. I am happy to be where God would have me be, and would rather be a humble missionary, calling sinners to salvation, with one meal a day, than in any other station. I feel my heart in the work, and I am sure the work is of God, from the wonderful effects produced on the minds of the poor negroes. We have a beautiful little chapel on Grateful Hill. O! how would you and our dear people at home be affected to see the poor negroes coming over the hills for miles on the Lord's day, making the woods resound with the praises of God. Every Sabbath our chapel is crowded with attentive hearers, they seem as if they would devour the word. We have had an increase of seventy souls in eight weeks, and still the prospect brightens. I have, moreover, had the pleasure of seeing many die happy in the love of Christ. Thanks be to God, who maketh us to triumph, and spreadeth abroad by us the savour of His knowledge in every place. When I think that the work in which we are engaged has a reference to the salvation of immortal souls, the glory of God, and the eternal world, all the sufferings of the present time seem as nothing. I feel peculiarly thankful that I have been able to labour without interruption, except from an attack of fever, from which I soon recovered. While I was in Spanish Town (for about three months) the place was like a hospital. One of the most skilful physicians died, and another went away almost dead with fever. Our people trembled for me; but during the time of contagion and death, the Lord preserved me. I never had better health, although I went much among the sick.'

When Mr. Hudson had thus laboured with acceptance and success for about two years, his health totally failed. Repeated attacks of fever brought him down so low that he was recommended to take a sea voyage with a view to his recovery. He accordingly embarked for British North America; but it was too late. On his arrival at St. John's,

New Brunswick, he suddenly became worse, and he died in peace on September 7th, 1820, greatly lamented by his immediate friends, and indeed by all who knew him.

### CHARLES GRAHAM

WAS a warm-hearted and zealous Irishman who, having been brought to a saving knowledge of the truth through the instrumentality of Methodism, devoted himself entirely to the service of God, and spent his whole life in earnest efforts to benefit his fellow-countrymen. After labouring usefully as a local preacher for twenty-one years, he was in 1790, under the direction of Mr. Wesley, appointed to the office of an Irish missionary. At the commencement of his Christian course he held the doctrine of *particular* redemption; but afterwards obtained more enlightened views of the economy of Divine grace and mercy, and boldly preached Christ as a sacrifice for the sins of the whole world. He was well acquainted with the Irish language, and his public ministry in that tongue was particularly energetic and effective. As a minister of Christ he was 'in labours more abundant'; and in the fairs and markets of the different towns which he visited as a missionary, and in the most neglected parts of the country, he preached the Gospel with remarkable power and success. It is believed that multitudes of his benighted fellow-countrymen were brought to God through his instrumentality. In the discharge of his important duties he often met with opposition, and he knew what it was to be 'persecuted for righteousness' sake'; but he counted it an honour to suffer as well as to labour in the service of the Lord. Having passed through evil report and through good report, and toiled successfully in his native land as a home missionary for many years, his strength failed, and he died in peace and hope on April 23rd, 1824, in a good old age. In estimating his character, among other excellences his brethren record of him that 'his understanding was eminently strong,' and that 'he was a humble, serious, and holy man, entirely devoted to God.'

### JOHN HAMILTON

WAS an Irish missionary of more than ordinary zeal and self-sacrifice, and his name is deserving of a place among the messengers of mercy sent forth by the great Society to which he belonged. He commenced his ministry in 1794, and for thirty years he was 'in labours more abundant.' When he had been called to his reward in heaven his brethren made the following record of his character and toils:—'He was a humble, devoted, and zealous servant of the Saviour, to whom he had unreservedly yielded up his soul and body. His simplicity, integrity, zeal, and patient endurance of many privations, fatigues, and sufferings, during the whole course of his arduous ministry as an Irish missionary, have never been surpassed, and seldom equalled. With humble talents, yet with ceaseless prayers and unabated zeal for the salvation of souls, God was pleased to use him as an instrument for the awakening and conversion of hundreds of his deluded fellow-countrymen; and in the most destitute and benighted parts of Ireland, north and west, he was successful in forming several Societies.' Worn down with continued and excessive labours, he left the Conference of 1824 much enfeebled, and had scarcely reached his home when he was seized with an attack of paralysis, from which he never recovered. After suffering for some time with patience and resignation to the will of God, he meekly yielded his spirit into the hands of his gracious Redeemer, fully trusting in the merits of His death for present and eternal salvation.

### MATTHEW STEWART

WAS a native of the county of Tyrone, Ireland; and at an early age was brought to a saving knowledge of God by the ministry of the Wesleyan Methodists. Shortly after his conversion he began to preach; and in the year 1787 he was sent as a missionary to the western part of the county of Donegal, where he was instrumental in the salvation of many souls. He laboured with zeal and fidelity till 1817, when, from severe illness, he was

obliged to retire from the full work and become a supernumerary. He still continued to preach, however, as his health and strength permitted, till within a few months of his death. He possessed true Christian piety, with great sweetness and cheerfulness of temper. As a minister, he was diligent, persevering, and successful. As a fellow-labourer, he was instructive, affectionate, and steady in his friendships. He suffered much during a long-continued affliction; but he bore it all with Christian patience and resignation to the will of God. At length the last messenger came as a welcome visitor, and he finished his course with joy in the early part of the year 1827, after labouring faithfully in the vineyard of the Lord for nearly forty years.

#### WILLIAM POLLOCK,

A NATIVE of Ireland, joined the Wesleyan Methodist Society in early life, being under deep conviction of sin; and shortly afterwards he found peace with God through faith in our Lord Jesus Christ. He became an active and useful local preacher, and continued to labour in that capacity for some time with acceptance and success. After passing the usual examinations, to the satisfaction of his brethren, he was admitted into the ranks of the ministry in 1813, and commenced his brief but earnest career as an Irish missionary. He continued to labour in various parts of his native land until 1826, when, through great bodily affliction, he was obliged to retire from the duties of the itinerancy. At an early period of his ministry, when labouring in the Irish mission, by sleeping in a damp bed he contracted the disease which terminated his useful life. For a long time he endured severe affliction with much patience and resignation to the Divine will. At length the last messenger came to relieve him from his sufferings, and he died in peace on June 19th, 1829, in the sixteenth year of his ministry. In their record of his lamented death his brethren say of him that 'he was an acceptable and useful preacher, maintained close communion with God, and was prepared by renewing and sanctifying grace for his final change.'

## OWEN DAVIES

WAS one of the early fruits of Methodism in the northern part of the principality of Wales, where he was born about the year 1752. His piety, zeal, and ability as a local preacher soon after his conversion recommended him so strongly to Mr. Wesley that he was admitted into the ranks of the itinerancy when he had reached the age of thirty-seven years. He commenced his public career in 1789, and was from the beginning made very useful in winning souls for Christ. When the Welsh Methodist mission was organised he took a leading part in the movement. He was not only an energetic and successful missionary himself, but for several years he was entrusted with the general superintendency of the work, under the direction of Mr. Wesley and Dr. Coke. The manner in which he discharged his important duties may be inferred from the following brief extract from one of his letters, written in the latter part of the year 1804:—‘Should our missions succeed in those parts, which I have no doubt they will, we shall cover every part of North Wales. I have attended the five quarterly meetings, and, through mercy, find we are still increasing in number, and I hope in grace also. We have completed seventeen chapels, and are engaged in building eleven more. God only knows what pain of mind I have often had, lest so many chapels should bring a greater burden upon our friends in these parts than they will be able to bear; and yet I cannot but encourage the building of them, and leave the event to God, seeing that, humanly speaking, it is impossible for the work to prosper without convenient places for the people to worship in; for, in general, private houses will not hold our congregations. In going from Pwllheli to Wrexham, a journey of nearly a hundred miles, I fell from my horse and was much bruised; but, thank God, I am now recovering from the effects of the fall.’

Mr. Davies continued thus to labour and travel until the year 1818, when failing health obliged him to retire as a supernumerary, and he became resident in Liverpool. He remained in that town preaching and performing other



pastoral duties as his strength would permit, till his death, which occurred on January 12th, 1830, at the advanced age of seventy-eight. The following character is given of him by his surviving brethren in the ministry:—‘He was a man of a most amiable and even temper, and habitually lived so fully under the power of religion that his spirit was seldom if ever ruffled. He was endowed with gifts which admirably qualified him for the Christian ministry; and these he cultivated with the greatest success. His preaching was distinguished by a simplicity and clearness which made it intelligible to all; a fulness of pure evangelical truth, adapted to instruct the ignorant and to edify the Church of Christ; whilst the unction that attended his word rendered it greatly effective. His latter days were full of cheerful serenity and he finished his course in great peace.’

#### OWEN REES

**W**AS a native of South Wales, and having been brought to a saving knowledge of the truth in early life, and called to preach the Gospel, he entered the Wesleyan ministry in 1808. He travelled for some years acceptably and usefully in the principality, preaching in the Welsh language, and in 1819 he received an appointment as a missionary to Gibraltar. There he laboured with zeal and diligence for the benefit of the British soldiers, whilst at the same time he embraced every opportunity of circulating the Scriptures, and spreading the saving truth of the Gospel among the Spaniards, who were generally bigoted Roman Catholics. He was, moreover, honoured to organise a branch missionary society, of which he gives the following account in a letter addressed to the committee in London, dated September 4th, 1819:—‘I am happy to inform you that I have been successful in setting a missionary society on foot on this barren rock. On Sunday I mentioned my intention from the pulpit, and requested the attendance of all who felt interested in the spread of the Gospel throughout the world on Wednesday night, when I would issue cards to such persons as were willing to become collectors. The consequence was, when the time came, I had to my great surprise and delight

seventy collectors who volunteered their services. The plan has been well received by the garrison, and has had the sanction of several officers, who have become subscribers. Mr. Pine and Captain Tripp are appointed treasurers.' It is pleasant to be able to add that the amount remitted by the treasurers to the parent Society for the first half-year was £106.

In a subsequent communication Mr. Rees makes the following reference to his efforts to circulate the Scriptures and religious tracts:—'I trust the dawn of a brighter day has begun in Spain; the people manifest a desire to read, especially the Scriptures. During the last six weeks I distributed between five and six dozen of Testaments, most of which were bought, besides many hundreds of tracts. I have found the plan of distributing tracts in the market answer very well. I have agreed with a man, who is a Roman Catholic, and keeps a stall in the market, to sell Testaments, and he has already sold several. I have also engaged another man in the same service; he has been very successful and has sold three dozen in two days.'

On his return from Gibraltar Mr. Rees laboured in several English Circuits with acceptance and success till declining health obliged him to retire as a supernumerary. He settled at Carmarthen, where he was ever ready to assist in the good work as his strength would permit. At length the last messenger came, and found him ready to depart, to be with Christ. A short time before his death he said, in answer to a question from a friend, 'All is well!' He died in peace on August 22nd, 1832, in the forty-fourth year of his age, and the twenty-fourth of his ministry.

### GIDEON OUSELEY

**W**AS born at Dunmore, in the county of Galway, Ireland, in the year 1762. He was the descendant of an ancient and respectable family, and, as such received a liberal education. Although naturally of a bold, daring and impetuous temperament, he was mercifully preserved in early life from those excesses into which young men in his position are frequently betrayed, and he was known to

be the subject of serious thoughts and impressions almost from his childhood. It was not, however, till the year 1791, when he had been led to attend the ministry of the Wesleyan Methodists, that his convictions assumed a decidedly evangelical character. One evening about this time, Mr. Ouseley attended the preaching, when, after the public service, the preacher invited any seriously disposed persons to remain for the meeting of the Society. After a brief inward struggle he resolved to remain, and became so interested with the proceedings that he forthwith united himself with the people of God. Nor did he rest here; he went on to seek the Lord till he found Him to the joy of his soul. He obtained pardon and peace by the exercise of faith in Christ Jesus whilst engaged in prayer on the morning of the Lord's Day, and he was wont in after life to refer to 'that Sunday morning' as the commencement of a new era in his history.

When Mr. Ouseley had been made a partaker of the saving grace of God, he felt more intensely concerned than he had ever done before, about the spiritual destitution of myriads of his fellow-men in the surrounding country; and believing himself Divinely called to the work, he went forth to proclaim the good news of salvation to all who were willing to hear. In his preaching, it is said that he dwelt chiefly if not exclusively on the two great fundamental principles of religion, 'the *disease* and the *remedy*,' or the utter ruin and wretchedness of man through sin, and the glorious possibility of his complete deliverance through the mercy of God in Christ Jesus.

For nearly forty years Mr. Ouseley laboured faithfully and successfully as an Irish missionary, in connection with the Wesleyan Methodist Society. The plan which he adopted in going about the country in the prosecution of his high vocation, was altogether out of the ordinary way. His first sermon was preached in a churchyard at a funeral; a place and occasion which he frequently afterwards selected, as affording a favourable opportunity for addressing multitudes on the solemn subjects of death, eternity, and salvation, whilst their hearts were soft and tender. He was also accustomed to preach at wakes, fairs, and markets, when large congregations of people were assembled for other purposes. On some occasions he

would ride into the centre of the market-place and, without dismounting, don his black cap, give out a hymn, offer prayer, and preach with a pathos and power which produced a wonderful effect on the minds of his simple-hearted hearers. He was remarkably skillful in disarming Roman Catholics of their prejudice and opposition, and it is believed that he was instrumental in the salvation of multitudes of precious souls. In this way he laboured on, incessantly preaching and exhorting in English and in Irish, till he was entirely worn out with arduous toil and hardship. He finished his course in peace at Dublin, on Tuesday, May 14th, 1839.

### JOHN DE QUETVILLE

WAS the first missionary appointed by Mr. Wesley to the Norman Isles, where in connection with Dr. Coke, Mr. Brackenbury, Dr. Clarke and others, he laboured with considerable success in preaching the 'glorious Gospel of the blessed God.' His character and career are worthy of a brief record as illustrative of Divine providence and grace in the conversion of men to the faith of Christ. He was powerfully convinced of sin, and brought to a saving knowledge of the truth in early life; and in 1786, under strong impressions of the duty and responsibility of the ministerial office, he began to call sinners to repentance, and was admitted into the ranks of the Wesleyan ministry. He was favoured with a sound understanding, a lively imagination, ardent zeal for God and love to the souls of his fellow-men.

For many years Mr. De Quetville laboured with exemplary zeal and diligence, and took a leading part amid much opposition in laying the foundation of that work in the Channel Islands which has since become so prosperous and wide-spread. At length the failure of his health compelled him to retire from the full work of the ministry, and in 1816 he became a supernumerary. With him, however, this seclusion from the more regular and public services of the sanctuary was not a state of inglorious ease: so far as his strength permitted he was ever ready to take a part in the good work of the Lord. That powerful principle which enabled him to sustain and over-

come much persecution for righteousness' sake in the former days of Methodism in the Channel Islands, never seemed to forsake him. His faith was strong and his consolation abounded; and, although the sterner virtues of his character occasionally appeared to predominate, he was, towards the close of his earthly career especially, a remarkable example of patriarchal simplicity, patience, and hope. His end was eminently tranquil. He had long been waiting for his 'change,' in the blissful anticipation of life and immortality beyond the grave for which, through the power of Divine grace, he was fully prepared. He died in peace on February 1st, 1843, in the eighty-second year of his age, and the fifty-seventh of his ministry.

#### JOHN HUGHES

WAS a native of North Wales, and was born on May 18th, 1776. His mind in early life was deeply impressed with the importance of religion; so that when a youth he was powerfully convinced of sin under a sermon preached by the Rev. John M'Kersey, and was enabled to believe on the Lord Jesus Christ with his heart unto righteousness. He was favoured with a liberal education, and had the prospect of entering the ministry of the Church of England. The providence of God, however, directed him to another field of evangelical labour; and in 1796 he was received into the ranks of the Wesleyan ministry, and appointed by the Conference to the Cardiff Circuit. In 1800 he was selected as one of the first Methodist missionaries to the north of Wales, when arrangements were made to extend the blessings of the Gospel to the neglected districts of that part of the principality. For this office he was well qualified by a sound acquaintance with the Welsh tongue, as well as by other necessary endowments. His disposition was open and generous and his mind was well stored with general knowledge. He was the author of 'Horæ Britannica,' and other valuable works which received the approbation of that profound scholar, the late Dr. Thomas Burgess, Bishop of Salisbury, and formerly of St. David's.

Having laboured with great energy and success for

many years, in 1832, failure of health obliged Mr. Hughes to relinquish the full work of the ministry and to retire as a supernumerary. He chose Knutsford, Cheshire, as the place of his residence, and there he continued to engage occasionally in ministerial and pastoral duties as his strength would permit, till he was entirely disabled for public service. In the midst of protracted affliction, attended with great debility, his confidence in the merit of the atonement of Christ was unshaken; and in great peace he resigned his spirit into the hands of his Saviour, in certain hope of a resurrection to eternal life, on May 13th, 1843, in the sixty-seventh year of his age, and the forty-seventh of his ministry.

### JAMES BELL

**W**AS born in the north of Ireland in the year 1759. For more than twenty years of his early life he remained a stranger to the power of experimental religion; but by attending the ministry of the Wesleyan Methodists, he was convinced of his spiritual needs, and through the exercise of faith in the atonement, he obtained the forgiveness of sins and was enabled to 'rejoice in hope of the glory of God.' He soon began to call sinners to repentance; and, having fruit of his labours, and believing himself to be 'moved by the Holy Ghost,' he offered himself for the full work of the ministry, was accepted by the Wesleyan Conference, and, in the year 1790, was appointed to a Circuit. He laboured with great fidelity and zeal for thirty-seven years, chiefly as an Irish missionary, proclaiming both in the English and Irish languages, in the fairs and markets, the glad tidings of salvation. In the discharge of his important duties he was often exposed to danger by the violence of wicked men; but he 'endured as seeing Him who is invisible,' and counted it an honour to suffer as well as to labour in the cause of Christ.

At length the health of Mr. Bell seriously failed, and, being no longer able to fulfil the regular work of the Wesleyan ministry, he retired to Dublin, where he employed his time in preaching occasionally, meeting classes, and visiting the sick as his strength would permit.

He was a humble, devoted, and happy Christian; an affectionate and faithful pastor, and useful preacher; his sermons were distinguished by great Scriptural simplicity, his only object being the salvation and spiritual benefit of those who heard him. Nor did he labour in vain: God gave him seals to his ministry who will be his joy and the crown of rejoicing in the day of the Lord Jesus. Such was the prostration of his strength for the last two years of his life, that he was unable to attend public worship; nevertheless he continued to rise early, and to spend several hours daily in reading, meditation, and prayer. His communion with God was uninterrupted and his confidence in Him unshaken. In extreme weakness, he fell asleep in Jesus on December 8th, 1844, in the eighty-sixth year of his age, and the fifty-fourth of his ministry.

#### HENRY FELL

WAS a promising young minister, who, after having travelled one year in England, was appointed as a missionary to Jamaica, and left this country in the early part of 1834, one of eighteen sent out to the West Indies that year to prepare the negro slaves for their approaching emancipation. On reaching his distant station he entered upon his work in a manner which gave good hope of a successful career; but he had not laboured many months when he received a severe cold, which settled upon his lungs, and entirely incapacitated him for the discharge of his ministerial duties. There being no prospect of his recovery in the tropics, he was advised by his medical attendant and his brethren to return home, and he reluctantly complied. On his arrival in England he was no better but gradually grew worse. When he saw that his work on earth was done he was at first tempted to murmur at the thought of being cut down in the morning of life, when he had been anticipating a long and useful day of Christian labour in the Lord's vineyard. By the help of the Holy Spirit he was at length enabled to overcome this feeling, and to resign himself entirely to the will of God. From this time he was quite happy in the prospect of his approaching removal to the better country, and occasionally rejoiced with joy unspeakable and full

of glory. As his end approached he spoke much of Christ and heaven, and just before he passed away he said to his sister, in whose house he had found a congenial home during his protracted and wasting illness:—‘Do not make yourself uneasy about me. All is well.’ He died at Shrewsbury, on March 4th, 1835, in the twenty-ninth year of his age, and the third of his ministry.

Repeated reference will be found in these memorial sketches to the eighteen missionaries who were sent to the West Indies in 1834, the year of the glorious emancipation, of whom Mr. Fell was one, and the present writer another. Several of these devoted brethren were called to rest from their labours almost immediately after entering the foreign field; a few were spared for a while to do good service in the cause in which they embarked; but it is a touching fact that now, after a lapse of fifty years, only two of the eighteen of us survive. It is a blessed thought, however, that, if found faithful unto death we shall meet again in the better country, and renew our friendship to be interrupted no more for ever.

‘When all our griefs are o’er,  
Our suffering and our pain;  
Who meet on that eternal shore  
Shall never part again.’

### WILLIAM RICHEY

**W**AS born near Clogher, in the county of Tyrone, Ireland, in the year 1793, and converted to God in the nineteenth year of his age. Having given satisfactory evidence of genuine piety, zeal for God, and other necessary qualifications for the Christian ministry, he was called to engage in its duties in the Wesleyan Methodist Connexion in the year 1814, and continued efficiently to fulfil them to the period of his decease. For several years he laboured with commendable zeal and diligence as an Irish missionary; and the privations and sufferings which he endured were such as are known only to those who have been engaged in the same arduous work. He was a man of a most estimable character. Humility, simplicity, and spirituality, united to a naturally kind and affectionate disposition, attracted the attention of all with whom he



had intercourse, and greatly endeared him to the people amongst whom he exercised his ministry. His sermons were plain and evangelical, and his delivery of them was earnest and impressive. As a pastor he was diligent, faithful, and persevering; and his visits among his people were generally well-timed, judicious, and calculated to leave a spiritual and abiding impression.

For some months before his death Mr. Richey was exposed to dangers from the influence of a malignant fever which prevailed in the part of the country where he then laboured; but his mind was peculiarly upheld by the consolations of the Holy Spirit. At length he was seized with the disease in its worst form, and completely prostrated. Yet he had perfect command of his faculties; and such was his anxiety to return to his beloved duties that he earnestly inquired of his medical attendant when he thought he might resume his labours. But his work on earth was finished, and his everlasting rest was at hand. The closing scene was solemnly edifying and impressive; for, having devoutly expressed his desire 'to depart and be with Christ,' with his dying breath he fervently prayed for his family, and for the Church of God, and so fell asleep in Jesus, on July 23rd, 1847, in the fifty-fourth year of his age, and the thirty-third of his ministry.

#### WILLIAM STARKEY

**W**AS another zealous and successful Irish missionary, of whom we find some interesting notices in the records of the Church of the period when he exercised his useful ministry. It is related of him that he was blessed with pious parents who trained him up 'in the nurture and admonition of the Lord.' In early life he was awakened to a deep sense of his guilt and danger, and obtained the knowledge of salvation by the remission of sins, through faith in the Lord Jesus Christ. Having been distinguished by consistent piety and usefulness in a subordinate capacity, he was called to the full work of the ministry in 1830, and laboured in the word and doctrine with acceptance and success both in regularly organised Circuits and on mission stations for several years. It pleased God to visit His servant with severe family

bereavements; yet, sustained by grace, he murmured not, but meekly submitted to the wise, though mysterious dispensations of his heavenly Father. He was amiable in spirit, and unassuming in manners; respectable and useful as a preacher, and diligent and punctual in attention to all his pastoral duties. His piety shone with increasing lustre in his last illness; he knew in whom he had believed: and his death was not only peaceful but triumphant. His Master's call was unexpected and comparatively sudden, but he was found prepared. There is reason to believe that the scenes of distress through which he passed in ministering to the suffering poor during the Irish famine, acting upon a heart peculiarly tender, injuriously affected his constitution, and hastened his end. He died in peace at Bandon, on September 17th, 1843, in the forty-fifth year of his age, and the eighteenth of his ministry.

#### ARCHIBALD MURDOCK

WAS born near Forkhill, in the county of Armagh, Ireland. From a child he knew the Holy Scriptures, and such deep impressions were made upon his mind while reading them, when about seven years of age, that he was led to retire into the fields, where, weeping aloud, he sought and found mercy by faith in Christ. Soon after receiving the knowledge of salvation by the remission of sins he joined the Wesleyan Methodist Society; and so great was his love for the class-meeting, that he frequently travelled eight miles on the Sabbath morning, to enjoy the opportunity which that institution afforded for the promotion of personal piety. His ardent desire for the salvation of others led him early to recommend Christ to all around; and in 1789 he was called to the work of the ministry in the Wesleyan Methodist Connexion.

Mr. Murdock had not laboured long in the land of his birth when his piety and zeal attracted the notice of Dr. Coke, by whom he was induced to accept of an appointment as a missionary to the West Indies. There he spent six years in earnest and self-denying efforts to instruct and evangelize the poor negro slaves. The scene of his labours was chiefly in the Virgin Islands and St. Christopher's. In a letter written from Tortola, in 1803, Mr. Mur-

dock describes the Society as consisting of 2,070 black and coloured persons, and thirty-eight whites; and he speaks of many who had died in the faith and hope of the Gospel. In his 'History of the West Indies' Dr. Coke says: 'In a general letter written by the leaders of the Society, they bear a strong testimony in favour of Mr. Murdock's piety and zeal, and sincerely regret his departure from them.' In the month of January, 1804, the devoted missionary was seized with a violent fever, which brought him near to the gates of death, and on his partial recovery he returned to his native land.

On resuming his ministerial labours in Ireland, Mr. Murdock proved himself to be 'a workman needing not to be ashamed, rightly dividing the word of truth.' He continued to occupy various Circuits in succession with credit to himself and advantage to the cause in which he was engaged till the year 1835, when failing health obliged him to become a supernumerary. But even then, during his residence in Longford, Ferbane, and Dungannon, he continued to preach, to meet classes, and to hold prayer-meetings, until his strength utterly failed. He is described by his brethren as 'an able and acceptable minister of the Gospel, a man of sound judgment, undaunted courage, unwavering in his attachment to Methodist discipline, and loved and honoured by all.' His last hours were eminently peaceful. After having partaken of the Lord's supper with manifest delight, he prayed most fervently for the universal Church of Christ, and for the conversion of the whole world, and then, without a struggle or a sigh, fell asleep in Jesus, on October 3rd, 1848, in a good old age, and in the fifty-ninth year of his ministry.

#### WILLIAM GUARD

WAS born at Mountrath in Queen's County, Ireland, in the year 1798. Having been taught the fear of the Lord in early youth; when about sixteen years of age he was thoroughly convinced of his lost condition; and, after suffering deep mental anguish for some time, he was enabled to trust in the atonement of Christ for salvation. Constrained by the love of Christ, he now began to call

sinners to repentance, and his efforts were crowned with an encouraging degree of success. It was soon evident that the Divine Head of the Church designed him for a wider sphere of labour; and having passed through the usual examinations, in 1821 he was admitted to the ranks of the Wesleyan ministry. The greater part of his ministerial life was devoted to the Irish mission, in which he laboured for several years with diligence and success. He was strongly attached to Wesleyan Methodism, in doctrine and discipline, and was uniformly distinguished by godliness, simplicity, and strict integrity. His preaching was clear, evangelical, and practical, and it was frequently attended with the unction of the Holy Ghost. As a Christian and as a minister he was much beloved, and his pastoral visits were hailed with gratitude and joy. His death was mysteriously sudden. Retiring to rest on the night of April 6th, 1850, in his usual health and spirits, he was seized about one o'clock on the following morning with a fit of apoplexy; and after an interval of three hours, spent without much apparent suffering, he peacefully passed away and entered into the joy of his Lord, in the fifty-second year of his age, and the twenty-ninth of his ministry.

### JAMES SULLIVAN

**W**AS born in the county of Framanagh, Ireland; and was converted to God in the year 1818. In the summer of 1824 he was called to the ministry of the Gospel in the Wesleyan Methodist Connexion, and thenceforth laboured for the most part on the Irish missions. In common with other ministers engaged in the same department of Christian work, he was exposed to many privations in the prosecution of his important duties; but he 'endured hardness as a good soldier of Jesus Christ,' and was very successful in the conversion of sinners and in building up the Church of the Redeemer. He possessed many traits of character which commended him to the esteem and confidence of his brethren, and fitted him especially for the great work in which he was engaged. He was distinguished by uprightness and promptitude in the discharge of what he considered to be his imperative

duty, and by indefatigable exertions in the cause of Christ. His preaching was faithful, searching, and truly evangelical. He had accurate views of Gospel truth; and he deeply felt the responsibility of the Christian ministry. He expounded the doctrines of Methodism with great clearness, and he faithfully carried out its discipline. He was, moreover, remarkably judicious and successful in erecting places of worship and other Church buildings on the respective stations which he occupied, and to this day the Irish Connexion reaps the benefit of his untiring efforts for the consolidation and extension of the good work.

For many years during the latter part of his life, the health of Mr. Sullivan was very infirm, and during his last illness his sufferings were very severe, but he endured them with perfect patience and entire resignation to the will of God. His confidence in the great atonement was unwavering. A friend who visited him made reference to his labours in the Lord's vineyard. He said, 'My labours? I look not to my labours, but to Christ. I cannot charge myself with "handling the word of God deceitfully"; but I can now trust only in Christ and *that is enough*.' He expressed a deep concern for the place where he was about to finish his course; often praying fervently for it; and, commending his family and the people amongst whom he had ministered the word of life, to the care of the Head of the Church, he peacefully entered into rest on May 2nd, 1851, in the twenty-seventh year of his ministry.

#### DAVID HAZELWOOD

WAS born at Fakenham, Norfolk, in the year 1819. He was savingly converted to God in early life, under the powerful and impressive ministry of the Rev. John Farrar, and immediately joined the Wesleyan Methodist Church, of which he was ever afterwards a faithful and consistent member. In 1841 he emigrated to New South Wales; and soon after his arrival there he became a useful and efficient local preacher. He had not long exercised his talents in this capacity when it became evident to the ministers and people that he was destined by

the great Head of the Church for a higher sphere of labour. He moreover felt within his own heart the stirrings of an earnest desire to devote himself entirely to the work of God. Having offered himself as a candidate for mission work among the heathen, he was accepted by the District meeting of 1843, and forthwith received an appointment to labour in Fiji. In the notorious cannibal islands he spent ten years, during which he took a prominent part in the great work which was destined in the order of Divine providence to produce such a wonderful change in the moral and social condition of the people. He soon learned the native language, in which he became remarkably expert; and, both as a preacher and translator, he rendered valuable service to the cause he loved so well.

The spirit in which he laboured may be inferred from the following sentences gleaned from his copious communications to the missionary committee in London. Writing from Ono under date of May 4th, 1848, he says:—"The last time I wrote it was from Somosomo, a land of darkness and the shadow of death, where eminently Satan's seat is; a land of thick darkness, bordering on the regions of eternal night, where heathenism in the form of savage cannibalism, with all its horrors, lifts up an unblushing countenance; but I am happy now to write from a place on which "the Light of the world" has poured His enlightening rays, and I trust, for ever dispelled the gloom of heathenism. O, the awfulness of heathenism! It cannot be conceived but by those who have had intercourse with its votaries; I could almost beg and entreat, never send me again to a heathen island. But in this I wish to follow Him who "pleased not Himself." Here I am; send me again, it will not be for long. I have made up my mind not to choose for myself. Since I have been here, I have seen the grace of God, and I have not only been satisfied, but I have rejoiced and been thankful for the appointment, and doubt not that it is of God. I hesitate not to say that this has been the happiest year, not only that I have spent in Fiji, but in any part of the world. What is not Christianity able to effect for those who yield fully to its influence, as the majority of the people here have done? I have seen its effects at home, and I have seen them in the colony; but I have never

seen its effects so general on a people as on the people of Ono.'

Mr. Hazelwood was prosecuting his missionary work in this way, beholding with joy the result of his labours and those of his associates in a nation of degraded savages rising to the position of men and brethren in Christ Jesus, when in 1853, he was attacked with a serious illness, which brought his hallowed toil to an abrupt termination. With the hope of regaining his health he embarked with his family for New South Wales. Instead of getting better he became worse, and he gradually sank to rise no more. He died in great peace at Maitland, on October 30th, 1855, in the thirty-sixth year of his age, and the twelfth of his ministry, leaving behind him the blessed testimony to a holy life, and an example of zeal and diligence worthy of being imitated by every young missionary.

#### WILLIAM CASE.

ALTHOUGH not sent out from this country, the Rev. W. Case was for many years employed by the Wesleyan Missionary Society among the Indian tribes of the far north-west of America, and his character and career are worthy of an honourable place in this volume. He was born at Swansea, on the coast of Massachusetts, on August 27th, 1780. His youthful days were spent in sin and folly; and it was not till he was twenty-three years of age that he was convinced of the error of his ways and brought to a saving knowledge of the truth, during a remarkable revival of religion with which his native place was visited. In 1805, within two years of his conversion, Mr. Case had passed through the subordinate grades of exhorter and local preacher, and stood before the New York Conference as an accepted candidate for the ministry. At that early period this Conference included a considerable part of New England and the whole of Upper and Lower Canada, in which province the subject of our sketch was destined, in the order of Divine providence, to spend the greater part of his life.

At the time Mr. Case was received into the ranks of the Methodist itinerancy there was a call for volunteers for

mission work in Canada, when the young evangelist, with a heart glowing with true missionary zeal, offered himself for the service. He was accordingly appointed to the Bay of Quinte Circuit, with Henry Ryan for his superintendent. It was not without feelings of emotion that he left home and set off on his adventurous journey to his distant field of labour. Fifty years afterwards, when preaching on the occasion of the jubilee of his ministry, he gave a touching description of his experience as he approached his destination. 'So strong were my emotions of heart,' he said, 'that I dismounted and wept, and prayed. While I was weeping these words were spoken to me in a manner that I could not misunderstand: "I will go before thee, I will prepare the hearts of the people to receive thee; and thou shalt have fathers and mothers and children in that land."' Such was the humble, trembling, and prayerful commencement of a long, honourable, and successful missionary career.

For a few years Mr. Case laboured among the scattered settlers of Upper Canada; but it was as a missionary to the despised Indians that he more especially commends himself to our notice. Whilst he was labouring in the Ancaster Circuit, in 1808, circumstances occurred which tended to create the germ of sympathy for the aboriginal inhabitants of the country, and that desire for their salvation, which in after years became his ruling passion,—a passion that led him to adopt those measures for their conversion and improvement which constituted the one great business of the last thirty years of his laborious and useful life. He lived to see the Indian mission expanded into several branches with prosperous stations at Grand River, New Credit, Muncy, St. Clair, Rama, Alnwick, Mud Lake, and other places, and he finished his course in peace, in a good old age and full of honour in the year 1855, leaving behind him a noble example of entire devotedness to the cause of the Redeemer.

#### ALBERT DESBRISAY

**W**AS honoured with a long and useful missionary career in British North America, of which we believe he was a respected colouist previous to his entering



the Wesleyan ministry in 1822. From that time he occupied various stations in Nova Scotia and New Brunswick, with credit to himself and advantage to the cause in which he was engaged. He was a man of humble mind and unassuming manners, and was not much known beyond the sphere of his immediate labours; but by his ministerial brethren and the people of his charge he was much beloved. When his strength began to fail by reason of incessant toil, advancing years, and increasing infirmities, and he was no longer able to discharge the duties of a regular Circuit, his brethren kindly gave him an appointment as governor and chaplain of the Mount Allison Institution, Sackville, New Brunswick. In this honourable position he exercised a genial and beneficial influence during the remainder of his life. At length the end came, and he died happy in God on Sunday, May 24th, 1856, in the sixty-second year of his age and thirty-fifth of his ministry.

#### PETER JONES

**W**AS a North American Indian chief of the Chippewa nation, who, after his conversion to the faith of Christ, became a missionary to his tribe under circumstances of peculiar interest. Indeed his general character and whole career were singularly illustrative of the providence and grace of God in connection with the propagation of the Gospel in heathen lands. He was born on the heights of Burlington Bay, Canada West, on January 1st, 1802. His father Augustus Jones, was a land surveyor, and whilst exploring the Canadian forests he became intimate with two Indian women. After hearing the Methodist preachers he was converted, and put away one of his wives, the mother of Peter, who went off with her tribe, accompanied by her little brown boy, whom she trained up in the superstitious views and practices of her people. For fourteen years he lived in and wandered about the woods of America. His name was *Kahkewaquonaby*, which means, 'sacred waving feathers.' He was taught to use the bow and arrow, and afterwards became expert with the gun, and also in the use of the canoe and spear to catch fish. In 1816, how-

ever, his father sent him for nine months to an English school in the township of Saltfleet, where he was taught to read, write, and cipher. His family now moved from the head of Lake Ontario to the Grand River and settled among the Mohawks, who had for several years been under Christian influences. In 1820 the young chief was baptized in the Mohawk Church at the desire of his father, when he took the new name of Peter Jones and began to think the Christian religion true.

Although nominally a Christian from the time of his baptism, Peter Jones was unacquainted with experimental religion till three years afterward, when he became the subject of the converting grace of God. The circumstances attending his conversion were somewhat remarkable. On Friday, June 1st, 1823, he with his sister Mary visited the camp meeting then begun in the township of Ancaster to 'see how the Methodists worshipped the great Spirit in the wilderness.' The Rev. William Case and other ministers in succession preached powerful and heart-searching sermons. According to his own account, the young Indian chief, after attending the preaching and prayer-meeting on Saturday began to 'feel very sick in his heart.' On Sunday at all the services he 'felt as if the blackcoats knew all his thoughts and as if *he* was the person especially addressed.' 'In spite of my old Indian heart,' he afterwards said, 'tears flowed down my cheeks at the remembrance of my sins.' On Monday his distress of mind increased. In the evening he was invited and led into the prayer-meeting. Tired in body, he went at midnight to his tent, and fell asleep, but he was soon awoken by two friends coming to tell him that his sister Mary was converted and wished him to return to the prayer-meeting. He accordingly went and found his sister as happy as she could be; and she exhorted him to seek the Lord with all his heart, declaring what great things He had done for her. Continuing in prayer till the dawn of day he was enabled to believe to the salvation of his soul. 'That very instant,' he said afterwards, 'my burden was removed, joy unspeakable filled my heart, and I could say, Abba, Father. The love of God being now shed abroad in my heart, I loved Him intensely, and praised Him in the midst of the people.'

Peter Jones soon evinced his love to God by beginning to work for Him, and in due time he devoted himself entirely to the service of the Lord in His sanctuary, and became an earnest and successful missionary to his tribe, spending the whole of his future life for their benefit, with results which will be fully known only in that day when all things will be revealed. In 1831 he visited England on business with the government and the Wesleyan Missionary Society in the interest of his tribe, which was rapidly rising in the scales of civilisation. On this occasion he had the honour of being introduced to the queen, who made many kind inquiries about him and his people. He also addressed several large congregations in various parts of the country on the progress of the Gospel among the Indians. On being introduced to a missionary meeting in London by the Rev. Richard Watson, he commenced his address with the following observations:— 'My Christian brothers and sisters, I shake hands with you all this day in my heart. I feel, my Christian friends, that your God whom you have been worshipping and talking about this day is my God also. I feel that the same religion that warms your hearts and makes you glad, warms my heart and makes me glad also,' &c., &c. He then proceeded to give a touching account of his conversion and of the state of religion among his tribe.

On his return to Canada, Peter Jones resumed his evangelical labours among his people, and continued faithfully to preach the Gospel and to watch over them with fatherly care as long as he lived. He was nobly aided in his efforts to do good by his intelligent and devoted wife, who was spared to survive him and who published an interesting memoir of his life and labours. From this affecting record it appears that Mr. Jones was favoured to see a goodly number of his people brought to a saving knowledge of the truth and advanced to a pleasing state of civilisation, and that he died in great peace on Sunday, June 29th, 1856, in the fifty-fifth year of his age and the twenty-second of his ministry, leaving behind him a noble example of entire devotedness to the service of God.

## WALTER TREGELLAS

WAS a native of Cornwall; and having been brought to a saving knowledge of the truth in early life, he joined the Wesleyan Methodist Church, in the services of which he had received his first religious impressions. Believing himself to be Divinely called, he began to work for God soon after his conversion, and after he had laboured with acceptance for some time as a local preacher in the Hayle Circuit, he was accepted as a candidate for the Wesleyan ministry, and sent to Richmond College to prepare himself by a regular course of study for the foreign work for which he had offered himself. Here his health failed, and he was obliged to return to his home in Cornwall. With his prospects thus blighted, and hoping to receive benefit from a change to a warmer climate, he emigrated to South Australia. His health having improved somewhat, he made another effort to enter the ministry, on which his heart seemed fixed, if it should please the Lord so to employ him. He was received on trial by the District meeting of 1853; but his course of Christian service in the southern world was very short. He laboured about twelve months at Gawler Town, and before the close of the following year he was stricken down with the painful disease which terminated his brief and chequered life. He died in peace at Melbourne on July 3rd, 1856, in the thirty-second year of his age.

## JAMES HORNE.

METHODISM has done much at different times and in different countries for soldiers and sailors; and it is a fact worthy of notice that the British army has furnished a number of zealous evangelists, some of whom have done good service to the cause both at home and abroad. One of these was the Rev. James Horne, who was savingly converted to God and began to preach in Dublin whilst in the army, and attracted sinners to the Cross by his holy life and earnest labours. At length providence opened his way to a wider sphere of usefulness. He honourably obtained his discharge, and entered the ranks of the Wesleyan ministry in 1814; and after labouring with

acceptance and success in several Irish Circuits, in 1818 he received an appointment as a missionary to the West Indies, and commenced a course of self-denying and arduous toil such as has but few parallels in the history of Wesleyan missions.

Mr. Horne's first sphere of labour in the foreign field was the island of Jamaica, where he spent several years. The character and magnitude of the work will appear from the following brief extract from one of his early letters, dated September 2nd, 1822 :—'I transmit you the report of the state of the Society after the examination of the June quarter. At that period there were in the Kingston Society, free persons, 1793; slaves, 2,217; total, 4,010: the increase being, since December last, 291, during which time thirteen have died and thirty-four have withdrawn. The state of our people is generally very gratifying to those who are labouring to feed the flock of God. We have held a missionary prayer-meeting on the first Monday of every month this year, and most of the other brethren have adopted the same practice, which it is hoped will lead to other missionary efforts. The foundation stone of our new chapel was laid on July 18th, amid a vast crowd of spectators. We have commenced subscriptions among our people with a good prospect of success.' The labour and anxiety devolving on Mr. Horne and his colleagues in ministering to and watching over these four thousand Church members can only be fully appreciated by those who have been engaged in a similar work; but the Lord helped His servants, and the cause prospered in a most delightful manner.

Mr. Horne subsequently occupied various stations in the Bahamas and Antigua Districts, as well as in Bermuda, in all of which he was highly esteemed, happy, and useful. In 1839 he paid a visit to England to see his friends and to recruit his health; but he soon returned to his beloved work in the West Indies. Just before his embarkation at Liverpool on October 23rd, he addressed a touching letter to the missionary committee in London, commencing as follows: 'After having spent more than twenty years of unremitting toil in the West India mission, and having enjoyed the privilege of spending a few months among old and new friends and relatives, I am unwilling to take my

departure to be further employed in that field of labour, as the Master may see fit to use me, without giving vent to my feelings,' &c.

The devoted missionary had continued his earnest labours for ten years longer when he was obliged by failing health to retire as supernumerary. In this capacity, in 1850, he took up his abode among his old friends in Bermuda, where he was ever ready to assist in the good work according to his ability. At length his strength entirely failed, and after lingering for a while he died in peace on July 10th, 1856, full of years and crowned with honour,—a noble example of untiring effort and patient perseverance in the cause of Christian missions.

### GEORGE POOLE

**W**AS an earnest and devoted Methodist preacher of the old school, who late in life did some useful work in the foreign field; his name is consequently deserving of notice here. He entered the Wesleyan ministry in 1809, and for several years laboured in English Circuits. He was never very popular as a preacher; but he was a diligent and painstaking superintendent, and watched well over the flock committed to his care. His health failing, he retired as a supernumerary; and after several years spent at home in this capacity, during which he rendered ministerial service in the Circuits where he resided, in 1847 he removed to Australia. For some time he resided in Sydney, where he was ever ready to assist the ministers in their important work to the utmost of his power. He then went to Morton Bay, Queensland, where there was a great lack of ministerial labour, the country, just at the time, being in the first stage of colonisation. For some time he was the only minister in the settlement, and his services were most acceptable to persons of various denominations. At length his mental and physical powers entirely failed; and, being relieved of his arduous duties by the arrival of other ministers, in a good old age he retired from all public work, and calmly awaited his final change. He died in peace at Sydney, on Sunday, July 20th, 1856, in the seventy-second year of his age and the forty-seventh of his ministry.

## ROBERT A. CHESLEY

WAS a zealous, devoted, and laborious missionary minister in British North America, who nobly fell at his post of duty under circumstances truly affecting. He was admitted to the ranks of the Wesleyan ministry in 1843, and having laboured for several years with acceptance and success on several stations in Newfoundland, in 1855 he was appointed to the St. John's Circuit. It was whilst stationed there, during the prevalence of a fearful epidemic, incessantly engaged in visiting the sick and the dying, that his useful career was suddenly brought to a close. He was seized with typhus fever, caught in the discharge of his pastoral duties; and after an illness of seven days, he died in peace at the Mission House, St. John's, on Thursday, November 27th, 1856. He was in the forty-first year of his age and the fourteenth of his ministry, and left a widow and several children to deplore their loss.

## BENJAMIN HURST.

FEW men have exhibited a finer specimen of intense zeal and entire devotion to the cause of God than did the Rev. Benjamin Hurst, in the course of his useful ministry at home and abroad. He was a native of Lincolnshire, where he was brought to a saving knowledge of the truth in early life through the instrumentality of Wesleyan Methodism. Soon after his conversion he began to preach; and, believing himself called of God to the sacred office, he offered himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1835. His first appointment was to the Newport Pagnell Circuit, where he laboured with acceptance and success for two years. He then received an appointment as a missionary to Australia, and embarked for his distant station on November 7th, 1837, in company with his friend and fellow-labourer, the Rev. Francis Tuckfield and others. He arrived at his destination in the early part of the following year, and entered upon his work in the true missionary spirit.

Mr. Hurst laboured for some years among the degraded aborigines of New Holland, and manifested much patience and endurance under numerous trials and discouragements. When the station among the natives was relinquished he entered the colonial work, and occupied several important Circuits in succession, with credit to himself and benefit to the people among whom he laboured. His communications to the missionary committee in London during his lengthened period of foreign service were of a most interesting character, as the following brief specimen will show, dated Bathurst, New South Wales, June 10th, 1846. 'Our congregations at Bathurst not only continue good, but they are evidently increasing; and we have many applications for pews which we are not able to meet. But what to my mind is more important and more pleasing is the fact that we have lately been favoured with a large measure of Divine influence in the various means of grace. My heart is in my work, and nothing can satisfy me but the conversion of souls to God. Without this I feel that the end of my ministry is not realised, and preaching becomes to me hard work; but with this I can endure almost any amount of fatigue, and cheerfully make any sacrifice. I do hope that the manifestations of God's presence and love with which we have been recently favoured, are but the prelude to an extensive and permanent revival of the work of God.'

In the course of years Mr. Hurst came into the possession of large property; but instead of retiring and living at his ease as some have done under similar circumstances, he continued 'in labours more abundant.' Nor did he withhold his hand from doing good according to his ample means. His benevolence in various ways was truly large-hearted, and he proved himself to be a faithful steward of the Lord, regarding himself and all that he possessed as belonging to his Divine Master. His life was, moreover, a beautiful specimen and exemplification of Christian holiness. Thus living, and labouring, and giving, with a single eye to the glory of God, he was found watching and waiting and ready for the Master's call. This call came somewhat suddenly just as he was preparing to leave home for Conference. He died in great peace at Bathurst, New South Wales, on January 5th, 1857, in the twenty-



second year of his ministry. 'Blessed are the dead which die in the Lord, they rest from their labours and their works do follow them.'

#### WILLIAM FIDDLER, JUN.

WAS the son of a zealous and devoted West Indian missionary of the same name, and an attached fellow-labourer of the present writer. Born on mission ground and trained up in the knowledge and fear of God, the subject of this sketch was early led to seek an interest in Christ as his personal Saviour. On leaving Kingswood School he was put to business; but believing himself to be called of God to labour in His vineyard he began to preach, and it was not long before he offered himself and was accepted as a candidate for the Wesleyan ministry. Preferring the foreign work, he received an appointment as a missionary to Australia, and embarked for Sydney on October, 28th, 1856, along with several others who were going out in the same blessed enterprise. On reaching his distant sphere of labour, he entered upon his work in the true missionary spirit, and in all the Circuits which he occupied he was esteemed and loved by the people of his charge. He is described by those who knew him as a 'faithful and useful minister of the Gospel'; and as being 'instrumental in winning many souls for Christ.' After labouring with acceptance and success for nearly sixteen years, he was called somewhat suddenly to enter into that rest which remains for the people of God. He died in great peace at Sydney, on October 7th, 1872, much regretted by his brethren in the ministry and all who knew him.

#### WILLIAM BENNETT.

FEW men have had a longer or more honourable ministerial career than the Rev. William Bennett, who commenced his missionary labours in British North America in the year 1800. For twenty-one years he occupied various stations in Nova Scotia; being appointed to the Liverpool, Halifax, Cumberland, Horton, and Newport Circuits in succession. In the early part of the

present century the work of a missionary in Nova Scotia was very arduous, the population being scattered, the journeys long, and the weather in winter severely inclement. But Mr. Bennett endured hardness as a good soldier of Jesus Christ, and was 'in labours more abundant.' His incessant toils and frequent exposure at length told on his health, and in 1821 he was obliged to retire as supernumerary. This position he occupied for the long period of thirty-seven years; but it must not be supposed that in his partial retirement he was inactive, or unemployed in the service of his Divine Master. This was far from being the case. Both in Newport and Halifax, where he chiefly resided, he was ever ready to preach and perform other pastoral duties as his strength would permit, and he went in and out before the people as a father among his children, till fairly worn down by the weight of years and accumulated afflictions. At length the end came and he passed away to his eternal rest on November 6th, 1857, in the eighty-eighth year of his age, and the fifty-eighth of his ministry.

In recording the fact of his death the Wesleyan Missionary Committee say of Mr. Bennett: 'This venerable minister was formerly general superintendent of the Society's missions in British North America, and was greatly distinguished for his zealous and successful labours. In the latter years of his life he endured much affliction, but his end was eminently peaceful and happy.'

### BENJAMIN SLIGHT

**E**NTERED the ranks of the Wesleyan ministry in 1834, and immediately received an appointment as a missionary to Canada. Previous to his embarkation I had many opportunities of pleasant and profitable intercourse with him, and received a very favourable impression of his mental ability, studious habits, deep piety, and genial disposition. For the first year or two he laboured chiefly among the European settlers in the Guelph and Amherstburg Circuits. In 1836 he was appointed to the Credit Indian mission, and he ever afterwards took a lively interest in the red men of the forest. He studied their language and manners, and whilst anxious above all things

to win them to Christ, he was not unmindful of their temporal interests. More than once he used his best influence with the government officials to obtain for them their just rights, and he was ever intent on promoting their moral and social elevation.

Whilst labouring on the station last mentioned, Mr. Slight wrote me a long and interesting letter, dated May 1st, 1837, a re-perusal of which has awakened many tender recollections. A brief extract from this voluminous communication will afford a glimpse of the kind of work which my dear friend and brother had to do, and the spirit in which he discharged his important duties. After an interesting and elaborate account of Canada as a country, its extent, resources, productions, and population, &c., he proceeds as follows:—‘And now I must tell you how it has fared with me and mine since I came to this country. My first appointment was to Amherstburg, in the Western District. Amherstburg is a respectable town. Sandwich, the county town, also belonged to my mission; the population of these towns is generally genteel and respectable and of superior intelligence. The population of the towns and country around consists of persons from the British Isles and their descendants, of French, coloured people (runaway slaves from the United States), and a reserve of Wyandot and Huron Indians; we had also a fort with British soldiers and a commissariat department. Out of this heterogeneous mass I was left to form a Circuit, and eventually a Church, with proper officers, &c. Some of the places had formerly had a casual sermon from a passing Wesleyan minister, and a few of the Indians had been converted and united in Church fellowship, but the country as a whole was a barren wilderness. After a variety of hopes and fears, efforts and struggles, congregations were gathered, little classes formed, subscriptions promised for a chapel, and at the end of two years I left as members of our Church fifteen whites, thirty-three Indians, and three coloured persons. Four died during this time, and I believe they went to heaven. Besides these several others received good under my ministry, some of which were interesting cases. I shall not have space to say anything characteristic of the Indians, save that they are a fine, quick, sensible, noble

people in many things; but indolent and fond of their old migratory habits. We had the pleasure of gaining their esteem, and we parted from them with mutual regret. I had also the happiness of receiving tokens and testimonials of high respect from all ranks and denominations of white people; such indeed as I shall never forget, for a sense of their kindness is deeply engraven upon my heart.'

Mr. Slight then proceeds to describe his labours among the Indians at Credit as follows:—'Last Conference I was sent to the Credit mission, among the Missisoungahs, or Chippewas, to succeed Elder Case. These Indians speak an entirely different language to those among whom I had laboured before. This is generally supposed to be our model Indian mission; however, I found that it required remodelling. I shall not be able to do much in the way of reform this year; but next year, when I expect Peter Jones will leave me, I shall set myself to it in good earnest. The mission-house here is a good two-storey frame building, with eight rooms, suitable yard, and out premises. The Indian houses are neat and good, and we have a tolerably good chapel at the Indian village with a school-house and a female teacher. We have also six preaching places among the white settlers in the neighbourhood. We are about sixteen miles from Toronto, the capital of the province; the situation is highly romantic, and even sublime. Our work is fairly prosperous; we have sixty Indians and sixty white settlers united in Church fellowship with us.'

The zealous missionary then makes reference to his long journeys, his health, and some of our dear departed friends:—'My health was for some time as good in Canada as in England, but during the last year I have experienced a reverse. I believe I first brought on my sickness with hard travelling, especially to and from Conference, when I travelled 500 miles on horseback, the last 100 miles, on my return journey, being without any rest save baiting the horse. I have been better during this winter, but I feel the approach of the summer heat. In addition to my preaching and travelling I have written a good deal for the press, and I desire to work while it is day, for the night cometh when no man can work. How many of our dear brethren are gone! Poor Price, Corbet, and Osborne rest

from their labours, and we must soon follow. Let us strive to be ready, and then when the harvest toil is over the labourers shall all rest together, and during eternity "recount the labours of their feet."

In this spirit Mr. Slight had laboured on various stations in Upper and Lower Canada, including St. John's, Shefford, Melbourne, Clarenceville, Montreal, and Sherbrook, for twenty four years, when the Master called him. He died in peace at Napance on January 16th, 1858. As the chairman of the Kingston District, and as a faithful and successful minister of the Gospel, he was esteemed and loved by all who knew him.

#### CHARLES COOK, D.D.

**F**EW names were more familiar to the friends of Wesleyan missions for the long period of forty years than that of the Rev. Charles Cook. His career was moreover marked by many features of general interest. He had laboured only two years in the Methodist ministry in England when, in 1818, he was appointed to the French mission. The manner in which he entered upon this important work with which his name was ever afterwards associated, and the pains which he took to obtain reliable information as to the condition of the country and the wants of the people, are already indicated in a voluminous and interesting journal of his travels and labours during the following year, which was published in the Society's Annual Report for 1820.

In 1824 Mr. Cook was deputed by the missionary committee in London to proceed to the Mediterranean and Palestine on a mission of inquiry as to whether there was any prospect of introducing the Gospel to the lands of the Bible, where the people, whether Jews, Mussulmen, or professing Christians, were involved in the grossest ignorance and superstition. On this important journey of observation the devoted missionary was employed chiefly in the circulation of the Scriptures, religious conversations with those with whom he came in contact, and in collecting useful information. The manner in which he proceeded may be gathered from the following brief extract from the report of his mission:—'On April 25th we entered Jeru-

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saalem, where our Lord shed His blood for the redemption of man. Since our arrival we have had the happiness to discover, especially among the Greeks and Armenians, a gratifying earnestness to possess the Holy Scriptures. All that we brought with us in Greek and Arabic were disposed of within two or three days, to persons who came to our lodgings for them. We had no occasion to go abroad with our books or to employ anyone to sell them for us. To the Jews we have given one Hebrew Bible, nine copies of the Prophets, and seven New Testaments. We have also disposed of a few copies in Persian, Russian, Italian, French, and Ethiopic. In all we have given away since our arrival in Jerusalem two weeks ago thirty-two copies, and have sold seventy-six.'

On returning to his beloved work on the continent of Europe Mr: Cook was indefatigable in promoting the interests of the good work in which he was engaged, gathering congregations, forming Societies, building places of worship, and counselling his junior brethren. With true apostolic zeal and earnestness he laboured both in Normandy and Switzerland, and especially in the south of France. His visits to England and America, where he was much respected, were always made subservient to the interests of the French mission. In the country last named he had the honorary title of D.D. conferred upon him, of which he was eminently worthy. Regarding the character and labours of Dr. Cook as a whole it is not surprising that the venerable D'Aubigné should have said: 'He was the John Wesley of the continent; he was to France, Switzerland, and Sardinia on a smaller scale what Mr. Wesley was in his day to England, in awakening the attention of multitudes to the vast concerns of religion and eternity.'

On the formation of the French Methodist Conference Dr. Cook was appointed the first president, an office which he worthily filled as long as he lived. At length the health of the devoted servant of God seriously failed, and it was evident to all that his work was done. Surrounded by his family he peacefully passed away to his eternal rest, at Paris, on February 21st, 1858, full of years and honours, and deeply regretted by a large circle of friends and admirers.

## CHRISTOPHER G. MÜLLER

WAS a native of Germany, and although never ordained to the full work of the ministry, he became a missionary of no ordinary character, and was the means in the hand of God of introducing Wesleyan Methodism into his native land, and in bringing about the salvation of many precious souls. His character and course were altogether so remarkable and so illustrative of the providence and grace of God, that his name is worthy of a place among the messengers of mercy sent forth by the Wesleyan Missionary Society. When quite a youth, about the year 1830, Mr. Müller was induced to leave the land of his birth in consequence of an edict which was issued to replenish the German army by means of conscription, which fell heavily upon many families. He embarked for England and found his way to London. Whilst resident there he wandered incidentally into the Great Queen Street Wesleyan Chapel, where he heard a sermon which brought conviction to his heart, and led to his conversion. He at once joined the Methodist Society, and before long became an earnest class-leader and exhorter, and his zeal for the Lord of Hosts was admired by all who knew him.

Having found the pearl of great price the young German convert thought of his relatives and friends at home, who were sitting in darkness and in the region of the shadow of death. He hastened to pay a visit to Winnenden, in the kingdom of Würtemberg, his native place, and from a warm and full heart told to his father's household, and to his friends and neighbours all around what a precious Saviour he had found. His words of exhortation and warning went directly to the hearts of those to whom they were addressed, and proved the means of conviction and salvation to many. Encouraged by the fruit of his labours he organised cottage services, class-meetings, and other means of grace, after the Methodist plan as he had seen it in operation in England; and after full information had been communicated to the Wesleyan Missionary Committee as to the nature and extent of the work, Mr. Müller became the accredited agent of the Society, carrying it on with vigour and success, with their support and

under their direction. The zealous evangelist was soon assisted by other preachers and exhorters who were raised up as the fruit of his labour, and the way was thus prepared for that great and good work which has since been accomplished by Methodism in Germany. After labouring with self-sacrificing zeal and great success for about twenty-five years, Mr. Müller, worn down with incessant toil in his Master's service, died in great peace at Winnenden, on March 17th, 1858, leaving a noble example of entire and disinterested devotion to the service and glory of God.

### WILLIAM WOON

WAS a native of Truro, in Cornwall, where he was savingly converted to God in early life through the instrumentality of Wesleyan Methodism. Having been called of God to preach the Gospel, he offered himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1830. Preferring the foreign department of the work, and missionaries being urgently required for the South Sea mission, he cheerfully accepted an appointment to the Friendly Islands, and soon afterwards left his native land for ever.

Mr. Woon and the party with whom he sailed reached their destination after a tedious voyage in a South Sea whaling-vessel, on March 10th, 1831, and were welcomed to Tonga by the Rev. Messrs. Turner and Cross, who together with a large number of natives were standing on the beach as they stepped on shore from the boats which had brought them from the ship which had anchored in the offing. The impression made upon Mr. Woon's mind by what he saw of the effects produced by the Gospel in Tonga may be gathered from the following extract from his first letter to the missionary committee in London, which was written a fortnight after he landed:—'How shall my pen describe the wonders which the Lord hath wrought among this people!' The powers of darkness are mightily shaken in this interesting island; and, from what we learn from our brother Thomas, at the Habai Islands, the work is much more encouraging. At this place, Nukualofa, a general change seems to have taken place among the people; and not one-half has been



told in England of what we daily see. We cannot move any way for several miles, but we hear the people singing the praises of God, and engaged in other devotional exercises. On the first Sabbath after our arrival we attended Divine service at the chapel, when the brethren Turner and Cross engaged alternately; and on one occasion we were quite overcome on beholding what devotion and apparent sincerity the natives manifested in their worship. The king and queen were present with us and joined in the service; and, like all the rest, seemed truly devoted to God. At the female school we heard the queen pray, and some other females, and were led to exclaim, "What hath God wrought!"

Mr. Woon was acquainted with the art of printing, and had been selected for this particular mission with a view to superintend the mission press, which was sent out about this time to the Friendly Islands. His tall, portly figure, genial disposition, and mechanical skill, all combined to commend him to the favour of the admiring natives. In their earlier efforts to teach the people, the missionaries had to write with the pen all the lessons they used in the mission school; but when the press was set up, and the natives saw, for the first time, copies of school lessons and portions of Scriptures which had been translated into their own language, produced by the rapid motion of the strange machine, more quickly than they could count them, they were perfectly astonished. Meanwhile the Gospel continued rapidly to spread in every direction. In a letter dated September 13th, 1831, the devoted missionary says: 'I rejoice with my brethren in informing you that the work of the Lord continues to prosper in this interesting field of missionary labour. Almost every week we have new converts; persons of all classes are leaving the enemy's camp and joining the ranks of Immanuel. I have been often delighted, and my soul has rejoiced to witness the effects of Christianity on the minds of the inhabitants of Tonga. Young and old of every class, from the king to the poorest individual, are seeking the salvation of their souls. I feel thankful that I left my native land to visit these delightful shores; and trust I shall long live to spread the Saviour's name among this people. I am happy to inform you that the printing

press answers well, and has been of incalculable service to the inhabitants of this and the surrounding islands, and will be the means of spreading the truth in all directions.'

When Mr. Woon had laboured earnestly and successfully for about four years in the Friendly Islands circumstances occurred which caused him to remove to New Zealand. There he entered into the work of the mission with characteristic zeal and perseverance, and both at the mission press and in translating and preaching to the natives, so soon as he had acquired the language, he did good service to the cause in which he was engaged for the long period of twenty years. In 1854, when he had laboured in connection with the South Sea missions for nearly a quarter of a century, his health failed and he took the position of a supernumerary. He did not return home, however, but continued in New Zealand rendering such assistance in the work as his enfeebled strength would permit. Writing from Wanganui, on May 26th, 1859, he says :—'I came to this place from New Plymouth at the latter end of 1854, and, from present appearances, here I expect to end my days.' It was even so; after lingering for about two years longer, trusting in that blessed Saviour in whom he had confided in the days of strength and vigour, on September 22nd, 1858, Mr. Woon finished his course in peace at Wanganui, and passed away to his eternal rest, leaving behind him a noble example of zeal and perseverance in the mission cause to which his life was devoted. The veteran missionary was carried to his grave in a foreign land by a company of British soldiers, who were then quartered at the station, and two Scottish ministers officiated at his funeral.

### THEOPHILUS TAYLOR

**W**AS a young minister of distinguished zeal and promising talents; but his course was soon run, his sun going down while it was yet day. He was a native of Bawtry, Yorkshire; and having given his heart to God in early life, he was soon employed in active religious service, first as a Sunday-school teacher, and afterwards as a local preacher. Believing himself to be called of God to a higher work, he offered himself as a candidate for the

Wesleyan ministry; and being accepted, he was sent to Richmond College, where he spent two years in close and successful study. After labouring for one year in the Castle Donington Circuit, he received an appointment to Australia, where his friends hoped he would be favoured with a long and successful ministerial career, but in the order of Divine providence it was otherwise arranged. On his arrival at Melbourne there was a loud call for ministers at the gold diggings, and he was the first Wesleyan missionary appointed to labour at Ballarat. The work there being very arduous, and the exposure to sun or rain being almost constant, Mr. Taylor's health gave way under the pressure of the severe duties which devolved upon him in these circumstances, and he became the subject of an illness from which he never recovered. In 1858 he was obliged to retire from Circuit work and become a supernumerary. He lingered for a few months longer, being graciously supported by the presence and blessing of God under his affliction. At length the end came, and he died in peace at Ballarat, on January 4th, 1859, in the thirty-first year of his age and the sixth of his ministry.

#### THOMAS FAWCETT.

THE special providence of God has frequently been extended to Christian missionaries, to preserve them from danger and from death; and we have known some very remarkable deliverances from the most imminent peril. There have been a few appalling casualties, however, in the history of missions, involving the loss of valuable lives under circumstances peculiarly afflictive. These have no doubt been permitted for wise and good purposes, and however mysterious they might appear at the time, when the light of eternity dawns upon them it will be clearly seen that the Judge of all the earth has done right; for 'What we know not now, we shall know hereafter.'

The lamentable death of the Rev. Thomas Fawcett, an esteemed Canadian missionary, belongs to this class of incidents. He had laboured for several years on the Grand River Mission and other stations, when on March 19th, 1859, he left home on a journey to visit his brother Michael, who was lying very ill in the Grimsby Circuit.

He travelled by rail; and as the train was proceeding at full speed, in the midst of a terrific storm, along a mountain side, there occurred a landslip which caused the engine and train of cars to plunge headlong into a tremendous gulf, one hundred yards wide, and forty feet deep. Mr. Fawcett was killed instantly, as were six others, and several more were seriously injured. This tragedy occurred about two o'clock in the afternoon, and as soon as it became known it brought sorrow to many peaceful homes. The dear missionary is described as 'a devout minister of Christ, who was ready for the Master's call.' He left a wife and family who were entirely dependent upon him for support. Verily, 'in the midst of life we are in death.'

### SAMUEL JOHNSTON

WAS born near Ballinasloe, in the county of Galway, Ireland, in 1823. His parents were members of the Established Church, and he was brought up in attendance upon its services, but remained destitute of a change of heart until the year 1840, when the Rev. Samuel M'Dowell was stationed on the Ballinasloe mission. Hearing from that able and devoted minister the words of eternal life, he believed with his heart unto righteousness, found peace with God through our Lord Jesus Christ, and joined the Wesleyan section of the Christian Church. He soon afterwards became a local preacher, and by his zeal and energy was made a blessing to many. In the year 1847 he was admitted as a probationer into the Wesleyan ministry; and during his comparatively brief course his labours were owned of God in the conversion of sinners. He was a cheerful, upright, and conscientious Christian, and an affectionate and faithful colleague. On the General Irish Mission, to which he was appointed in 1858, he laboured with self-exhausting energy, and his ministrations were very impressive, and attended with great power and blessing. During his last illness, which was of a distressing and painful nature, he evinced the utmost resignation to the Divine will. He delighted to hear and speak of the triumphs of the Redeemer's kingdom, and of everything pertaining to experimental and practical reli-

gion. Having committed his wife and children, whom he tenderly loved, to the care of his heavenly Father, he exclaimed, 'I am happy in my Saviour's love. Glory! glory!' He thus finished his brief but useful course in Lurgan, on April 14th, 1859, in the thirty-sixth year of his age, and the twelfth of his ministry.

### JEAN LOUIS ROSTAN,

DESIGNATED by his biographer, 'The Alpine missionary,' was born at a hamlet called St. Marcellin, in the commune of Vars, on January 8th, 1807. At an early age he was remarkable for his thirst for knowledge, and discovered an inclination to that which is good; but the land of his birth being at that time shrouded in spiritual darkness, there was little to encourage the young mountaineer in his religious aspirations. At length, in 1824, the pious and devoted Felix Neff paid his first visit to Vars, and under his faithful and heart-searching ministry, young Rostan was deeply convinced of sin and was ultimately brought unto a happy state of salvation. Soon afterwards Neff established a school in that neighbourhood which Rostan attended, and ere long developed qualities which, in the opinion of his teacher, marked him out for the Christian ministry. In due time he began to preach and soon proved himself to be a valuable assistant of the far-famed 'apostle of the Alps.' As the health of Neff began to decline through his incessant toil, the services of Rostan became the more valuable and important; and it was seen at once that the young convert was destined by the providence of God to be the successor of his spiritual father in carrying on the work which he had so successfully prosecuted for many years. Writing in his journal some time before his death, which occurred on April 12th, 1829, Neff says: 'I besought our brother Rostan to carry on the work as far as possible, and to take several journeys among the different valleys during the course of the summer,'—a request with which the young evangelist complied with alacrity and delight.

Mr. Rostan had laboured for several years in the Alpine valleys in the double capacity of preacher and colporteur, conveying his supply of Scriptures from place to place,

sometimes on his shoulder and sometimes on the back of a mule, when in 1832 he providentially met with the Rev. Henri de Jersey. This acquaintance resulted in the introduction of Mr. Rostan into the Wesleyan ministry in 1834; and henceforth he became an energetic and useful member of the French Conference. For twenty-four years he occupied various Circuits in France and the Channel Islands, where he was 'in labours more abundant,' and very successful in winning souls for Christ. The simple-minded people inhabiting the valleys of the Alps had a warm place in his heart; and in his memoirs we find a touching record of his seven distinct missions to them, in the course of which he endured much both from exposure to the cold of winter, and the fierce opposition of a bigoted Romish priesthood.

In the prosecution of his beloved work in the city of Paris and in other French Circuits, as well as in the Channel Islands and his favourite Alpine missions, Mr. Rostan displayed many fine qualities, and everywhere won the affection and esteem of his brethren in the ministry and of the people among whom he laboured. The following extract from the official record of the character and career of this devoted servant of God will show the estimation in which he was held: 'From the commencement of his ministry he was the means of many conversions, and though he had not everywhere the same success, he was frequently instrumental in bringing about gracious revivals, down to the time of his last appointment. He had also special qualifications for pastoral work; he was the support and guide of timid and down-cast souls, whom he generally succeeded in quickening into spiritual life and leading into the way of faith. His discourses were clear, familiar, often striking, and full of simple comparisons which gave them originality, freshness, and life. The study of the Bible was his delight; he gave himself to it with ardour, perseverance, and success. His numerous pastoral visits, the active part he took in prayer-meetings, the influence he exerted on Christians in urging them to perfect holiness in the fear of God,—these were some of the chief resources of a ministry abounding in blessed results.'

In the year 1859 the health of Mr. Rostan seriously

failed whilst he was stationed in the island of Jersey, and with a view to its recovery the Conference gave him an appointment to Lisieu, in France. This arrangement, however, resulted in disappointment; and the faithful servant of God became weaker and weaker till the end came. Having commended his soul to his Redeemer, and wife and family to the care of his friend Mr. Hocart, who attended him in his last moments with true brotherly affection, he peacefully passed away to his eternal rest on July 25th, 1859, in the fifty-third year of his age, and the twenty-sixth of his ministry.

### JOHN POLGLASE

WAS born at St. Breage, near Helston, and brought to a saving knowledge of God in the twentieth year of his age. Having been received as a candidate for the Wesleyan ministry, he was admitted as a student to the Theological Institution, to prepare him more fully for the great work to which he had devoted himself. After three years of earnest and profitable study he received an appointment as a missionary to Fiji, toward which his heart had been strangely drawn by the accounts which he had read of the savage natives, and of the progress of the Gospel among them. He embarked for his distant sphere of labour on board the *John Wesley*, in company with the Rev. Walter Lawry and others, in the month of October, 1851. The young missionary was highly favoured in having for his fellow-voyager such a veteran in the work as Mr. Lawry, and was glad of the opportunity thus offered of obtaining valuable information in reference to the South Sea Islands, as well as useful advice as to the best method of prosecuting the great and glorious work which was before him.

On reaching his destination in the early part of the following year, Mr. Polglase entered upon his work in the true missionary spirit, and at Lakemba, Nandy, Rewa, and other stations he laboured with acceptance and success for several years, exerting himself to the utmost to win souls for Christ, and to raise the people from that state of heathen degradation in which they were so deeply involved. Nor did he labour in vain: the results of his

persevering efforts combined with those of his devoted missionary associates were seen in the erection of numerous Christian sanctuaries, the organisation of native Churches, the extension of education, and in the general social and moral improvement of the people among whom his lot was cast. Some idea may be formed of the transformation effected in Fiji through the introduction of Christianity by the following brief extract from a letter written by Mr. Polglase from Lakemba, under date of September 10th, 1858, 'There will be about £80 forwarded to the Bible Society from the District meeting on account of the New Testaments sold in the Lakemba Circuit; the proceeds of the missionary meetings in Lakemba alone will be about three tons of oil. There are returned from this Circuit this year above 3,400 full Church members, and 1,000 on trial. Were all these saved by grace what a glorious number for Fiji! We much need an out-pouring of the Holy Spirit upon our different Societies to make every individual member alive to God.'

Mr. Polglase had prosecuted his useful evangelical labours in Fiji for about nine years when he was overtaken by an attack of sickness which proved fatal, and his course of hallowed toil was brought to an unexpected close. He died in peace at Rewa, on March 9th, 1860.

### WILLIAM CORNWALL

WAS brought to a saving knowledge of the truth in early life under the powerful ministry of the Rev. Gideon Ouseley. From the time of his conversion to that of his call to the ministry, in 1814, his piety was uniform and consistent, and his labours were much owned of God in the part of the country where he lived. He was a good Irish scholar, and on his admission to the ranks of the Wesleyan ministry, he was appointed as a missionary to the Irish, chiefly in his native province of Connaught. In that arduous and important sphere of labour he endured numerous privations and hardships, and was often in perils by his own countrymen. His exhausting labours induced premature debility and decline. In 1848 he became a supernumerary; yet, in his comparative



retirement, he occupied himself as far as his strength permitted in labouring for the benefit of others, and in recommending to all the religion he had so long enjoyed. At length his strength entirely failed, and 'in age and feebleness extreme' he fell asleep in Jesus on May 11th, 1860. He is described by his brethren in the ministry as 'a man of unassuming manners, independent integrity, and good sense.' It is also stated of him that 'he had considerable acquaintance with Christian theology, and was undeviating in his attachment to the doctrines and discipline of Wesleyan Methodism.'

#### RICHARD KNIGHT, D.D.

WHETHER we regard the length and earnest character of his services in the foreign field, the success which crowned his evangelical labours, or the honourable position which he occupied among his brethren in the ministry, the Rev. R. Knight presents himself to our view as a princely missionary. He was appointed to a station in Newfoundland in the year 1816, and on reaching his distant and arduous field of labour he entered upon his work with a zeal and an earnestness which gave promise of a prosperous career. Nor were the hopes of his friends disappointed. He braved the dangers and difficulties of the rigorous climate of British North America with true Christian courage, and prosecuted his beloved work on various stations in Newfoundland, Nova Scotia, New Brunswick, and Prince Edward's Island with credit to himself and advantage to the cause in which he was engaged for the long period of forty-three years. During a considerable portion of this time he filled the honourable and responsible position of chairman of a District and general superintendent of missions.

In the summer of 1825 Mr. Knight was deputed by his brethren and the missionary committee to visit the bleak and dangerous coast of Labrador, with a view to minister to the scattered settlers and small tribes of Indians as he might have opportunity, and to ascertain whether it was practicable to establish a permanent mission station there. He performed this service in a manner worthy of the highest commendation, and the journal of his travels

and labours as given in the records of the Society in the following year is full of interest. Meeting with some converted Esquimaux from a distant station of the Moravians, he says: 'Having been informed that some of this group of Indians were good singers, I requested that they would sing a hymn. They replied that they could not sing in my tongue. I told them that I did not expect that. The few who could read then took their books, handed one to me, and made a sign for me to come and sit down among them. This I did, and they then burst forth with one sweet accord in praising God. This constituted an event in my life which I shall never forget. I have heard singing scientifically performed, but this exceeded all. Such melody I never before heard; from the most aged to the child of four or five years old, all moved in the sweetest unison. They sang ten verses, and I am compelled to say that I thought it the best singing I had ever heard,—of this I am sure—it was to me the most affecting.'

In 1830, while labouring on a station called Black Head, Mr. Knight was favoured to witness a gracious revival of religion, in the course of which 130 young persons and others were added to the Church; and in several other Circuits he was instrumental in the conversion of sinners and the building up of the people of God in the faith and hope of the Gospel. Thus the devoted servant of God continued to labour 'in season and out of season' till the Master called him to his eternal rest. He died in peace at Sackville, New Brunswick, on May 23rd, 1860, in the seventy-second year of his age and the forty-fourth of his ministry.

### WILLIAM CROSCOMBE

**E**NTERED the ranks of the Wesleyan ministry in 1810, and the following year he received an appointment to British North America. The manner in which he entered upon his work and the spirit in which he discharged his duties will appear from a brief extract from one of his early letters, dated Horton, September 28th, 1812. 'Religion in this part of Nova Scotia is at a low ebb, nor did I ever witness such a total disregard of the Word of God before: hence I was induced to cry mightily to God

to awaken the people to a sense of their danger. And, blessed be His holy name, not only according to my faith is it done, but much more so. We have already a shaking among the dry bones; the chapels are well filled, the people hear with great attention, and some have been pricked to the heart. Last Sabbath was a gracious one indeed: after preaching at Horton, I met about thirty persons in Society, most of whom were in tears; and all seemed determined to live to God. Surely this is encouraging, at the commencement of the work. I trust it is the drops that portend a copious shower: God grant that it may be so!

In this spirit Mr. Croscombe had laboured in Nova Scotia and New Brunswick for about eight years, when failure of health obliged him to return to England for a time. After two years spent in Nottingham, in 1821 he was appointed to Gibraltar, where he spent three years. Of the work there he says, writing on September 4th, soon after his arrival, 'We have cause to be thankful for the last quarter on every account. Our congregations have been good, and the means of grace, both public and private, have been times of refreshing from the presence of the Lord. Sixteen have been added to the Society in the last quarter, and I believe most of the members are walking as becometh the Gospel.'

In 1824 Mr. Croscombe resumed his missionary labours in British North America, and for twenty-seven years continued his evangelical efforts for the benefit of the scattered settlers and colonists in Newfoundland, Canada, Nova Scotia, and New Brunswick, with a measure of zeal and diligence worthy of the highest commendation. During a considerable part of this time he filled the important and responsible office of chairman of a District, as well as that of the superintendent of a Circuit, and in both capacities he displayed much wisdom, judgment, and ability, and won the confidence and esteem of his brethren in the ministry and of the people among whom he laboured.

At length the health of the devoted servant of God entirely failed, and feeling himself incompetent for the full work of the ministry, in 1851 he retired as a supernumerary and settled at Halifax, Nova Scotia, where he

continued to render such service to the cause of God as his diminished strength would permit. He afterwards removed to Windsor, where he finished his course with joy on August 26th, 1860, after toiling for more than half a century in the service of the Redeemer whom he loved so well.

### JOHN FEELY

WAS descended from an ancient family of the Romish Church in the county of Sligo, and in his earlier days he was an intensely zealous adherent to that Church, in the doctrines and ceremonies of which he had been carefully educated. Having obtained a situation in a family where the Methodist minister resided, in Queen's County, he there met with the veteran Irish missionary, Charles Graham, to whose words he at first stealthily listened, and who was mainly instrumental in his conversion from error to truth and from sin to God. The result was hastened by the solemn earnestness with which the missionary at one interview cried, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' The affecting conflict through which Mr. Feely passed was not occasioned merely by the discovery, gradually made, that Romanism is a system of self-destroying error; but by the conviction, Divinely wrought, of his guilt and danger as a sinner, and of his personal need of pardoning mercy. After a long and anxious struggle, his troubled spirit found peace through faith in the blood of the Cross. Thenceforth his religious experience was clear, and his doctrinal views were truly evangelical.

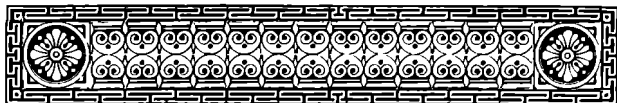
In the year 1821 Mr. Feely was received on trial into the Wesleyan ministry, and appointed to the Irish mission with the Rev. Gideon Ouseley. On this mission, in various parts of the country, he continued to labour with commendable zeal and diligence for many years, until the time came when, in consequence of failure of health and increasing infirmities, he was obliged to retire from the itinerancy. Few men were better fitted for the work in which he was so long and so successfully engaged. He was a thorough Irish scholar; not only fluent, but critical and eloquent in the language. The effect of his discourses

in his native tongue were always convincing, often overwhelming. He was a man of a cultivated and well-disciplined mind, of correct and discriminating judgment. He was distinguished by modesty and meekness, blended with firmness, and by a deeply devotional spirit. On his retirement he took charge of a class, and otherwise laboured with his usual fidelity and acceptance. For three or four years before his death he had a distinct presentiment that he should die suddenly, and his entire spirit and deportment gave evidence that he lived habitually under the influence of that feeling. His last text was 2 Cor. v. i.—‘For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.’ Up to the following Saturday he was cheerfully employed as usual in his Master’s work. That night he was summoned to his heavenly rest. He died on September 23rd, 1860, in the sixty-sixth year of his age, and the thirty-ninth of his ministry.

#### THOMAS GAETZ

WAS one of several young ministers who were raised up in British North America as the fruit of missionary labour, and called of God to preach to their fellow colonists the glorious Gospel of our blessed Christ. He was received into the ranks of the Wesleyan ministry in 1851, and for nine years he laboured with commendable zeal and diligence to win souls for Christ, and to build up believers in their most holy faith. The earlier years of his ministry were spent in Nova Scotia, Prince Edward’s Island, and Cape Breton, where he occupied the Parisburgh, Gnyborough, Charlotte Town, and Sydney stations in succession. In 1857 he removed to Newfoundland, and he entered upon his new sphere of labour in the true missionary spirit; but before he had laboured two years there, the Master said, ‘It is enough, come up hither.’ He entered into rest at Old Perlican, on October 24th, 1860.





## SECOND SECTION.

1861-1865.

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### JOHN P. HETHERINGTON

**B**ORN in Queen's County, Ireland, was at the early age of fifteen turned from darkness to light, and from the power of Satan unto God. The happy state of his new-born soul, and the spiritual destitution of the people around him, conspired with the good providence of God in thrusting him forth into the vineyard, even in the days of his youth. In 1828, having laboured one year at Newcastle-upon-Tyne, he was appointed to British North America. In Canada, Nova Scotia, and Prince Edward's Island, he laboured zealously and successfully for eighteen years, and then the failure of his health obliged him to return to Europe, and he entered the home work. He became a supernumerary in 1857, and was a daily sufferer till a short time before his death. In accordance with his oft-repeated wish, a trial was made of his native air, by means of which he was so far restored, that hopes were entertained of his complete recovery. In this state of apparent convalescence, he retired to his room one evening at the usual hour, and next morning was found dead on his knees, his head leaning on a chair, and his hands clasped as in prayer. He was a man of great decision of character, tenderness of feeling, and kindness of heart. Few men had more friends than he; and as far as is known, he never lost one. His style in preaching was clear, concise, and forcible, his sermons being living enforcements of Divine truth. He departed this life on January 16th, 1861, in the sixty-first year of his age, and the thirty-fourth of his ministry.

## THOMAS TURNER

WAS born at Coventry, in the year 1799. In consequence of the death of both his parents, he early became a resident in the family of an uncle, by whom he was trained in the nurture and admonition of the Lord. At the age of sixteen he was deeply convinced of sin; and, through the instrumentality of a local preacher in the Newcastle-under-Lyme Circuit, was led to the cross of Christ. Henceforth he had the impression that he would some day be employed in calling sinners to repentance; and after repeated solicitations on the part of both ministers and people he began to preach. After a few years spent in the home work, he was sent out to Canada. There he laboured for sixteen years. He then returned to England, where he zealously pursued his high vocation to the edification of many. In the autumn of 1860 his health failed, and from that time his strength gradually declined. His spirit and manners adorned all the relations he sustained in the Church and in the world. He was a good preacher, and a faithful expositor of God's Word. His end corresponded with his course through life. Some of his last words were, 'I am going home! Victory, through the blood of the Lamb! There is no darkness at all.' He exchanged mortality for life on February 12th, 1861, in the sixty-first year of his age, and the thirty-ninth of his ministry.

## THOMAS CATTERICK

ENTERED the ranks of the Wesleyan ministry in 1816, and was at once appointed as a missionary to Canada. There he spent seven years in earnest self-denying labour. Nor did he labour in vain, as is evident from his communications to the committee in London. Writing from Fort Wellington under date of February 28th, 1820, he says:—'As I am now about to leave this Circuit, a few observations on its present state will no doubt be acceptable. Of late we have been doing well; our prospects of usefulness increase; prejudice seems to be dying; and I trust the Word of God will soon run and be glorified. On

Christmas Day we held a public meeting in the chapel at Matilda, for the purpose of forming a missionary society, to co-operate with that already established in Montreal. The meeting was large and respectable, and some excellent addresses were delivered. A committee and collectors were appointed, and at the close of the meeting about £25 were subscribed.'

On his return to England, in 1823, Mr. Catterick entered the home work and laboured zealously and successfully in several important Circuits in succession, till the year 1851, when he was compelled by increasing infirmities to retire from active service and become a supernumerary. He nevertheless still employed the strength he had in various ways for the advancement of Christ's cause and kingdom. He was a man of truly devotional habits and strong faith; meek in disposition, yet unshrinking in the performance of duty; in short, he lived and acted as 'seeing Him who is invisible.' His preaching was plain, earnest, and instructive. He was a good minister of Jesus Christ. For the last two years of his life his weakness had so increased that he was confined chiefly to his house, and not unfrequently to his bed. He was graciously supported in all his sufferings, so that patience had her perfect work. He died in great peace on April 21st, 1861, in the seventy-fifth year of his age, and the forty-fifth of his ministry.

### SAMUEL COCKING.

OFTEN have we been called upon to bow with humble submission to the mysterious dispensations of Divine Providence, in the early removal of promising young missionaries from inviting fields of labour. It was especially so in the case of the Rev. S. Cocking, who, accompanied by his devoted wife and others, embarked for Madras on board the *Earl of Hardwick* on March 2nd, 1860. He safely reached his destination in due course, and entered upon his labours in the true missionary spirit. He had not been many months in India, however, when he was attacked with a fatal illness and his course was unexpectedly ended. He died in peace at Bangalore on



April 30th, 1861, and his widow returned to her native land. Mr. Cocking is described by those who knew him personally as 'a pious, humble, and diligent young man, who, had he been spared, would, no doubt, have accomplished much in the service of Christ among the heathen.' But his Master was pleased to call him, thus early, to rest from his labours.

### EDWARD ADDISON

WAS born at Thirsk, in the year 1820. He was awakened and converted to God in the parish church of his native place. From conviction he identified himself with the Wesleyan Methodists, and began to preach. At the Conference of 1845 he was accepted as a candidate for the ministry; and having offered himself for the foreign work he was appointed as a missionary to the Gold Coast District in Western Africa. He laboured there with great zeal and success for four years, being made very useful both in preaching the Gospel and in conducting the Native Theological Institution at British Akrah. He was a diligent student, and his ministry was both attractive and effective. As a pastor he was most exemplary. His pure character and ardent zeal commanded warm regard among those who knew him. After his return to England, in 1849, he entered the home work and occupied several important Circuits in succession until his health began gradually to decline. At length pulmonary consumption was developed, as the result, it was believed, of his exposure to the trying climate of Western Africa. After several years of weakness and suffering he felt that his work was done, and that he must die. But he entered the vale of death without fear. He frequently repeated the hymn beginning, 'I'll praise my Maker while I've breath,' and he was wont to say, 'The Lord deals very gently with me; I have little pain or depression, and no temptation. My confidence in Christ as my all is strong.' His last words were, 'Precious Jesus, all is well.' He fell asleep at Barnstaple, on May 8th, 1861, in the forty-first year of his age, and the sixteenth of his ministry.

## JOHN STEPHENSON

WAS born at Darlington in the year 1799. His early days were characterised by the levity and indifference to Divine things so frequent in youth. When about sixteen years of age, however, he became thoroughly awakened to a sense of his danger, and began to seek the Lord with all his heart. At the covenant service of 1817, he received the forgiveness of sins; and this event was ere long followed by a strong conviction that he was called to preach the Gospel. At the Conference of 1822 he entered the Wesleyan ministry, and he soon afterwards embarked for the West Indies. There he spent six years of active useful labour, chiefly in the islands of Trinidad and Barbadoes, where I followed him several years afterwards, and heard honourable mention made of his character and services. He was noted for his attention to the young, and I have heard the people tell how he would take biscuits and sweetmeats in his pocket for the negro children, when he went to visit the estates, to attract them around him before he commenced his catechetical instructions.

Soon after his return to England, in 1828, Mr. Stephenson was appointed to the Zetland Isles, a scene of labour totally different from that which he had previously occupied, both as to climate and everything else. But possessing the happy art of readily adapting himself to varying circumstances, he spent three years there happily and usefully, and ever afterwards felt a deep interest in the welfare of the people. The remaining period of his ministry was spent in connection with the home work, and he occupied several important Circuits in England, being appointed successively to Bradford, Howden, Beverley, Newcastle, Grimsby, Derby, Bedford, and Louth. In all these spheres of labour he was much respected, and it is believed that his ministry was made a blessing to many. His preaching is described as 'plain, argumentative, and earnest,' and it is said of him, by those who knew him well, that, 'He had a vigorous understanding, and his character was marked by force and manliness. What he thought was right he did, with kindness of heart, if not always with perfect tact in dealing with prejudiced minds.'

For seven years Mr. Stephenson held the office of secretary of the Contingent Fund, and exerted himself much to promote its interest. In 1861 he attended the Conference at Newcastle, immediately after which he went to Sleaford, on a visit to one of his daughters. While there he was seized with paralysis. To a member of his family he observed, '*He* is faithful to all His promises;' and in answer to an inquiry he bore witness that his mind was peaceful. Afterwards by a sign, he gave assurance that Christ was precious to him, and he passed into higher life on August 27th, 1861, in the sixty-third year of his age, and the fortieth of his ministry.

### JOHN LE LIEVRE

WAS born on March 1st, 1793, in an obscure village in Lower Normandy. His parents were Roman Catholics. The manner in which he was rescued from the errors of Popery, and indeed the whole of his life, exhibited in a striking manner the providence and grace of God. The year of his birth was that in which the very forms of Christianity were officially repudiated in France, and in which, by the Revolution, the country was made a field of blood. At a very early age young Le Lievre was impressed with the sinfulness of his nature, and agitated by fear of the Divine wrath. These impressions remained with him in early manhood, and were made more intense by the exciting scenes of a military career, during which his life was saved more than once, as by miracle, on the battle field. He returned to his native village, with serious thoughts of eternity, and was there invited to a Methodist service. The preacher was the Rev. Amice Ollivier, then on a visit from the Channel Islands. Under that sermon Mr. Le Lievre received new light on the way of salvation by faith; and soon after, while wrestling with God in prayer, he obtained power to trust in Christ alone, so that from that time he enjoyed peace with God. He shortly afterwards removed to the Channel Islands, where he became a local preacher, and eventually returned to France as an accredited missionary.

From the time that Mr. Le Lievre entered the ranks of the Wesleyan ministry he was incessant in his efforts to

enlighten and convert his deluded fellow-countrymen, and he laboured faithfully as a missionary for more than thirty years. His preaching was characterised by earnestness and fidelity, and his labours were greatly owned by God in the salvation of the sinners. He dwelt on the leading doctrines of the Gospel, and entire holiness was his favourite topic. In 1858 he returned to Jersey, on account of failing health; and towards the close of his life his sufferings were severe. In dying it was his happiness 'to bequeath'—as he expressed it—'to Methodism and to France, his three sons as preachers of the Gospel.' He had given them a superior education, and they were all ultimately engaged in the French work. Some of the last words of the expiring servant of God were, 'I am on the Rock.' Then he slept in Jesus, on September 16th, 1861, in the sixty-ninth year of his age, and the thirty-first of his ministry.

#### HERBERT CARTER,

A NATIVE of the West Indies, was there converted to God in early life under the ministry of the Rev. Isaac Whitehouse. He became a Wesleyan Methodist, at great sacrifice; but he did not fail to reap in time the hundred-fold reward promised to those who leave all for the Gospel's sake; and he was afterwards held in more abundant honour. Being pious, studious, and active, he was soon seen to be fit for public service in the Church, and was accordingly, in due time called to the ministry, which he entered in 1843, being one of the first natives of Jamaica who were ordained to the sacred office in connection with the Wesleyan body. Integrity, diligence, order, and punctuality were his chief characteristics. He therefore grew in the estimation of his brethren, as an affectionate colleague, and an able and trustworthy superintendent. For fifteen years he laboured with zeal and diligence in various Circuits in his native isle, and it is believed that he was instrumental in the conversion of many of his fellow-countrymen. 'In his domestic circle he was correct and affectionate, and among his flocks respected and beloved.' His course of useful labour was comparatively soon run, however, and he was called to his

eternal rest somewhat unexpectedly. He died in peace, on September 29th, 1861, at the early age of forty-two.

### SAMUEL BROWN

WAS born in Cheshire in the year 1787, and converted to God in 1807. About two years afterwards he became a local preacher, and having laboured usefully in that capacity until 1816 he was called to the full work of the ministry, and was forthwith appointed to Sierra Leone, Western Africa. He landed at Free Town, with his devoted wife, on December 26th; but in less than eight months Mrs. Brown was cut down by fever, and the bereaved missionary was left to pursue his work as best he could. He did not labour in vain, however, as will be seen from the following sentences taken from a letter to the missionary committee, which he wrote early in the following year: 'I have sown in tears, but we now reap in joy. Thank God! this is an ample recompense for every sigh, every tear, every shaking ague, every burning fever, every bereavement, and every restless and sleepless night I have had to endure since I came to Africa. I feel willing to spend and be spent for the welfare of the Church, and the honour of my adorable Redeemer.' The devoted missionary continued at his post for three years, and then a successor was appointed.

Mr. Brown afterwards laboured in the West Indies usefully and successfully for four years; and on his return to England he occupied seventeen Circuits in succession. Although his ministry was not characterised by remarkable popularity, it was marked by plodding industry and perseverance, and by earnest appeals on behalf of the heathen. He continued his humble labours with little interruption from sickness till the year 1851, when failing health and increasing infirmities compelled him to retire from the full work. But even then his active mind would not allow him to indulge in complete repose. He laboured in various ways for the advancement of the Redeemer's kingdom as his strength would permit. Such was his love for the mission cause that, when past the age of three score years and ten, he felt it upon his heart to revisit the scenes of his early toils and sufferings; and in 1857, he

actually went out to Sierra Leone of his own accord as a supernumerary minister. There he spent three years in assisting the missionaries to the utmost of his power. He came back to his native land to end his days, and died in peace, in Liverpool, on October 5th, 1861, in the seventy-fourth year of his age, and the forty-sixth of his ministry, a noble instance of true devotedness to the great missionary enterprise.

### JOHN SHAW,

A YOUNG minister of great promise, whose course was soon run, was a native of Glossop, in Derbyshire, and was descended from godly ancestors. Although religiously trained, as he grew up he was led by his associates in business to adopt sceptical sentiments to the grief and disappointment of his friends. Those sentiments were all happily displaced by his conversion to God, when he received the spirit of power and of a sound mind. In 1857 he was accepted as a missionary by the Conference, and sent to the West Indies. The spheres of his labour, during the brief period granted him for toil in the foreign field, were in St. Kitt's and Antigua, and in both these islands he was instrumental in winning souls for Christ. He possessed a calm, genial, and loving spirit; and a mind endowed with many excellent qualities. His careful studies tended to make him accurate and orderly in his preaching, which, though argumentative and acceptable to the intelligent, was not the less earnest and profitable to hearers of another class. His emotions in the pulpit were at certain times so strong as to prevent, for some seconds, his proceeding with his subject. His religion supported him not only amid the toils and sufferings of life, but in the agonies of death. For him to live was Christ, and to die was gain. He finished his course in peace at Parham, Antigua, on November 15th, 1861, in the fifth year of his ministry.

### JOSEPH TINDALL

WAS born at Misterton, Nottingham. He was converted to God when about seventeen years of age, and soon afterwards became a laborious and useful local

preacher. He accompanied the late Rev. T. L. Hodgson on his return to South Africa in 1835; and after being employed for four years as a catechist in Great Namaqualand, he was received as a probationer for the ministry, and afterwards laboured for twelve years in that country and in Damaraland as a missionary. His health having failed under the wasting toils and trying climate of those distant regions, he was obliged to seek relief within the Cape colony, where he continued to labour to the full extent of his strength until the close of life. He was a faithful and painstaking missionary, enduring hardness as a good soldier of Jesus Christ. He encountered privation, disease, and danger without murmuring; and was indefatigable in his endeavours to win souls to Christ. He was a kind and judicious friend, gaining the confidence of all who knew him. The maturity of Christian grace observable during the last year of his life led his friends to hope that the Head of the Church designed him for still further usefulness; but He, whose thoughts are not as our thoughts, called him suddenly to his reward. He died at Robertson, at the house of his son, on November 25th, 1861, in the fifty-fourth year of his age, and the eighteenth of his ministry.

#### PETER VAN DER HORST

**W**AS a promising young native minister who was called to his reward at a time when his friends were anticipating for him a long and useful career. His history is short and affecting. He was a native of St. Domingo, where he was converted to God in his youth, through the instrumentality of the Rev. William Fowler. Having passed through a careful course of study, he entered the ministry in 1853, and laboured as an assistant missionary for about nine years. He possessed many truly amiable traits of character. He was peculiarly inclined to look with charity and gentleness on men's failings, but was stern and unhesitating in reproof of their sins. In anticipation of his approaching end, he sought to prepare himself to depart and be with Christ; and, although his prospects were not always unclouded, he remembered God's faithfulness, and was comforted. A few moments

before he died, he said he could commit all into the hands of a faithful Redeemer, and that all was right for heaven. He passed away peacefully to his eternal rest at Samana, St. Domingo, on January 10th, 1862, surrounded by the people of his charge among whom he had laboured for eight years. The death of this devoted missionary was rendered more remarkable and affecting by the circumstance that, eight days afterwards, he was followed to the better country by his devoted wife, who had been long afflicted, and who thus early sank under her painful bereavement.

### PETER DUNCAN,

**A**N earnest and warm-hearted Scotchman, was born in Dundee, in the year 1798. Favoured with a careful religious training he was early impressed with thoughts of God and heaven, and whilst quite a youth he was brought to a saving knowledge of the truth through the instrumentality of the Wesleyan ministry. The call of God and the voice of the Church combined to direct him to the work of the ministry; and his attention having been forcibly drawn to heathen lands, he offered himself as a missionary. In 1819 he proceeded in that capacity to the West Indies. From that period his life became, in no ordinary degree, a public one. The near approach of the abolition of negro slavery aroused the worst passions of the advocates of that system, and Mr. Duncan had to endure a large share of the persecutions with which the missionaries were assailed. He spent twelve years in Jamaica, and pursued his ministerial labours with undaunted courage, using all the influence he could command to ameliorate the condition of the slaves, and to mitigate or put to shame the brutality of their oppressors. In common with his brethren he laboured under peculiar difficulties; but there is reason to believe that he was the means of much spiritual good to the oppressed people of his charge, who esteemed him very highly in love for his work's sake.

Exhausted and worn down by excessive labours and anxiety, Mr. Duncan returned to England in May, 1832; and he was enabled to render valuable service in the cause



of negro emancipation, both by evidence given before the parliamentary committee appointed to inquire into the subject, and by powerful speeches delivered in public meetings which were held in London and other places at that particular juncture. When his health was somewhat improved he entered the home work; and for nearly thirty years he laboured with characteristic energy and distinguished efficiency. During this period he occupied positions of great importance and responsibility, and invariably discharged his duties with remarkable courage, prudence, and fidelity. Incessant labours and sufferings in the cause of Christ undermined his vigorous constitution, and at length he sank under the influence of painful and protracted disease. He maintained his natural cheerfulness, however, and his faith and hope in Christ continued firm and consoling to the end. His last words were, 'I am going home rejoicing.' He died at Devonport, on January 22nd, 1862, in the sixty-fifth year of his age, and the forty-third of his ministry.

Mr. Duncan was generous, honourable, and noble in a high degree; implicitly trusted by his brethren, and eminently worthy of their trust. He maintained with entire simplicity of character a manly, intelligent, and incorruptible independence. He was a painstaking and accurate expositor of Holy Scripture, of which he continued a diligent student to the close of life. He was a powerful preacher, an excellent pastor, and a careful instructor of the young. His memory is blessed, and embalmed in the gratitude of many who were saved and profited through his ministry.

#### HORATIO PEARSE.

THE Rev. H. Pearse was an earnest and devoted Cornishman, whose course of ministerial labour was marked by zeal and usefulness at every stage, till it terminated in a most affecting manner. Having been brought to a saving knowledge of the truth in early life, and called of God to preach the Gospel, he was accepted as a candidate for the Wesleyan ministry in 1835. The period of his probation was spent in the Sherborne, Melksham, and South Petherton Circuits. On being received into

full connection he offered himself for the foreign work. In 1839 he was appointed to South Africa; and, with his devoted wife, he arrived at his distant sphere of labour in the early part of the following year. His first station was in Kaffirland, where he and his missionary associates diligently sowed the seed which, by the blessing of God, has since produced such a goodly harvest. He afterwards spent four years in Graham's Town, where he was much beloved. There he ministered chiefly to the British settlers, and was made very useful to the people of his charge.

In 1850 he was appointed chairman of the Natal District, and he discharged the duties of that office for about eleven years, being highly respected and esteemed. He exercised his ministry among both the native and the English population with ability and judgment, and the cause of God was materially advanced under his superintendence. He was a man of a meek and quiet spirit, who, by his friendly intercourse with the people of his charge, conciliated all, and secured high esteem. As a minister, he was distinguished by fervent love to his brethren, unwearied diligence, tender sympathy, and unwavering fidelity. His preaching was evangelical, practical, and fruitful. Soon after his appointment as chairman, he was called to act in circumstances of peculiar trial and perplexity; but his prudence, circumspection, and fidelity were equal to the emergency, and the District under his charge was soon brought into harmony and good order. For the last eighteen months of his life he was in a feeble state of health, and often laid aside; but, amid great weakness and suffering, he exemplified a patient faith which impressed his public teaching on the minds of his friends, and relieved their sorrows in affliction, whilst at the same time he himself was greatly comforted. His death was occasioned by the overturning of a vehicle, in which he was proceeding from Maritzburg to Durban to embark for England for the benefit of his health. In the intervals of consciousness between the accident and his death, he expressed his confidence in his Saviour, and his hope of everlasting life. He died on February 18th, 1862; and left behind him a name which will long be kindly remembered through a large part of

South Africa. How mysterious that a devoted missionary, who had spent twenty years in useful labour in Africa, should thus be cut off when on the eve of returning to his native land with the hope of recruiting his health for future service!

#### ARTHUR NOBLE

WAS a native of Fintona, in the county of Tyrone, Ireland. Under a sermon which the Rev. Gideon Ouseley preached in the street of that town in the latter part of the year 1799, he was deeply convinced of sin, and led to seek the Lord. He soon happily obtained a clear sense of peace with God through faith in Christ Jesus. He afterwards began to preach to others that Gospel which had been made the power of God to his own salvation. In 1813 he was accepted by the Conference as an Irish missionary, and appointed to be the companion and assistant of the devoted Mr. Ouseley, whom he regarded as his spiritual father. He continued to labour in the Irish mission with zeal and success till his health entirely failed, and he was obliged to become a supernumerary. He possessed some excellent traits of character. He was simple, unassuming, and agreeable in his manners; unselfish and conciliatory in spirit; and as a fellow-labourer, affectionate and beloved. His style of preaching was persuasive and attractive, and his street sermons were often powerful and convincing. In the latter years of his life his mental vigour was impaired by great bodily infirmity and physical suffering, but his soul was kept in constant peace. He died in Dublin, in the faith and hope of the Gospel, on March 27th, 1862, in the seventy-eighth year of his age, and the forty-ninth of his ministry.

#### WILLIAM A. LALMON,

ONE of the many native ministers raised up in the East Indies, as the fruit of missionary labour, to preach the Gospel to their fellow-countrymen, belonged to a Swiss family settled in the island of Ceylon. On the arrival of the Wesleyan missionaries in 1814, Mr. Lalmon, then a young medical practitioner in the service of the

government, attended, in the Dutch church at Point-de-Galle, the first Methodist service held in the island. Ever ready to oblige, he led the responses in the Liturgy; and under the sermon preached by the Rev. T. H. Squance he was brought to religious decision. He soon afterwards obtained a sense of pardoning mercy; and, having won the confidence of the missionaries, he was the first person recommended from Ceylon for the Wesleyan ministry, and was received on trial by the Conference of 1816. During the course of a long and laborious life, in many stations of the Singhalese District, Mr. Lalmon occupied a high position in the regard both of his brethren and of the people of his charge. He was esteemed, not for commanding talents, but for his gentleness of disposition, his faithful discharge of duty, and his holy life. So long as health and strength continued, he was remarkable for his zeal, sparing no pains in making known the Gospel. A characteristic practice of his was to pass to and fro in the large ferry-boats employed on the Ceylon rivers, for the purpose of preaching Christ to the native passengers. In 1857, his health failing, he became a supernumerary; but he continued, as far as increasing infirmities would permit, to exert himself in the cause of Christ. His attachment to Methodism and his spirituality of mind endeared him to those of his Church who had the privilege of visiting him in his retirement. He died—‘a man greatly beloved’—in peace and in the triumph of faith, at Matura, Ceylon, on the morning of Good Friday, 1862, in the seventy-first year of his age, and the forty-seventh of his ministry.

#### HENRY PIMM

**W**AS born in Derbyshire, on November 17th, 1827. He remembered his Creator in the days of his youth, and joined the Wesleyan Methodist Society when he was about fifteen years of age. In 1854, after completing his course of study at the Theological Institution, he was appointed to the West Indies, for the climate of which he seemed well adapted. His first station was in the island of Barbadoes, where he spent three happy and useful years. He afterwards laboured for about four

years in St. Vincent's, and at Berbice, British Guiana. At length, in 1861, repeated attacks of fever had so impaired his health and constitution, that he was obliged to return to England. As a preacher, he was clear and impressive; as a pastor, diligent and faithful; and in his intercourse with his brethren he was affectionate and friendly. He did not long survive his return to his native land, but he was graciously supported during his last illness. Shortly before his death, it was remarked by one at his bedside, 'Christ is precious;' when he replied, with great energy, 'Ay! nothing else now!' His last words were, 'I am going home to-day.' In that cheerful confidence which true faith in Christ inspires, he died at Torqua, on April 17th, 1862, in the thirty-fifth year of his age, and the ninth of his ministry.

#### WILLIAM HESSEL

WAS favoured with a godly parentage, and at an early period was visited by the gracious influences of the Holy Spirit and yielded his heart to Christ. He soon began to work for God; and, having laboured for some time with acceptance as a local preacher, in 1843 he was admitted as a candidate for the Wesleyan ministry. Being a young man of promising talents he was sent to the Theological Institution, where he was favoured to spend three years, and profited much by the course of study through which he passed. In 1846 he was appointed to the New Mills Circuit, where he spent two years of his probation with credit to himself and advantage to the cause in which he was engaged. His next Circuit was Newport, Isle of Wight, where the present writer became personally acquainted with him, in 1848. For two years we were associated as colleagues, and we not only laboured together in peace and harmony, but our hearts soon became united in the closest bonds of Christian love. I found him to be an intelligent, able, earnest, and faithful young minister, and he enjoyed in a large degree the confidence of his brethren and the affection of the people, and his labours were owned and blessed to the spiritual good of many. Although tall and manly in his personal appearance he was, from the beginning, of a delicate type of constitution,

and appeared to inherit a tendency to pulmonary disease. This weakness in his chest required the greatest care in the winter season, and in the early part of 1850 he became so unwell that we were obliged to obtain a supply for him, that he might be released from all ministerial duty for a few months. He then went to the south of France, and during his absence from his Circuit I received several letters from him, all of which breathed the spirit of true Christian piety and resignation to the will of God.

With his health in a measure restored, at the following Conference Mr. Hessel was appointed to Bristol, where he laboured for three years with but few interruptions from his constitutional weakness. He was subsequently appointed to Woodhouse Grove, Portsmouth, and Brighton, till, in 1857, he offered himself for foreign service, and received an appointment to Australia, with the hope that his health might be better in a warmer climate. During the three years that he laboured in Sydney he won the esteem of all with whom he came in contact, and proved himself an able and successful minister of the New Testament. The experiment of a change of climate in his case does not seem to have been of permanent benefit, for in 1861 his health again failed, and he was obliged to retire as a supernumerary. For a time he resided in Sydney and discharged the duties of Connexional book steward; but, seeing no prospect of the permanent recovery of his health, he returned to England to end his days, which were, alas! but few in number. He settled at Clifton, where his strength gradually but steadily declined, till the Master, whom he had served so faithfully, called him to his eternal rest. He died in great peace, with a sure and certain hope of eternal life through our Lord Jesus Christ, on May 14th, 1862.

#### JOHN AYLIFE,

A NATIVE of London, was converted to God in early life. While he was yet quite young his attention was drawn to Southern Africa as a promising field for Christian labour and usefulness, by reading the communications of the Rev. Barnabas Shaw, as published in the *Missionary Notices*. He emigrated thither with many others in 1820.

His hope of finding in that land opportunities for evangelical labour was not disappointed ; and the whole period of his residence there was devoted to the extension of Christianity. Having laboured for some time in subordinate spheres of usefulness, in 1827 he was admitted as a probationer for the ministry, and from that time gave himself entirely to the service of the South African mission. He occupied various stations in Kaffraria and the Cape Colony for about thirty-four years. Among the natives his efforts were especially blessed. He was the first missionary appointed (under peculiar circumstances) to labour among the Fingoes, a large tribe of Africans who fled for refuge within the boundary of the Cape Colony from their cruel oppressors in the interior. Among the people, whether as a preacher, or as the manager of the large and important industrial school at Heald Town, which was for several years under his charge, he was alike efficient and successful. He was a man of amiable character, and of decided and consistent piety, an ardent lover of Methodism, and of all good men, a steward faithful to the trust reposed in him, and an earnest and diligent labourer, 'enduring hardness as a good soldier of Jesus Christ.'

The failure of his health rendered it expedient for him to visit England in 1860 ; and, after spending a few months with much pleasure and advantage in this country, he returned to South Africa to resume his missionary labours. But in a short time he was again disabled by disease, and obliged to retire as a supernumerary. In that position he was glad to render to the cause which he loved all the service of which he was capable. But after a while he was entirely laid aside from public labours. During his final affliction his mind was kept in great peace, stayed upon God. His love to the mission work was strong to the end. One of his last sayings was, 'O glorious work ! If I had ten thousand lives, and ten thousand years for each, I would devote them all to the mission work.' In his final moments, referring to his state of mind, he said, 'All is right.' He died at Fauresmith, in the Orange Free State, on May 17th, 1862, in the sixty-fourth year of his age, and the thirty-fifth of his ministry, sincerely regretted by a large circle of friends at home and abroad.

## ROBERT INGLIS

**Y**IELDED himself to God in comparatively early life, and immediately engaged in such departments of evangelistic labour as were open to him. He entered the Wesleyan ministry in 1832; and he discharged the duties of the sacred office with a zeal almost beyond his strength. Having laboured for two years in England, he offered himself for the foreign work, and was appointed to the West Indies. He spent nine years in Jamaica; and, in common with other brethren whose lot was cast in that portion of the mission field, he suffered much persecution in the cause of his Divine Master; but he 'endured as seeing Him who is invisible.' He subsequently spent two years in St. Kitt's; and in 1844 he returned to England with health considerably impaired. On recovering his health he entered the home work, and for several years laboured in important Circuits in this country. In Leeds, Pontefract, Stockton, and London he was made very useful in gathering sinners into the fold of Christ, and in building up believers in their most holy faith. In the place last named his efforts to relieve the financial difficulties of some of the chapels were indefatigable. He was a man of great energy and of sterling integrity. His piety was deep, his zeal ardent, and his sympathy warm and genial. With considerable refinement of mind he joined a high sense of honour. He was strongly attached to Wesleyan Methodism, and was ever ready, when it was necessary, to defend its doctrines and polity. As a minister of Christ he was a workman needing not to be ashamed. His expositions of Holy Scripture were lucid, and his appeals to the conscience powerful; and his labours, especially in the mission field, were signally owned by God. His last affliction was protracted and painful. For some time he cherished the hope of recovery, and of returning to his beloved work; but when he saw that God willed otherwise, he devoutly acquiesced, confiding his family to the care of Divine providence, and calmly waiting the final issue. On the last day of his earthly sojourn he sent a message to his brethren, saying, 'It is all right, all right.' He died on June 5th, 1862.



## JOSEPH PRATTEN

WAS born at Midsomer Norton, in 1792. Trained in the ordinances of Methodism, he was early impressed with the importance and necessity of personal religion; and he joined the Wesleyan Society when he was fourteen years of age. In 1815 he entered the ministry; and, after labouring for ten years in the home work, he was appointed to Gibraltar. In that isolated station he ministered chiefly to the military for three years, with commendable zeal and diligence. In 1828 he returned and resumed his labours in his native land. In 1832 he was appointed to Guernsey, where he spent three years. During the remainder of his life he laboured in English Circuits. He was a good preacher and a diligent pastor. His lucid sermons were richly evangelical, and were often delivered with tender pathos which at times rose into persuasive eloquence, and left a deep and lasting impression on the hearts of his hearers. In 1854 he retired from the full work, and settled as a supernumerary at Carmarthen. His end was sudden, but, it is believed, such as he wished. On the evening before his death he seemed unusually cheerful, and sang several of our beautiful hymns; and on the following morning he seemed quite as well as usual. In a moment he was not, for God had taken him. He died at Carmarthen on June 16th, 1862, in the seventieth year of his age, and the forty-seventh of his ministry.

## JOSEPH STINSON.

THE Rev. Joseph Stinson was born at Castle Doungton, Leicestershire. He was favoured with pious parents, who trained him up in the knowledge and fear of God; and before he had reached his twentieth year he experienced a change of heart which was evinced by a marked difference in his spirit, employment, and associations. In 1823 he received an appointment as a missionary to Canada, where he laboured for five years. In 1829 he was sent to Gibraltar, where he ministered chiefly to Wesleyan soldiers for three years. In 1833 he resumed his labours in Canada; and he spent seven years in

Kingston and Toronto, faithfully discharging the duties of his office as general superintendent of Wesleyan Missions, and some part of the time as president of the Canadian Conference.

In the year 1842 he was led by the providence of God to return once more to his native land. On this occasion he entered the home work; and he was stationed in succession in Sheffield, Leeds, London, Bradford, and Manchester. From Manchester he removed in 1858 to the scene of his earliest missionary toil, as he said, 'to live and die in Canada.' His re-appointment to the presidency of the Canadian Conference, at this time, drew forth all his energies of body and mind; he spared neither pains nor labour to meet the numerous demands on his time and talents. From this time he lived and laboured to promote the interests of Canadian Methodism, and he was deservedly held in high esteem by all classes of the community. One of the universities conferred upon him the honorary degree of Doctor of Divinity. He was distinguished by superior talents both for pulpit and platform, and his audiences were generally charmed by his eloquence, and impressed by his forcible appeals to the heart and conscience. The geniality of his spirit and the blandness of his manner, moreover, contributed to make him a most desirable companion and an agreeable friend.

Few men passed through life with greater exemption from personal affliction than Dr. Stinson. At length, however, his health began to give way, and he gradually declined under the influence of a serious internal malady. Although the nature of his disease prevented consecutive thought and expression, there were intervals in those days of suffering, during which he was enabled to express, for the satisfaction of his friends and family, his joyous assurance of eternal life through the merits of the Redeemer. He died in peace at Toronto, on August 26th, 1862, in the sixty-first year of his age, and the fortieth of his ministry.

#### DANIEL JOHN GOGERLY

**W**AS born in London in the year 1792. Having been brought to God in early life, he was remarkable for the diligence with which he cultivated his mind, and for the

zeal with which he sought the welfare of others. He learned the business of a printer, which was congenial to his literary tastes. In 1818 he was requested by the Rev. Richard Watson and the missionary committee to go out to Ceylon to take charge of the mission press at Colombo. This he did to the satisfaction of all parties concerned; but it soon appeared that the Lord of the harvest had a higher work for him to do in His vineyard. From his first arrival in India he manifested a deep interest in mission work, and a remarkable aptitude for learning the languages of the people among whom his lot was cast; in 1823 he was accepted as a missionary. Fifteen years later he was appointed chairman of the Singhalese District; and by his sterling piety, sound judgment, and extensive learning, as well as by his intimate acquaintance with every part of the work, he showed that he was singularly well qualified for the office which he was called to fill. In caring for all the Churches, in training native agents, and in teaching and preaching from house to house, his perseverance never failed. His was a life of consecration; for he not only never returned to England, but he never expressed any desire to leave his adopted country. For more than forty years he toiled on till fairly worn out in the Master's service, when he was called to dwell with Him for ever.

Mr. Gogerly was a man of quiet, plodding, persevering zeal, and his sterling worth was little known in his native land; but he nevertheless rendered invaluable services to the cause of Christianity in the East, and deserves to be ranked with the most eminent missionaries of modern times. In the Singhalese, Portuguese, and English languages he preached with equal fluency and power. His ministry was richly evangelical. His English sermons were marked by clearness, comprehensiveness, and uncommon logical force; and his discourses in the native languages were models of missionary preaching. He took an active part in the translation of the Scriptures into Singhalese, and was untiring in his efforts to promote the education of the young. Mr. Gogerly was accurately acquainted with Buddhism, and had a profound knowledge of Pali, and of the voluminous works in that dialect. These acquisitions made him powerful in debate with

learned heathens, and enabled him to publish several works in Oriental languages which will greatly assist future missionaries in their important work, as well as tend directly to the conversion of the superstitious natives. His *Institutes of Christianity*, in Singhalese, is a worthy memorial of his piety, learning, and industry, and will be highly prized through many generations. He was a man of simple manner and large heart. Occasionally abrupt and warm in debate, he was yet tender of the feelings of others, and quick to acknowledge an error. He was most beloved where best known; and the native ministers, most of whom he had introduced into the service of the mission, looked up to him with affection and filial regard. During his last brief illness he was much engaged with his own heart and with God; he severely judged himself, but expressed, with humble confidence, his sole reliance on the death of Christ. After lying in a state of unconsciousness for several hours, he calmly fell asleep in Jesus on September 6th, 1862, in the seventy-first year of his age and the fortieth of his ministry.

#### RICHARD WATSON.

THE native minister who bore the honoured name of the Rev. Richard Watson, in memory of the great English theologian, proved himself to be not unworthy of the distinction thus conferred upon him. He was by birth a Hindu, and the son of a zealous idolater of Point Pedro, Ceylon. He was carefully trained up in the observance of his father's religion; but in early life he also received instruction in Christian truth, and in 1837 he yielded to conviction and embraced Christianity. After labouring or several years in subordinate capacities in the service of the Wesleyan mission, in 1848 he was received as a probationer for the ministry, and he spent the rest of his days in the work of the sacred office. He was a man of genuine piety and strong understanding, zealous, diligent, and punctual in the discharge of his ministerial duties. As a preacher he greatly excelled. He is said to have equalled many English preachers, even in English, whilst in his native Tamil he had but few rivals. For more

than fifteen years he laboured with indefatigable zeal and perseverance in his native land, and it is believed that many souls were won to Christ through his instrumentality. He was greatly beloved by his brethren in the ministry, both native and European, and highly esteemed by his fellow-countrymen of all classes. At length his health entirely failed, and he was laid aside from his beloved work. During his last illness he was graciously supported by the presence of that precious Saviour in whom he continued to trust. When the end came he was found prepared, calmly waiting for his dismissal from this world of sin and sorrow. His death was most blessed. Full of peace and hope, he departed this life at Trincomalee, Ceylon, on September 29th, 1862, leaving behind him a noble example of full devotion to the cause of the Redeemer.

#### EDWARD BRANSTON

WAS born at Newark in the year 1808. Of his conversion and call to the ministry no written memorials have been found, but there is reason to believe that he gave his heart to God when he was sixteen or seventeen years of age. Having 'tasted of the good word of God, and of the powers of the world to come,' he felt constrained to do good as he had opportunity, and subsequently devoted himself to the work of the ministry. He was received as a probationer for the sacred office in 1833, and after labouring two years in England, he offered himself for the foreign work. His first station in the mission field was George Town, Demerara, and I have a very pleasant recollection of his arrival there in 1835, and can testify of the zeal and diligence with which he entered upon his labours. He was subsequently stationed at Mahaica, a country Circuit in British Guiana, and also in the island of Barbadoes, in both of which places he was instrumental in winning souls for Christ, and in building up the Church of God. In 1846 he returned to England and thenceforth devoted himself to the home work. He occupied several Circuits in his native land, and he is still remembered in many places with affection. His last public services were marked by special power and blessing.

His death was unexpected and truly affecting. He had gone from home to visit a relative who was supposed to be at the point of death; and whilst engaged in this labour of love, he was himself seized with the sickness which in a few days ended in death. Although unexpected the messenger was not unwelcome. Some of Mr. Branston's last words were, 'I am on the Rock!' 'I am happy.' So he passed away to his eternal rest on February 2nd, 1863, in the fifty-fifth year of his age, and the thirtieth of his ministry.

### CALVERT SPENSLEY,

A NATIVE of Swaledale, Yorkshire, was the son of pious parents, his father being for many years a useful and acceptable local preacher in the Wesleyan Methodist Connexion. Although religiously trained from his childhood, he had reached his twentieth year when he was converted to God. This important event was brought about by the godly example and salutary influence of an elder brother, in connection with other means, under the blessing of God. Mr. Spensley's conversion is said to have been followed by marked effects, every power having been quickened by the great change. On his removal to Leeds in 1841, he was introduced to the Rev. G. B. Macdonald, by whom his thirst for knowledge was gratified, and his attention turned to a careful preparation for the ministry, which he entered with much trembling in 1843. After labouring for seven years in the home work, he was appointed to Natal, South Africa. There also he spent seven years, and would no doubt have continued longer in the foreign field had not his health failed. In 1858 he returned to England, and at the following Conference he entered once more upon the work of a Circuit. After a few months' trial, however, his health again failed, and he was obliged finally to retire from active labour. He was a man of bland pleasing manners, and of considerable ministerial ability. His preaching was frequently attended with heavenly unction, and his platform addresses will long be remembered by those who were favoured to hear them. His last days were spent in retirement at the Isle

of Wight. For three years his physical strength gradually failed, whilst intelligence and devotion glowed in him more and more brightly to the last. Towards the end his sufferings became extreme,—a severe test of patience and resignation to the Divine will. But to this demand upon his faith he even cheerfully responded, thus affording a signal proof of the sustaining power of the truth which he had preached to others. He peacefully ‘fell asleep’ in Jesus at Carisbrook, on February 20th, 1863, and his remains were interred at Whiffingham, at the west end of the church, where they await, in common with all the dead in Christ, a glorious resurrection to eternal life.

#### WILLIAM SMITH

WAS one of a large class of faithful, plodding labourers in the mission field, who are but little known beyond the immediate sphere of their humble toils. Such men are, nevertheless, if not remarkably demonstrative and popular, very useful and successful in winning souls for Christ, and however little they may be noticed by men, are known to God, and verily they will have their reward.

Mr. Smith was admitted to the ranks of the Wesleyan ministry in 1827, and having offered himself for the foreign work, he received an appointment as a missionary to British North America. He embarked for his distant station in the month of October, and amid the wilds and snows of Nova Scotia, New Brunswick, and Prince Edward’s Island, he laboured for the long period of thirty-six years, with a measure of perseverance and zeal worthy of the highest commendation. In the prosecution of his arduous duties he had many difficulties to contend with, in addition to the severity of the climate; but he ‘endured hardness as a good soldier of Jesus Christ.’ On the various stations which he occupied he was respected and beloved by his brethren in the ministry and the people of his charge; and it is believed that many sinners converted through his instrumentality, and believers encouraged and built up in their most holy faith, will be ‘his joy and the crown of his rejoicing in the day of the Lord.’ At length his health and strength entirely failed, and fairly

worn down with incessant and arduous labour in the Lord's vineyard, he finished his course with joy at St. Andrew's, New Brunswick, on February 21st, 1863, in the thirty-seventh year of his ministry.

#### FREDERICK LEWIS

**E**NTERED the ministry in 1834; and, having offered himself for the foreign work, in the course of the following year he was sent to Australia. He commenced his labours at Bathurst, New South Wales, in the true missionary spirit, and for several years he exercised his useful ministry at that station, and at Windsor, Hunter's River, and Sydney with great advantage to the cause in which he was engaged. He afterwards occupied several Circuits in the colony of Victoria, at a time when much real missionary work had to be done by those whose lot was cast in that part of the wide field. Mr. Lewis had continued his arduous labours for about twenty years, when his health failed, and he was entirely unfitted for future active service. His preaching was remarkable for its simplicity and unction, and was in every place followed by great success. It is said that he 'minded one thing, the conversion of souls, and was satisfied with nothing less.' Yet while eminently spiritually minded, he was conscientiously attentive to the multifarious duties of the extensive Circuits under his charge, and to the strictest enforcement of godly discipline.

After one year of retirement at Melbourne Mr. Lewis returned to England, but with little benefit to his health. He was unable to resume his beloved work. He settled for some time as a supernumerary at Cardiff. He afterwards resided at Cheltenham and in London, and at the place last named he finished his course in peace on March 12th, 1863, in the fifty-fourth year of his age, and the twenty-ninth of his ministry.

#### JOHN WILLIAMS

**W**AS born at Salford, in the year 1809. At a very early age he was left an orphan; and, while in attendance at the Wesleyan Sunday-school, he was brought



under those religious influences which resulted in his conversion. It was some time, however, before he found peace in believing. He wrote in his little journal: 'I now feel that I am a sinner, but of the way of life I am ignorant.' In 1824 he joined the Methodist Society at Heaton-Mersey. Whilst attending the class-meeting, he was more fully instructed in the way of salvation, and soon obtained a clear sense of the forgiveness of his sins. He then engaged in such spheres of usefulness as were open to him until, in 1833, he was called to the work of the ministry. After labouring for two years in England he went out to the West Indies. He spent eleven years in Jamaica; and his earnest evangelical labours were much blessed to the poor negroes at that eventful time.

In 1846 the failure of his health obliged Mr. Williams to return to England, and, after resting for a short time, he entered the home work and was appointed to the Teignmouth, Bideford, St. Ives, and Taunton Circuits in succession. In 1856 he was appointed governor and chaplain of Taunton College, where he spent three years. During this period the Holy Spirit was poured out abundantly; and it is believed that many of the students will be the crown of Mr. Williams' rejoicing in the day of the Lord. On leaving the college he laboured at Stroud for three years, and then his health failed and he was laid aside from public duty. During his last illness he was graciously supported by the presence of the Lord. On the Sunday before his death he joined in singing one of his favourite hymns, 'Rock of ages cleft for me,' &c., and a short time before his departure, he exclaimed, 'Hark! hark! sweet music.' His preaching was often distinguished by great power and pathos; and he was eminently an expositor of Holy Scripture. As a pastor he was diligent and faithful; in the management of Circuits, judicious and successful. He possessed the happy talent of conciliation, and had the power, by a few well-chosen words, to check the eagerness of debate. He calmly fell asleep in Jesus, on June 24th, 1863, in the fifty-fourth year of his age and the thirtieth of his ministry, leaving behind him an example worthy of being imitated by young ministers engaged in the same blessed work.

## WILLIAM TOASE.

THE Rev. W. Toase was born at Kilton, near Guisborough, in 1782. He was converted to God in his fifteenth year, and entered the Wesleyan ministry at the age of twenty-two. He early devoted himself to the study of the French language, which led to his appointment to the Channel Islands. Subsequently he became the first missionary to the French prisoners of war in the hulks on the Medway. His numerous communications, published at the time in the *Methodist Magazine* and otherwise, show how well he was adapted for this peculiar work, and how greatly the Lord blessed his labours. On the conclusion of peace Mr. Toase was appointed as a missionary to France, where he laboured successfully for several years. He was ultimately stationed in Paris, and entrusted with the general superintendency and direction of the French mission,—a position for which he was well qualified by his wisdom, prudence, and superior endowments.

In 1848, when he had laboured with untiring zeal and perseverance for more than forty years in the English and French work, failing health obliged him to retire from public life, and take the position of a supernumerary. But in his case this did not mean rest from earnest labour. Both in Guernsey and Boulogne, where he resided for several years, he was as active as ever in the service of his Divine Master, exerting himself to the utmost of his strength in preaching, visiting the sick, meeting classes, and other pastoral labours. At the place last named he was induced to take entire charge of the Society and congregation, in which position he continued till the hour of his death.

The prolonged course of Mr. Toase as a Christian minister was without a spot. Diligent in study, methodical in the disposal of his time, careful in preparing for the pulpit, thoroughly ministerial in his bearing and habits, with courteous manners, a cheerful and sedate spirit, careful regard for the young, and unwearied attention to strangers, he presented in his character a rare combination and balance of qualities, adapted to such difficult posts as those which he had to fill. His ministry was always instructive, pleasing, and truly evangelical; and many seals

to it were given him from the most opposite classes of society. In his peculiar station he was brought into contact with persons of diverse rank and character, and was ever enabled, before high and low, to do honour to the Christian ministry. In his latter days especially, the purity of his character, the benignant gravity of his deportment, the vigour of his preaching, his eminent pastoral virtues, and the good name won by a long career of goodness and usefulness, surrounded him with an uncommon degree of veneration, which was evinced on all fitting occasions both by French and English. His death was remarkably sudden and admonitory. On Sunday morning, September 20th, 1863, he preached on 1 Tim. i. 5; and the same afternoon, while conversing with a friend, he passed away to be for ever with the Lord, in the eighty-first year of his age, and the fifty-ninth of his ministry.

#### THOMAS ROBSON

WAS a promising young missionary, whose career was cut short by death soon after he had entered the field. After enjoying the advantages of the Theological Institution at Richmond for two years, he was appointed to the West Indies, where he hoped to labour successfully for a length of time. He arrived in St. Vincent's in the month of February, 1862, and gave himself heartily and entirely to the work. During his brief ministerial life he was a diligent student, an unwearied pastor, and a faithful and energetic preacher. He soon won for himself a warm and loving place in the affections of his brethren and the people of his charge, but his course was soon run. He was summoned to his eternal rest, after six days of suffering from yellow fever, and died on October 27th, 1863, calmly resting on the atonement of Christ.

#### WILLIAM H. GARNER

WAS converted to God in his youth and early called to preach the Gospel. He was appointed to South Africa in 1835, and laboured chiefly in Kaffirland, where he proved himself to be a diligent, faithful, and successful

missionary. He soon learned the language of the people, and he laid himself out in every possible way to promote their temporal and eternal welfare. In a letter dated Morley, January 4th, 1849, he says :—‘ I am happy to state that our work in this Circuit is going on and growing great. The members of Society are also increasing in the knowledge and love of God, and many are pressing forward toward the mark for the prize of their high calling of God in Christ Jesus. On Christmas Day we had a glorious time at our lovefeast : truly it was not soon to be forgotten, a time of refreshing from the presence of the Lord, one of those seasons which quicken and revive us in the midst of our toils in a land of darkness and the shadow of death.’

When he had laboured in this way in Southern Africa for about twenty-six years, without ever leaving his post of duty, his health failed and he was entirely unfitted for the work. For some time he entertained hopes of being able to take a sea voyage with a view to promote his recovery ; but this proved impracticable, as he became weaker and weaker from day to day. During his last illness he was graciously supported by the presence and the promises of the Lord, and he often expressed his unwavering confidence in Christ. He died on March 29th, 1864, in the twenty-ninth year of his ministry.

### JOHN B. BROWNELL,

**A** MISSIONARY of considerable eminence in his day, laboured for many years in different parts of the wide field, with credit to himself and to the Wesleyan Missionary Society in whose service he was engaged, as well as with great advantage to the people to whom he ministered. The first sphere of his foreign service was in the West Indies, for which place he embarked in 1827, after he had spent one year in an English Circuit. In New Providence, Harbour Island, and other stations in the Bahamas District he laboured successfully for five years. His health failing, he returned home and rested for one year as a supernumerary ; but on his partial recovery he was again at work to the utmost of his strength. In 1833

he accepted an appointment to Malta, in the Mediterranean, where he spent five years ministering to the British troops and others. In 1838 he embarked for Canada, and during the following six years he laboured successfully in Durham, Montreal, and Quebec. He was next appointed to Bermuda, where he spent some years, being appointed first to St. George's and then to Hamilton. He then removed to British North America and occupied several important Circuits in succession both in Nova Scotia and New Brunswick, until the Master called him to rest from his labours in a good old age. He finished his course with joy at Fredericton, on March 27th, 1864, leaving behind him a noble example of unwearied toil, unquenchable zeal, and patient perseverance in the cause of the Redeemer.

#### JOHN R. PARYS,

**A**N excellent native assistant missionary, whose history is worthy of record here, was born at Galle, in Ceylon, on August 15th, 1808, and laboured for many years in his native isle with distinguished zeal and diligence. He was of French descent, and was brought up as a Romanist. He was led to seek the salvation of his soul through the instrumentality of J. N. Mooyart, Esq., and the Rev. W. A. Lalmon. He relinquished a lucrative profession to become a catechist in connection with the Wesleyan mission, and God gave him seals to his ministry, in the conversion of all his father's family to Protestant Christianity. When in health and vigour he was a model labourer in the Lord's vineyard. His sermons, both in Singhalese and Portuguese, were specimens of great excellency and power, and his ministry was both acceptable and effective. At the District meeting of 1863 he was appointed to Galle, but he did not labour long in his new sphere. He had been a sufferer for several years, and the death of his excellent wife in the preceding year, which affected him much, no doubt accelerated his own decease. He had the sympathy of all his brethren by whom he was greatly beloved, and that God whom he had faithfully served graciously supported him in his last illness. He often expressed his entire confidence in Christ and his blessed hope of heaven. He had no fear of death; and his last hours were peaceful

and happy in a high degree. He was called to his eternal rest on March 29th, 1864, in the fifty-sixth year of his age, and the thirty-first of active service for his Divine Master.

#### EDWARD BICKERSTETH,

ONE of several native converts in Western Africa, was raised by the power of the Gospel from the lowest degradation to the honourable position of being commissioned to preach the glorious Gospel of the blessed God to his perishing fellow-countrymen. There have been several such. Young Bickersteth was born in the Egda country, and was taken captive in one of the slave-hunting expeditions which have so frequently desolated the interior of Africa; and he was sold to the Portuguese. Happily for him and hundreds of others, the vessel in which he was being conveyed across the Atlantic was captured by a British cruiser; and he with the rest was set at liberty and brought to Sierra Leone. There he came under the influence of the Gospel, was converted to God, learned to read and write in the mission schools, and was soon employed as a teacher among his fellow-countrymen. Acquitting himself well in a subordinate capacity he was ultimately called to the ministry, and became a powerful and eloquent preacher in his native tongue. He was received into the ranks of the native ministry in 1854, and for several years laboured with acceptance and success at Lagos and neighbouring stations. Many of his pagan brethren were won to Christ through his instrumentality, and will no doubt be his joy and the crown of his rejoicing in the day of the Lord. A long and useful career was anticipated for him by his friends and brethren; but he was suddenly called to rest from his labours. He died in great peace at Abbeokuta, on April 14th, 1864.

#### JOHN S. PHILIPS,

A VALUABLE East Indian native minister, whose history strikingly illustrates the beneficial effects of Christian missions, was converted to God in early life, through the instrumentality of the Rev. T. H. Squance, who also encouraged and directed his first efforts as an

evangelist. In 1837 he was ordained for the ministry; and thenceforth he devoted all his powers to the conversion of the heathen, and the service of the Church. For many years he laboured with indefatigable zeal and perseverance, amid many difficulties, in Ceylon, his native isle; and it is believed that he was the means of bringing many of his benighted fellow-countrymen to a saving knowledge of the truth. His humble piety, his kindness of heart, his meekness and patience won for him universal respect; so that the heathen acknowledged the excellency of his character, and some of them called him 'the upright man.' His course of useful labour came to an unexpected end by a sudden attack of illness. He died at Jaffna, Ceylon, on April 22nd, 1864, in the sixty-fifth year of his age, and the twenty-seventh of his ministry. He left behind him a noble example of entire devotedness to God; and many tears were shed over his grave by those to whom his ministry had been made a blessing.

#### WILLIAM R. LONGDON

WAS brought to a saving knowledge of the truth in early life. Having been called to the ministry he offered himself for the foreign work, and was sent to Southern Africa in 1857. His first station was Port Elizabeth, where he laboured for three years with much acceptance, but under much personal suffering; for he had not been long in the country when a malady to which he appeared to have been constitutionally predisposed began to develop itself. He came to Cape Town, where I was resident at that time, to seek for surgical aid, and underwent a painful operation, with much patience and Christian fortitude. He returned to his station hoping for a speedy recovery and many years of usefulness in the mission field. But alas! the hope was disappointed. He relapsed into a weak and suffering state; and, after several weeks of pain and anguish he was called to his eternal rest. He died in great peace at Uitenhage, on May 1st, 1864. Mr. Longdon was a young man of an excellent spirit, and showed an adaptation and a love for the mission work which would no doubt have been productive of much good had his life been spared.

## JOHN BLACKWELL,

BORN at Wadsley, near Sheffield, on November 21st, 1812, was the child of pious parents, his father having been for twenty years a devoted local preacher. Very early in life he was the subject of religious impressions, and in his seventeenth year he was brought to a saving knowledge of the truth. In 1835 he was called to the work of the ministry, and after labouring one year in England went out to the West Indies. His first designation was to Turk's Island, but circumstances occurred which caused a change, and he was ultimately sent to the island of St. Vincent, as the colleague of the present writer, who retains a vivid recollection of the place and of the circumstances under which they first met and commenced a life-long friendship, which will be consummated, he trusts, in the better country.

Mr. Blackwell spent eleven years in the West Indies, partly in the St. Vincent District, and partly in the Bahamas. His course was somewhat chequered. More than once he was visited with domestic bereavement and personal affliction, but he bore up as a Christian under every trial. Nor did he labour without fruit. On some of the stations which he occupied showers of blessing descended, and there was a considerable ingathering of precious souls into the fold of Christ. This was the case especially in Trinidad and Tobago, where the cause of God was greatly prospered under his superintendence.

In 1847, with his health considerably impaired, Mr. Blackwell returned to England and re-entered the home work. His first Circuit was Newport, Isle of Wight, where the present writer was again associated with him as a colleague. He was afterwards appointed to Horn-castle, Stockton, Ripley, and Yarmouth in succession. His preaching was of a high order of excellence, chaste and elegant in style, beautiful in illustration, richly evangelical in matter, and frequently attended with the unction of the Holy Ghost. He was distinguished by Christian courtesy of manner, and a true kindness of heart, which made him dear to all who knew him. His temper was gentle and conciliatory, and he had the ornament of a meek and quiet spirit. For some months before his death



many had observed an increased earnestness and power in his public addresses. On Saturday, July 9th, 1864, he had completed his usual preparations for the Sabbath, and in the evening took a short walk. He was taken ill as he returned, and, after reaching his house, uttered an ejaculatory prayer and expired. He died at Burslem, in the fifty-second year of his age, and the twenty-ninth of his ministry.

#### JOHN A MANTON.

IT is recorded of the Rev. J. A. Manton that he belonged to a Nonconformist family and was a lineal descendant of that 'man of renown,' Dr. Thomas Manton. He was converted to God in early life through the instrumentality of Wesleyan Methodism, and was ever afterwards devotedly attached to that system of religion. He was accepted by the Conference of 1830, and sent forth to engage in pioneer work in Australia. Before his departure I was personally acquainted with him, and received a very favourable impression of his fitness for the work to which he was called. After a short residence at Paramatta, New South Wales, he was appointed to labour as chaplain, first at the penal settlement of Macquarie Harbour, and subsequently at that of Port Arthur, Tasmania. In the discharge of his duties he was frequently exposed to danger, and was subject to many privations; but his self-denying labours were owned of God in the conversion and reformation of some of the most desperate convicts under his charge. The colonial government repeatedly recognised his services among that class of unfortunate men of whom he was at that time the sole religious instructor.

Mr. Manton was afterwards employed for several years in regular Circuit work at Launceston, Hobart Town, and other places, where he had the honour of leading many to the Saviour. In preaching, his style was perspicuous, and his manner affectionate, whilst the prominent subject of his discourses was the grace and work of Christ. Though he was somewhat reserved before strangers, and generally deliberate in his movements, those who were favoured with his intimate acquaintance found him a man

of fine feeling as well as courteous manners. He was a judicious adviser, and a warm and fast friend. That he enjoyed the confidence of his brethren in a high degree was proved by his being elected as president of the Third Australian Wesleyan Conference.

To the young people of his respective Circuits Mr. Manton was warmly attached; and desiring to promote the advancement of the Methodist youth of Australia, he earnestly sought to provide for them facilities for obtaining a superior education. He was the first governor of Horton College, Tasmania, and one of the chief instruments in securing the efficiency of that establishment. Subsequently he originated a similar institution in New South Wales, of which he was appointed the first president. These collegiate institutions may be taken as proof of his zeal, and they remain as monuments of his well-deserved success. Towards the close of the year 1863 failure of health compelled him to desist from preaching; but he kept at his post at the college, doing his work, though often in pain. He suffered from a complication of diseases, and his journey through the 'valley of the shadow of death,' was a long one; but he did not lack support, for the Lord was with him. He had no particular ecstasy in his sickness, but he had sweet peace and a 'good hope through grace,' and in strong confidence could say with his dying breath, 'Saved at last!' He died on September 9th, 1864, in the fifty-eighth year of his age, and the thirty-fifth of his ministry.

#### LANCELOT RAILTON,

**B**ORN on June 26th, 1812, was converted to God when about eighteen years of age. He was called to the ministry in 1838, and, having offered himself for the foreign work, he was at once sent out to the West Indies. His first station was Montserrat, where he laboured in the true missionary spirit, and where God owned his efforts to promote the spiritual and eternal well-being of many of the sable sons and daughters of Ham, who were then just emerging from their long night of bondage and oppression. He was afterwards stationed in Antigua and Nevis, and at both places God blessed his work.

When he had spent nine years in the West Indies his health failed, and he returned to his native land, where he soon regained sufficient strength to enable him to enter upon the home work, which he prosecuted for a number of years with energy and success. He laboured in various Circuits in England and Scotland, with credit to himself and with advantage to the cause in which he was engaged. He was a man of amiable disposition. His spirit was devout and humble, his views of doctrinal truth clear and comprehensive, his preaching faithful and affectionate, and his discharge of pastoral duties conscientious and exemplary. His death, which was caused by fever, was eminently peaceful. One of his last expressions was, 'I am going to sing a new song!' He departed this life at Peel, Isle of Man, on November 9th, 1864, in the fifty-third year of his age, and the twenty-seventh of his ministry. His death was rendered the more affecting by the circumstance that his devoted wife died of the same fever a few hours after he had passed away. What a happy meeting for them in the better country! They had the satisfaction and honour of leaving a son in the Wesleyan ministry.

#### NATHANIEL TURNER

WAS born in Cheshire in 1793. His personal and ministerial history has many features of more than ordinary interest. At nine years of age he found himself an orphan; but he was not forsaken of the Lord. When eighteen years old he was converted to God, and he soon afterwards began to preach. Having exercised his gifts as a local preacher for some time, he was accepted by the Conference of 1819 as a candidate for the ministry. He was first employed as a home missionary in his native land; but in 1822 he embarked with his wife for New Zealand. On the way to his distant station he was detained in Tasmania and in New South Wales for several months, and was made very useful in both these colonies. During the next year, having reached his destination in safety he commenced his labours in New Zealand by planting a new station at Wesley Dale. The sufferings of the

sionary and his family at that place, from the opposition of the savage natives, were truly severe. The Maoris plundered the mission premises, dug up the corpse of a little child for the sake of the blanket in which it was interred, and set fire to the buildings, and the mission family had barely time to escape to Keri-Keri, from which place they embarked for Sydney.

In 1828 Mr. Turner proceeded to the Friendly Islands and entered with his unwonted zeal and energy into the work of that mission. His health failing he returned to New South Wales in 1831, and after spending a few months at Paramatta, he went to Hobart Town, where his ministry was very fruitful. In 1836 he resumed his labours in New Zealand, being appointed to Hokianga, where for three years he was 'in labours more abundant,' among the Maoris and the few scattered settlers. He afterwards had charge of Hobart Town, Launceston, Sydney, and Paramatta Circuits in succession. The effects of his laborious efforts to advance the interests of the kingdom of Christ on the various stations which he occupied, appeared in 1850 in the utter prostration of his health, which obliged him to become a supernumerary. For some time he resided at Paddington, whence he removed to Brisbane, where he reached the close of his valuable labours and his holy life on September 5th, 1864.

Mr. Turner was a faithful friend, an affectionate pastor, and a successful preacher. Few ministers have preached the Gospel over a more extensive field. In New South Wales, Queensland, Tasmania, New Zealand, and the Friendly Islands, and in regions beyond the fruits of his ministry remain, and his 'name is like ointment poured forth.' In the social and domestic relations he was greatly beloved. His last illness was painful but not long. He calmly anticipated and spoke of his decease. All was ready. The word victory was on his lips as he entered on his reward. Thus died Nathaniel Turner, who had turned many to righteousness.

#### THOMAS HICKSON,

LIKE many who have been honoured with special usefulness in the Church of Christ, was convinced of

sin and found peace with God in his childhood. In his fifteenth year he joined the Wesleyan Methodist Society, and from that time his religious profession was uniform and consistent to the day of his death. He was admitted to the ranks of the ministry by the Conference of 1815, and soon afterwards went as a missionary to Newfoundland in company with his brother James, who had offered himself and been received at the same time. On several of the bleak stations of Newfoundland, and on the still more dreary continent of Labrador, he endured hardships and privations such as fall to the lot of few missionaries of the Cross. His labours were not in vain in the Lord; but by extreme exertion and frequent exposure the seeds of the disease from which he suffered much for many years were no doubt sown in his constitution. He returned to England in 1825, and entered the home work, in which he continued to labour for twenty-nine years. When increasing affliction and infirmity caused him to withdraw from the itinerant work, he settled as a supernumerary at Northampton. In his retirement he was zealous for the Lord, as far as health permitted, in various labours of love. His earnestness in preaching and other ministerial duties was joined with a meek and tender spirit. 'He was a good man, full of faith and of the Holy Ghost.' He died suddenly on November 15th, 1864, aged seventy-seven years. His brother who returned with him to England had been called to his reward twenty-seven years before.

#### SAMUEL NOMINGTON

**W**AS a young minister of great promise, but of brief missionary career. He was the son of a worthy and respected Wesleyan local preacher in the Keighley Circuit. Having enjoyed the advantages of the Theological Institution for three years, he was admitted on trial for the ministry in 1861. He entered upon his work as the minister of the English congregation in Bangalore with great earnestness and zeal, and was highly esteemed and very useful. But his heart was moved by the condition of the surrounding heathen, and he increased his labours by studying the Canarese language, in order that he might

be able to proclaim therein the good news of salvation. It was 'well that it was in his heart' thus to devote himself to the cause of Christ among the heathen; but it pleased the great Master to call him to his reward before he had had time fully to enter upon the native work. His last illness was brief and severe, but he was enabled to bear a blessed and comforting testimony of the sufficiency of Divine grace to sustain and cheer him even in death. Some of his last words were, 'I am in Christ, on Christ, and going to Christ.' He died in peace at Bangalore, on December 12th, 1864, in the twenty-seventh year of his age, and the fourth of his ministry.

#### GEORGE ELLIDGE,

**A**LTHOUGH little known beyond the sphere of his own personal acquaintance, was a laborious and successful missionary for a long series of years. He was born in 1798, and converted to God in his youth. After travelling two years at home he was appointed to Newfoundland. On various stations in that land he laboured with untiring zeal and diligence for twenty-four years. What he passed through can be conceived of only by those who have been similarly circumstanced in foreign lands. But he 'endured hardness as a good soldier of Jesus Christ,' thinking it an honour to suffer from cold, privation, and weariness for the sake of so good a Master. He possessed a remarkably good constitution; but his health at length gave way and he was obliged to seek relief in a milder clime. Cheered with the thought that his labours in the foreign fields had not been in vain in the Lord, in 1848 he returned to England and re-entered the home work.

The remaining period of his ministry was spent in various English Circuits, where he was esteemed for his pastoral diligence and kindly disposition. Though he was a man of humble gifts, he was exceedingly laborious and useful, and in some places, both at home and abroad, the fruit of his labours remain to this day. At the Conference of 1864 failing health obliged him to retire as a supernumerary; but to the close of his life he cheerfully and diligently laboured in the Lord's vineyard as his strength

would permit. The day on which he was seized by paralysis he had spent, for the most part, in visiting from house to house. His illness was of short duration and of such a nature as to preclude the expression of his feelings, but he gave assurance by a sign that Christ was precious to him. He calmly fell asleep in Jesus at New Buckenham, on January 25th, 1865, in the sixty-seventh year of his age, and the forty-third of his ministry.

#### WILLIAM F. TURTLE,

A NATIVE of the Bahamas, was the son of an esteemed Wesleyan missionary in those islands. Losing his father when young, and his mother also at no distant period afterwards, he was placed in circumstances to need the guidance of Him who has promised to be the 'Father of the fatherless.' Till he had reached his eighteenth year, unhappily for him he sought not for Divine direction, but allured by the world, he lived 'without God and without hope.' At length, awakened by the death of an intimate friend, he yielded to the Spirit's influence, and turned from the ways of the 'disobedient to the wisdom of the just.' The mantle of his departed father fell upon him, and being called to preach the Gospel, he earnestly sought to fulfil 'the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God.' This, in all godly jealousy, in all tenderness of spirit and gentleness of manner with tears, entreaties, and prayers, 'in season out of season,' he faithfully did for nineteen years. The scene of his labours was chiefly in the Antigua District; and in Nevis, St. Eustatius, and Tortola especially his labours were owned of God to the spiritual good of many. He was eminent for his gift of prayer, and for his meekness and love, and was highly esteemed by his brethren in the ministry, and the people among whom he laboured. Wholly resting on the unfailing mercy of God in Christ Jesus, he was kept in peace during his last affliction, and he died as he had lived, a faithful servant of the Lord, on February 3rd, 1865, deeply regretted especially by the people of Nevis, where he finished his course of useful labour.

### JAMES CUTHBERT

**W**AS a promising young missionary who offered his services for Western Africa, and embarked for Cape Coast in November, 1864. He was appointed for Abbeokuta, but was smitten down with fever before he reached his destination. He died in peace at Lagos, on February 22nd, 1865. He was a young man of excellent spirit, and during his last brief illness, when sensible, he was enabled to 'rejoice in hope of the glory of God,' as the following beautiful words which were often on his lips will testify :

' My Father's house on high,  
Home of my soul ! how near,  
At times, to faith's foreseeing eye,  
Thy golden gates appear !'

### CORNELIUS WIJESINGHA,

**T**HE first pure native Wesleyan minister in India, was one of the earliest converts in Ceylon. He was brought to a saving knowledge of the truth by a pupil of the Rev. W. M. Harvard, and soon afterwards he was appointed master of the English Mission School in Colombo. In the school he was not only useful in imparting secular instruction, but there is reason to believe that he was the means of leading several of his pupils to Christ. In 1819 he was received as an assistant missionary, and though often persecuted, he continued his work without fear, fully trusting in God. He laboured successfully for many years on various stations in Ceylon, and took an active part in laying the foundation of that work which has since proved so prosperous. His entire course in the ministry was free from blame, and his life was a beautiful example of Christian gentleness and patience. In every Circuit in which he was stationed he won the affection of his flock, and even heathens acknowledged the power of his consistent life. His love for Methodism, his attachment to his fellow-labourers, and his desire to be useful never abated.

While stationed at Rillegallo Mr. Wijesingha suffered



great loss in his family through jungle fever, and from the effects of that disease he himself never fully recovered. At the beginning of 1865 he was obliged to retire as a supernumerary. At the Jubilee Meeting at Colombo on June 29th of that year, he appeared in public for the last time, and though in feeble health took part in the services connected with the celebration of the fiftieth year of the Wesleyan mission in Ceylon. He died the next day. His last petition to the throne of grace in the social circle was presented on the morning of the quarterly meeting; and he retired from the family altar to the chamber of death. After forty-five years of active toil for the Master, and seventy-one of life on earth, he departed to join the 'assembly and Church of the first-born' above.

#### GEORGE MILLSOM

ENTERED the ministry in 1839, and after labouring for four years in the home work he went as a missionary to Jamaica, where he occupied successively various stations. With the exception of a short interval during which he paid a visit to his native land, he continued his faithful labours in the foreign field without interruption for twenty-two years, up to the time of his death. Able, diligent, and successful, he was highly esteemed by his fellow-labourers and by the people of his charge; and his noble character and self-denying labours will long be held in grateful remembrance by those who came under their influence; and it is believed that many of the sable sons and daughters of Ham, as well as others of fairer hue, will be his joy and the crown of his rejoicing in the day of the Lord. The mission suffered a severe loss by his unexpected death, which occurred when he appeared to be in the prime of life, and in the zenith of his usefulness. He was cut off in the twenty-sixth year of his ministry, but he was enabled to triumph in his last brief illness, having a blessed hope, through Christ, of everlasting life. He passed away, sincerely regretted, at Mount Fletcher, Jamaica, on July 5th, 1865, and his funeral on the following day was attended by a large concourse of devout mourners, anxious to show their respect for his memory.

## ROBERT NEWSTEAD.

**F**EW men have attained to greater eminence in the ministry or the mission field than the Rev. R. Newstead, and his history is full of interest. He was born at Howton, St. Peter's, in the county of Norfolk. He was converted to God when eighteen years of age, and soon he began to preach. He entered the ministry in 1815, and the following year he was appointed a missionary to the East. He laboured in Ceylon for nine years with much success, among the English and the Indo-Portuguese, into whose language he translated while abroad the book of Genesis, the Psalms, and the New Testament, and after his return to England, the whole of the Book of Common Prayer. The Portuguese hymn book now in use in Ceylon was also composed or compiled by him. He was the honoured instrument of introducing the knowledge of Christianity among the natives of the kingdom of Kandy. He persevered in his work with unwearied diligence, and the fruits of his hallowed toil and sanctified genius have since appeared in various forms.

In 1826 he returned to England, where for many years he occupied prominent positions of usefulness in London, Leeds, Manchester, Liverpool, Bath, Huddersfield, Glasgow, and other places. In the discharge of his duties as a preacher and pastor he was ready for every call, and with self-sacrificing devotion, proved himself a genuine follower of Christ. In the work of pastoral visitation he greatly excelled, not confining his attention to the members of the Society and congregations under his care, but with singular diligence and perseverance finding out the abode of casual hearers, and inviting them to become regular in their attendance on public worship. His courtesy of manners, his general intelligence, and his unaffected piety commanded the respect of all who knew him. His well-stored memory, his ready utterance, and his benevolent heart prepared him for the frequent demands made upon his services on behalf of various religious and benevolent objects; while the liberality of his givings in public and in private knew no bounds, except the bounds of his ability. He was active and laborious in the circulation of religious tracts.

of which he wrote not a few. His labours to promote the proper observance of the Sabbath will be long remembered, and his zeal for the diffusion of the Word of God, at home and abroad, in various languages was proverbial. The British and Foreign Bible Society found in him a constant friend and supporter, and his best services were always at the command of the friends of foreign missions. He was unwearied in his efforts to spread the Gospel of Christ throughout the world.

In 1861 he was obliged by failing health and advancing years to retire as a supernumerary; but he retained his zeal in the cause of Christ to the last. During the illness which terminated his valuable life he found consolation in reading the Word of God and uniting in the prayers of those who came to visit him. For several days before he died he spoke but little. His words, when he did speak, expressed his assurance of the love of God and his perfect confidence in Christ. He died in great peace on July 28th, 1865, in the seventy-seventh year of his age, and the fiftieth of his ministry.

#### RALPH ARNOLD

**W**AS a native of Macclesfield. Being favoured with a religious training he was the subject of serious impressions when quite a youth. In the eighteenth year of his age he was converted to God; and he was thenceforth engaged in various efforts to do good. Having laboured for some time as a local preacher he was accepted by the Conference of 1857 as a candidate for the ministry, and was at once appointed to the West Indies. He laboured acceptably for a few years in the islands of St. Christopher, Tortola, and Antigua; but in the midst of his usefulness he was unexpectedly called from the Church militant on earth to the Church triumphant in glory. He is described by those who knew him personally as a man of an humble and unobtrusive spirit, ever esteeming others better than himself. He was naturally simple and confident, in all things he was scrupulously exact and honourable, his communion with God was close and constant, and in the varied relations of life his piety was both seen

and felt. As a minister he was earnest and devoted, and in pastoral work most assiduous. His discourses were simple, plain, and evangelical, and were usually delivered with power. He ever kept one object in view, the salvation of souls. His last affliction was borne with Christian patience and resignation. Shortly before his departure he touchingly observed, 'I have pointed many poor sinners to the Cross of Christ, and God has blessed my poor efforts in the conversion of many; but all this would avail me nothing if I had not Christ.' As he drew near to the eternal world his anticipations of its joy were almost unbounded. Much of his last night on earth was spent in prayer. When asked respecting his confidence in Christ and his hope of heaven, he replied, 'I am safe, quite safe; I know in whom I have believed.' In his last moments of consciousness he was heard to whisper,

'He calls a worm His friend,  
He calls Himself my God;  
And He shall save me to the end,  
Through Jesu's blood,'

often repeating, 'Through Jesu's blood.' He died at Basseterre, St. Christopher's, on August 11th, 1865, in the thirty-fifth year of his age, and the eighth of his ministry.

### JAMES EDNEY.

THE missionary history of the Rev. James Edney is marked by many features of more than ordinary interest. He was born in the neighbourhood of Bath in the year 1799; and his early life was spent amid scenes and circumstances eminently favourable to the development of the deep piety and ardent zeal which characterised his subsequent course. At the age of fifteen he was awakened to a sense of his state as a sinner under the earnest ministry of the Rev. Gideon Ouseley; and, after some months of earnest seeking, he obtained an assurance of his acceptance with God through the atonement. He soon began to call sinners to repentance; and having been called to the full work of the ministry in 1828, he received an appointment as a missionary to Jamaica. In that island he laboured

with unwearied zeal and diligence for sixteen years. During that period he witnessed the horrors of slavery, the dawn of freedom, and the advent of emancipation. He had his full share of persecution, as well as of arduous, hallowed toil; but his labours were not in vain in the Lord. He took a prominent part in laying the foundation of that work which has since become so wide-spread and prosperous, and many souls were won to Christ through his instrumentality.

In 1844 he was appointed to Belize, Honduras Bay. There he laboured with acceptance and success for three years and was much respected by all classes of the community. His health having failed, he returned to England in 1847, and after three years spent in Cornwall, he was appointed as general superintendent of Wesleyan missions at Sierra Leone. For that position of honour and responsibility he was well adapted; and he managed the affairs of the important missions entrusted to his care with singular judgment for six years. In 1853 he returned to England with his health considerably impaired; but he remained no longer than was necessary to recruit his strength. Returning to the West Indies he laboured in the islands of Nevis, Antigua, and St. Kitt's for eight years more. On the station last named he finished his course with joy on August 14th, 1865, in the sixty-sixth year of his age, and the thirty-seventh of his ministry. Mr. Edney was a man of an amiable and peaceful disposition, and he succeeded in winning the respect and confidence of all who were associated with him. As a minister of the Gospel he was characterised by quiet zeal and patient perseverance. His preaching was marked by affectionate earnestness, and it is believed that many of those who were favoured to sit under his instructive ministry in the different countries where he laboured, will be his joy and the crown of his rejoicing in the day of the Lord.

#### SAMUEL SIMMONS,

THE son of the Rev. John Simmons, a devoted Wesleyan minister, was born at Poole, in the year 1810, and was early trained in the knowledge and fear of God. At the

age of sixteen his convictions of sin were deep; and, after seeking the Lord with great earnestness for about six months, he was enabled to rejoice in the assurance of pardon. He was soon after persuaded that God had called him to preach the Gospel. An advantageous offer being made to him for commencing business, he replied, 'I dare not do it; I shall never be happy. I cannot think of anything but being a missionary.' He entered the ministry in 1831; and after three years spent in the home work, he was appointed to Jamaica. In that island he spent ten years, during which he laboured with great zeal, diligence, and success. He was highly esteemed by his colleagues and the people of his charge, and was made very useful in the conversion of sinners and in building up the Church of Christ.

In 1843 Mr. Simmons returned to England, and re-entered the home work. In the various Circuits which he occupied during the following eighteen years, he was much respected by his ministerial brethren and the people among whom he laboured, and was favoured to see many gathered into the fold of Christ through his instrumentality. During the last six years of his laborious and useful life, Mr. Simmons filled the office of governor and chaplain of the Wesleyan Collegiate Institution at Taunton. In this important position he steadily sought to promote the welfare of the pupils, not only furnishing them with the leading arguments in defence of revealed truth, but urging them to give their hearts to God, that they might realise its saving power. In the college, in the family, and in the pulpit he exercised a gracious influence over those who were placed under his care. His sermons were well studied, and generally delivered with power and unction. He attended the Conference at Birmingham in 1865, the services of which were made a great blessing to him. Immediately after his return home he became ill; and after several days of acute suffering he died in peace at Taunton, September 2nd, 1865, in the fifty-fifth year of his age and the thirty-fourth of his ministry. Some of his last words were, 'It is all right: God's will is best; I am on the Rock.' In this happy state of mind he passed away to be for ever with the Lord.

## ROBERT YOUNG

WAS born at Ryton, in the county of Durham, on November 14th, 1796. His parents were devoted Methodists, his mother having been converted under the ministry of the Rev. John Wesley. From his childhood he had deep religious convictions; but he did not yield his heart to God until he had arrived at the age of twenty. Then, after much distress of mind, and long and earnest prayer, he found peace with God through our Lord Jesus Christ. He began at once to work for Christ, and applied himself with indefatigable industry to every means of mental and religious improvement. Early in the year 1820, under a strong conviction of duty, he offered himself as a missionary; and, having been accepted, on November 9th in the same year he sailed for the West Indies. He spent six years in Jamaica, and proved himself to be a faithful, zealous, and devoted missionary. He was then transferred to Nova Scotia, where he laboured with success for four years. On all his foreign stations he was made instrumental in winning souls for Christ; and by his bland and affable manner he endeared himself both to the ministers and to the people with whom he was associated.

In 1830 he returned to England and entered the home work. For many years he occupied some of the most important Circuits in the Connexion, and from time to time he filled the highest office of honour and responsibility to which he could be promoted by the suffrages of his brethren. In every position in which he was placed, whether as the superintendent of a Circuit, the chairman of a District, or the president of the Conference, he acted well his part, and won the esteem and confidence of all with whom he had to do. His piety was deep and earnest, and he lived in the spirit of continual consecration to God. As a preacher he was eminently successful, his ministry being characterised by simplicity, clearness, earnestness, and practical appeals to the heart and conscience. The salvation of souls was regarded by him as absolutely necessary, and was expected with a steadfast faith. His thoughts, plans, and public labours were all directed to this end; and, to a great extent, the desire of his heart was granted.

From his peculiar fitness for such work, Mr. Young was occasionally appointed to special missions. In 1843 he was sent to Jamaica to investigate and arrange certain complications and difficulties which had occurred among the missionaries in that District, and in 1854 he was deputed by the British Conference to proceed to Australia to assist in making arrangements for the organisation of a separate Conference for that part of the world. On both these occasions he discharged his duties with credit to himself, and with satisfaction to his brethren. The last time I saw him was at the Cape of Good Hope, where he called and spent a few days with us very pleasantly when on his way to Australia.

In 1860 Mr. Young had an attack of paralysis, which disabled him for public duty, and obliged him to retire as a supernumerary. He settled at Truro, where several years of weakness and decay preceded his decease. During this period he was constantly sustained by the presence, and cheered by the consolations of the Holy Spirit. In the midst of extreme weakness he would say, 'God is very good to me; I have no unhappy moments. I am testing the truths which I used to preach, and I do not retract one of them. I am constantly proving their value; they stand by me now.' Full of peace, and hope, and joy, he departed this life on November 16th, 1865, in the seventieth year of his age, and the forty-sixth of his ministry.

### JAMES HENRY

**W**AS a devoted Irish missionary, who for a long time laboured very successfully in various destitute and neglected parts of his native land, and whose career is worthy of a brief record here. His early years were spent in Clonmel, where by the blessing of God on the counsels and prayers of a pious relative, he was led to the knowledge of salvation; and by his life, and in the use of the appointed means of grace, he gave proof of the genuineness of his conversion, and of his thirst for religious knowledge. In the year 1826 he was accepted as a candidate for the Wesleyan ministry and was at once appointed to the Donaghadee Circuit. From that time until his lamented



death he continued with unabated zeal and growing efficiency to prosecute the labours of a missionary minister. In the west of Ireland much of his ministerial life was spent; and, well fitted for that field of labour by the constraining power of the love of Christ, by the deep conviction that the Gospel which had saved him could save every man, and by his large-hearted, warm, and generous nature, he won the confidence of the people, and was successful in turning many 'from darkness to light, and from the power of Satan unto God.' His well-known sympathies with any effort for the enlightenment of his Roman Catholic fellow-countrymen led to his being appointed to the Oughterard mission in 1864, and while in charge of that station, he fell, not broken down by old age, nor wasted by toil, but struck down by disease of the heart, in the midst of cherished plans and hopes of future usefulness. In Galway, whither he had gone for medical advice, and where the present writer had pleasant fellowship with him many years before, he finished his course in peace, on November 18th, 1865, in the sixty-third year of his age, and the fortieth of his ministry.

### SAMUEL SIMONS.

WHEN God has a work for which He requires special agents, He sometimes calls them from quarters which appear far from promising in the estimation of men. This was the case with the Rev. S. Simons. His father was a Jew, and he remained ignorant of the 'truth as it is in Jesus' till his seventeenth year, when he was brought under Christian influence, and became a decided disciple of the Saviour. Having for several years served the Church at home in the offices of class leader and local preacher, in 1835 he was called to the full work of the ministry, and was appointed as a missionary to the West Indies. On various stations in the Bahamas, and Antigua Districts he laboured with zeal, diligence, and success for twenty-nine years. During the whole of this period he was favoured with good general health; and, with the exception of a brief visit to England, he was never absent from the post of duty. His talents were

not of a high order; but his deep piety, blameless life, ardent zeal for God, and love to the souls of men commanded general esteem, while his earnest ministrations were generally acceptable, and in many instances greatly blessed in the conversion of sinners and the building up of believers in the faith of the Gospel.

In 1864 he was obliged, by the failure of his health, to return to England, and to retire from active labour. The change was not productive of much benefit, and he gradually grew worse. After lingering in extreme helplessness from paralysis, he died at Helperton, in the Bradford-on-Avon Circuit, on November 27th, 1865, in the sixty-second year of his age, and the thirty-first of his ministry.

‘Servants of God, well done!  
Rest from your loved employ;  
The battle fought, the victory won,  
Enter your Master’s joy.’





### THIRD SECTION.

1866-1870.

#### DANIEL JAMES DRAPER.

**T**HE name of the Rev. D. J. Draper forcibly reminds us of the affecting manner in which his valuable life was terminated, and of the multifarious dangers to which missionaries are exposed. He was born at Wickham, Hampshire, on August 28th, 1810. In early life he experienced the converting grace of God; and his piety, talents, and zeal soon became apparent. He was received as a probationer for the ministry at the Conference of 1834, and in the following year he was sent out to Australia. He entered upon his work in a manner which gave promise of a successful career. Nor were the hopes of his friends and brethren disappointed. For thirty years he laboured in some of the most important Circuits in New South Wales, South Australia, and Victoria with unwearied zeal and diligence, and many souls were won to Christ through his instrumentality. In each of these colonies in succession his pulpit ministrations, pastoral attention to the flock of Christ, and genial character endeared him to his brethren and to the people of his charge. His practical wisdom, enlightened attachment to Methodism, and wise administration of discipline well fitted him for the various offices to which he was appointed from time to time, by the suffrages of his brethren, including that of president of the Australian Conference, to which he was elected in 1859.

Having obtained permission to visit his native land in 1864, Mr. Draper was charged with the duties of repre-

sentative to the British Conference, which assembled that year in Birmingham. There I had some pleasant intercourse with him. The Conference says of him :— ‘ He won our affection by the frankness of his intercourse, and commanded our esteem by the ability of his services, and by a conspicuous personal work, which made a deep impression upon our people.’ He was returning to his work in Australia, when with his excellent wife, and more than 200 fellow-passengers, he sank in a watery grave, on January 11th, 1866, by the foundering of the steamship, *London*, in the Bay of Biscay. His ministerial fidelity and Christian heroism were strikingly evinced throughout the dreadful hours which preceded the final scene. The survivors of the wreck attest that he was incessant among the drowning multitude in exhortation and prayer; and that he was frequently heard to exclaim, ‘ O God, may those who are not converted be converted now—hundreds of them.’ It was thus no doubt his signal honour, in the closing hours of his life, to be the instrument of saving many souls who accompanied him to the paradise of God, and of furnishing such an evidence of the reality and power of religion, as has made a deep impression on the minds of ungodly men, and has commanded the grateful admiration of the Christian Church throughout the world.

#### WILLIAM J. SHREWSBURY

WAS born at Deal in the year 1795. He feared God from his childhood, but did not receive the assurance of adoption till he was eighteen years of age. Having been called to the Christian ministry he offered himself for the foreign work, and in 1815 was appointed as a missionary to the West Indies. In the islands of Tortola, Grenada, and Barbadoes he laboured with zeal and diligence for nine years, amid trials and difficulties such as few missionaries have been called to experience. In the island last named he suffered severe persecution from the interested upholders of slavery. The house in which he lived, and the chapel in which he ministered in Bridge Town, were pulled down by the ruthless mob; and he was obliged to flee for his life with his wife and child, and to

take refuge on board a ship in Carlisle Bay, till he sailed for St. Vincent's. The disgraceful proceedings of the opponents of missions in the island of Barbadoes afterwards became the subject of inquiry and examination in the British Parliament, and were severely condemned by all classes of the community.

Soon after his return to England in 1826, Mr. Shrewsbury was appointed to South Africa, where he laboured happily and successfully for ten years. Those were years of arduous toil and frequent privation, as he was much engaged in pioneer work; but he was accustomed to speak of it as 'blessed service.' To him was entrusted the commencement of the Butterworth station in Kaffirland, and he exercised over the warlike nations for their good, such an influence as has been wielded by few missionaries. He took an important part in laying the foundation of that work in south-eastern Africa, which has since become so extensive and prosperous; and he was much respected both by his ministerial brethren and by the people among whom he laboured. Of this fact I can bear my personal testimony, having followed him several years afterwards on two or three of his foreign stations.

In 1836 he returned to England and entered the home work, and he occupied various Circuits in succession until the year 1861, when, owing to growing infirmities, he retired as a supernumerary and settled at Bacup. Having a vigorous understanding, and being studious in his habits, and diligent in reading, he amassed large stores of Biblical and theological knowledge, which were embodied, in his published works. His ministry, while it abounded in rich expositions of evangelical truth, was exceedingly practical, and its blessed effects were powerfully felt and gratefully acknowledged by large numbers, both at home and abroad. In pastoral work he was exemplary, visiting the whole flock systematically, and paying special attention to the young. His spirituality of mind, conscientious discharge of duty, and fervent zeal for the glory of God and the welfare of men commanded the admiration of those who were intimately acquainted with him during his long and varied course. In his retirement he largely realised the precious consolations of the Holy Spirit, and was ever ready to assist in the work of the Lord to the utmost of

his ability. His last public effort was to address a missionary meeting in Manchester a few days before he was called to his reward. Ripe in grace and ready to depart he died at the house of his son on the Lord's Day, in February, 1866, in the seventy-second year of his age and the fifty-first of his ministry.

## WILLIAM WALTON,

BORN at Stalybridge on December 24th, 1834, was left fatherless when only nine years old; but his widowed mother led him to the house of God, and by her judicious firmness and fidelity she exerted a powerful influence in the formation of his character. When nineteen years of age he was deeply convinced of sin; and during special services held in Wesley Chapel, Halifax, he found peace with God through believing in Jesus. Soon afterwards he felt that he ought to devote himself to the work of the ministry, and he eventually offered himself, without reservation, to be employed as a missionary in any part of the world. At the Richmond Theological Institution he sought by untiring application to make up for the lack of early literary advantages. In 1861 he was appointed to a station in North Ceylon, on reaching which, in the month of July, he gave himself to his work in the true missionary spirit. In the Anglo Vernacular School, in the study with his native teacher, and in the streets and lanes of Point Pedro, he found abundant and congenial toil. When to the pressure of the ordinary work of a missionary were added the cares of the office of the chairman of the District, he soon began to sink; yet he nobly resolved to hold on until relief could be sent. He was, however, compelled to leave his station with but a faint hope of saving his life by a visit to his native land. He sailed to Madras, where he rapidly became worse, and where he soon finished his course. Not long before his death he exclaimed with emphasis,

'I the chief of sinners am,  
But Jesus died for me.'

To questions put to him by his sorrowing wife, he replied,

'The Spirit comforts me for Jesu's sake; I am going to glory.' Thus died this young and promising missionary on the morning of March 1st, 1866, deeply regretted by all who knew him.

### WILLIAM D. GOY

WAS born at Fenton, Lincolnshire, in 1792. In early life he obtained a clear sense of acceptance with God through faith in Jesus Christ. He entered the ministry at the Conference of 1817, and was forthwith appointed to the West Indies. On his first voyage he suffered shipwreck on the coast of France. He returned to England, thankful for the preservation of his life; and, with a courage worthy of the highest commendation, embarked a second time. By the good providence of God he reached his destination in safety, and began his labours with a pleasing prospect of success. He spent eight years in the West Indies, labouring chiefly in Grenada and Trinidad, in both of which islands I have heard the old members speak of him with affection and respect.

He returned to England in 1835, and was appointed to several Circuits in succession. He was a diligent and methodical superintendent of a Circuit, and an able chairman of a District. He possessed a vigorous understanding and a sound judgment, combined with much amiability of disposition. His views of doctrine and discipline were clear, and were maintained with kindly firmness. As a preacher, he was evangelical, practical, and faithful; as a pastor, conscientious and diligent. It has been said of him that 'his character may be well expressed by the single word *fidelity*.'

In the year 1863 he was compelled by growing infirmities to retire from the more active duties of the ministry. He continued, however, to render such service to the Church as his health permitted. His strength gradually failed during the last few years of his life, and, having taken a severe cold, he rapidly sank at last; but he was graciously sustained by the presence of the Redeemer. He died in peace at Dover, on Thursday, April 12th, 1866, in the seventy-fourth year of his age, and the forty-ninth of his ministry.

## WILLIAM WEDLOCK

WAS born at Helston, on January 21st, 1804. Enjoying the advantage of a godly parentage, he gave his heart to God in early life, and experienced that renewing power of Divine grace which prepared him for future usefulness in the Church of Christ. His zeal for God, and love for souls soon impelled him to active service in the cause of the Redeemer. Having offered himself for foreign service, he was appointed in 1828 to Honduras, where he laboured for three years with acceptance and success. He was then transferred to Jamaica, where he spent seven years, and where he would willingly have laboured longer, for he was both happy and useful in his work; but he was prevented by one of the most painful afflictions with which anyone can be visited. Whilst on his journey homewards after preaching at a distant station he became totally blind. The seizure came upon him in the form of a sunstroke as he sat in his gig reading a book, his negro servant holding the reins and driving at the time. Every effort having failed to restore his sight, he preached his farewell sermon, took a sorrowful leave of the people, and embarked for his native land, without being able to look upon those whom he so dearly loved.

Receiving no benefit as to his sight from medical or surgical treatment in England, and enjoying tolerable health in other respects, he devoted himself to his ministerial duties with zeal and diligence, notwithstanding his infirmity, and succeeded in surmounting every difficulty. With the assistance of the members of his family he managed to commit to memory his lessons and hymns, and conducted the public worship of God with great solemnity, invariably preaching with power and unction and to the edification of the people. In this way he occupied various Circuits in succession, everywhere recommending the religion of Christ by his cheerful piety, as well as by his energetic preaching. With the aid of kind friends he also attended well to the pastoral visitation of his flock, and was greatly beloved by the people among whom he laboured.

In 1865 he became a supernumerary. He fixed his



residence at Sheerness, but did not long survive his retirement. During his last affliction he enjoyed an uninterrupted peace, which often swelled into 'joy unspeakable and full of glory.' He exulted in the prospect of 'seeing God' in heaven; and just before his departure he exclaimed, 'I shall behold His face in righteousness, and be satisfied.' He entered into rest on May 5th, 1866, in the sixty-third year of his age, and the thirty-eighth of his ministry.

### WILLIAM SMITHSON,

IN common with thousands who have been eminently useful in the Church of Christ, was brought to a saving knowledge of the truth in early life, and soon began to work for God. Having laboured for some time as a useful and acceptable local preacher, he offered himself as a candidate for the ministry, and was accepted by the Conference of 1825. He had travelled two years in England when he received an appointment as a missionary to British North America, and he sailed for New Brunswick about the middle of the year 1827. For nearly forty years he laboured in that province, and in the adjoining one of Nova Scotia, with a zeal and perseverance worthy of the highest commendation, occupying some of the most important Circuits in both Districts, with credit to himself and advantage to the good cause which he served so long and so well. During this extended period of missionary service, Mr. Smithson had many difficulties to contend with, arising from the scattered position of the settlers, the rugged character of the roads over which he had to travel, and the severity of the climate in the winter season, to say nothing of the every-day trials connected with evangelistic pioneer work in a new country. But he possessed a degree of Christian courage, humility, and self-denial which fitted him for every emergency; and he had the pleasure of seeing the work of the Lord prosper in his hands. On some of his stations he was favoured to witness copious outpourings of the Holy Spirit, and the addition of many hopeful converts to the Church of Christ. Writing from Annapolis, on April 18th, 1844, he says, 'God has favoured us in this Circuit with a powerful and

glorious revival of religion. Since I last wrote, we have had a revival at the Creek, where I live, and at Granville Ferry also, from which we anticipate blessed results.'

In 1865 Mr. Smithson found his health so seriously impaired by frequent exposure and incessant toil, that he was obliged to retire from the full work of the ministry and take the position of a supernumerary. Settling at Fredericton, New Brunswick, he hoped to be able to render some service to the cause he loved so well for a while longer; but this hope was not to be realised. His health continued to decline, and he peacefully passed away to his eternal rest on May 15th, 1866.

### JAMES ROWDEN,

**B**ORN at Salisbury in the year 1808, was savingly converted to God, under the heart-searching ministry of the Rev. Isaac Bradnack, when he was about seventeen years of age. He soon began to labour for the good of others as a Sunday-school teacher and local preacher; and in 1830 he was accepted as a candidate for the ministry. He offered himself for the foreign work, and was appointed to Jamaica. He entered upon his labours there during the existence of negro slavery, and when great opposition was manifested towards the missionaries and their work. In common with several others he was subjected to cruel persecution and suffered bonds and imprisonment for the sake of the Gospel. When, however, slavery was at length abolished, no man was more generally respected and beloved than he who had been cast into prison as an evil doer. He was a Christian minister of genial temper and kind demeanour, and secured the warm affection of many friends. In his several Circuits he was a diligent preacher and pastor; to his fellow-labourers he was a cheerful and trustworthy colleague; and, in the affairs of the District with which he was connected, his counsels were safe and judicious. His ministry was very successful. He died in peace at Kingston, Jamaica, on June 1st, 1866, in the fifty-eight year of his age, and the thirty-sixth of his ministry. By his decease the mission sustained a great loss, and his death was sincerely mourned by a large circle of friends and brethren.

## FRANCIS MORROW

WAS born in the county of Donegal, Ireland, and while yet a youth was brought to a saving knowledge of the truth through the instrumentality of the Wesleyan ministry. Having offered himself as a candidate for the sacred office, in the year 1844 he was received on trial by the Conference, and appointed to the Erris and Achonry mission. For upwards of twenty years he fulfilled the duties of the ministry, which were to a large extent of a missionary character, with zeal and fidelity, and was greatly beloved in the various Circuits and stations which he successively occupied. As a man he was simple, unaffected, and transparent—'an Israelite indeed, in whom was no guile;' as a Christian he walked with God, so that all who knew him glorified the grace of God in him; as a preacher he was clear, forcible, earnest, practical, and at times most impressive and effective; and as a pastor, wise, tender, faithful, and successful in watching over the lambs and sheep of the flock of Christ committed to his care. He particularly excelled in visiting the sick, and in his quiet unostentatious way was made a blessing to many.

Appointed to the Brookborough Circuit in 1859, and the two following years, during the remarkable revival of religion which at that time prevailed in Ulster, Mr. Morrow's devotion to the work to which he had consecrated his life led him to exertions beyond his strength, and his health became seriously impaired. After a year's rest his strength was so far restored that he was enabled to undertake the superintendency of the Castlebar Circuit, but after awhile, in the latter part of 1865, his health failed again, and he removed to Dublin for medical advice. It soon became painfully evident that his work was done, and that the Master whom he loved so well was about to call him home. During his last illness his sufferings were at times intense; but patience had its perfect work, and no murmur escaped his lips. To those who visited him he frequently expressed his unwavering confidence in the atonement of Christ and his hope of heaven. Shortly before his release he asked for water, and said to

his beloved partner, 'This here, and the water of life yonder!' He sweetly fell asleep in Jesus on June 1st, 1866, in the forty-eighth year of his age and the twenty-second of his ministry.

### JOHN MARSHAL,

ONE of several young missionaries who were sent to the West Indies in 1818, when the long-neglected negro slaves were beginning to excite an interest among British Christians such as had never been felt before. He had only laboured there about two years, however, when his health failed, and a change to a colder climate was deemed absolutely necessary. He was, consequently, removed to British North America, where he laboured with acceptance and success for more than thirty years. Nor did he labour in vain or spend his strength for naught. Many of the scattered settlers in Nova Scotia, New Brunswick, Cape Breton, and Prince Edward's Island, were won to Christ through his instrumentality. On all the stations which he occupied he was esteemed and loved by his brethren in the ministry and the people of his charge, and there are people still living in Truro, Newport, Winsor, Lunenburg, Halifax, and other places by whom he is remembered with sincere affection. In 1851 the failure of his health compelled him to retire from Circuit work and become a supernumerary; but as long as he was able he took an active part in the work of God. At length his strength totally failed, and after lingering for some time he died in peace at Lunenburg, Nova Scotia, on July 12th, 1864, in the forty-sixth year of his ministry.

### GEORGE DAVIES,

A PROMISING young minister, was appointed to Western Africa in 1863. His arrival at Cape Coast was hailed by the brethren and the native converts with gratitude and joy. But he had been only a few months in the country when he was prostrated by fever, and so serious were the symptoms that an immediate return to his native land was deemed necessary in order to save his

life, and he embarked for England and reached home in safety. The change proved beneficial, and for a time his friends entertained the hope that he might ultimately recover from the shock which his constitution had received. At the Conference of 1865 he had so far recovered his health that he was appointed to the Bristol South Circuit, and entered upon his work with characteristic zeal and earnestness. For a few months he was in 'labours more abundant'; but illness overtook him again, and after lingering for some months in a state of great weakness and suffering, he died at Cardiff on August 3rd, 1866, in the twenty-fifth year of his age, exceedingly happy in God.

#### WILLIAM FIDLER

WAS, if I mistake not, a native of Derbyshire. I was associated with him in the mission field, and often heard him speak of his early experience. He entered the ministry in 1824, his first station being in Biabou, in the island of St. Vincent. He afterwards laboured in Trinidad, Grenada, and Barbadoes, where he proved himself to be a faithful minister of the Gospel, a strict disciplinarian, and a diligent pastor. In 1838 he returned to his native land and entered the home work; but he had only spent four years in English Circuits when he volunteered again for the mission field, and was again appointed to the island of St. Vincent. On this occasion he spent six years in the West Indies, on stations in the island just named, and in Dominica and Antigua. He again returned to England in 1851, and after that spent six years in different Circuits chiefly in Devonshire. In 1857 an experienced missionary being required as chairman of the Demerara District, Mr. Fidler once more placed himself at the disposal of the missionary committee and left his native land for the third time. In the West Indies he found a congenial sphere of labour; but the lapse of years had told unfavourably on his once vigorous frame. He filled up his days, however, in holy service such as he could perform, until in 1860, he found it necessary finally to relinquish his labours in the mission field. On leaving the West Indies, he took the opportunity on his way home of visiting, at his own expense, several of the islands

in which he felt a deep interest. Soon after his arrival at his home, at Weston-super-Mare, he was seized with his last illness. He finished his course in peace in August, 1866, after labouring faithfully and successfully in the Lord's vineyard for forty-two years.

### ROBERT GILBERT

WAS born in the county of Suffolk, on September 24th, 1824. At the age of fourteen he was deeply convinced of sin; and after a short period of godly sorrow, found 'peace with God, through our Lord Jesus Christ.' Having laboured for some time as a local preacher at home, at the Conference of 1850 he was received on trial and appointed to Sierra Leone. In that unhealthy climate he laboured with success for four years. Soon after his return to England, his health being somewhat recruited, he embarked for the West Indies, where he spent ten years. On the different stations which he occupied in the Antigua District he was much respected and his labours were owned by God. At length repeated attacks of tropical fever undermined his naturally strong constitution, and he returned home in a state of great weakness. Unwilling to be entirely laid aside, and hoping soon to receive strength from a change of climate, he attempted the work of an English Circuit; but his enfeebled health greatly impaired the efficiency of his labours. He was a man of sterling piety and powerful prayer. His preaching was plain and earnest, and was often attended with considerable nunction and power. While he was attending the Conference at Leeds in 1866, his strength entirely failed, and he returned home in a state of great exhaustion. During his brief illness he was unable to converse; but his mind was evidently stayed on God. He died at Blandford, on August 10th, 1866, in the forty-second year of his age, and the sixteenth of his ministry.

### WILLIAM COULTAS

WAS born at Seamer, Yorkshire, on August 22nd, 1783. Having given his heart to God in early life he joined the Wesleyan Methodist Society in June,

1801, and soon afterwards became a local preacher, bringing to the service a vigorous understanding, and a heart full of love for souls. For some years it was deeply impressed upon his mind that he was called to be a missionary in the West Indies. His friends urged him, on account of certain signs of weakness in his constitution, to offer himself for the home work; but his invariable reply was, 'No English Circuit for me; I must *first* preach "the Gospel of the grace of God" to the blacks.' According to his wish he was sent as a missionary to the West Indies in 1810, and laboured there with acceptance and success for seven years. The stations which he occupied were Nevis, Tortola, Antigua, and St. Vincent's. In all those places he was much respected, and his plain and earnest ministry was made a blessing to many. Following him in after years on some of the stations which he had occupied, I heard honourable testimonies borne to his character as a faithful, laborious and successful missionary.

In 1817 he returned to England with impaired health, and the remainder of his long and laborious life was spent in the home work. After thirty-four years of active labour he retired as a supernumerary, and settled at Southport, which had been one of his last Circuits, and where he had been made remarkably useful. In comparative retirement he laboured to the utmost of his ability for sixteen years, taking a lively interest in the progress of Methodism, which he had been one of the chief instruments in founding in the town. The closing years of his life were passed in feeble health and under the cloud of a failing memory. But the name of Jesus was always to the very last precious to him. He loved his Saviour and trusted Him with the simplicity of a little child. The character of Mr. Coultas was very distinctly marked; he had a resolute will and strong passions, which required the control of much grace, which he never sought in vain. His manner was sometimes rugged; but his heart was always honest; and his memory will long be honoured by many who forget his minor eccentricities, and who call to mind only his lifelong fidelity to the Gospel of Christ. He died in peace at Southport, on August 19th, 1866, in the eighty-third year of his age, and the fifty-sixth of his ministry.

## JONATHAN EDMONDSON,

A NATIVE of Keighley, in Yorkshire, was the nephew of an honoured and eminent Wesleyan minister of the same name. He was converted to God in early life and at once gave himself to study with a view to the Christian ministry, to which he believed the Lord would call him. Having exercised his gifts for some time as a local preacher, he was accepted by the Conference of 1821 and appointed to the West Indies. He laboured for eleven years in the St. Vincent's and Demerara Districts, where I have heard the old people speak of him with much affection. He returned to England in 1833, and after one year spent at home was sent to Jamaica, where he continued to labour with zeal and diligence until within a short time of his death. In 1835 he was appointed as chairman and general superintendent of the District. During the protracted term of his official service, many difficulties incident to his position called for the exercise of more than ordinary discretion and of unswerving fidelity; but he zealously and faithfully performed the task assigned to him, and was highly esteemed by persons of various opinions. As he advanced in years he suffered from many infirmities; but though the approach of death was gradual, his course ended somewhat abruptly. His end was peace, and his removal was mourned by many both within and beyond the pale of his own religious community. He died at Kingston, on August 23rd, 1866, in the sixty-eighth year of his age, and the forty-fifth of his ministry.

## EDWIN HILLIER

WAS born in Dorchester on January 17th, 1835. Favoured with pious parents, he was, in answer to their prayers, converted to God in early life, and soon began to call sinners to repentance. In 1857 he was accepted as a candidate for the ministry and admitted to the Theological Institution at Richmond, where he spent three years. Having offered himself for the foreign work, in 1860 he was appointed to South Africa, his first station being King William's Town. There he was exposed to



much fatigue and privation which resulted in severe indisposition. On his removal to the Annshaw Circuit, his health being somewhat improved, he succeeded in acquiring a considerable knowledge of the Kaffir language, and of the customs of the people, and proved himself by his opposition to all heathenish practices a faithful guardian of the purity of the Church. About five months before his death he was brought to enjoy the blessing of perfect love, and gave himself up afresh to his sacred work. His preaching was now with the 'demonstration of the Spirit' and with power; so that scores of persons were converted under it; and the Head of the Church appeared to be qualifying him for still more extensive usefulness. But the event showed that He was thus making him 'meet for the inheritance of the saints in light.' He was visited with sickness, as he had been before; and this time the attack proved fatal, notwithstanding every effort to save him. His extreme weakness prevented him from saying more than a few words to his family during his last hours; but, having commended his wife and children to God, he died expressing his confidence in Christ alone, on October 23rd, 1866.

### JOHN MITCHIL

WAS born at Loughborough on August 9th, 1839. His parents were devoted Christians, and brought him up 'in the nurture and admonition of the Lord.' When about twelve years of age he was deeply impressed with thoughts of God and heaven by reading the *Life of Mrs. Fletcher*. It was not, however, till about seven years later that he sought in earnest the salvation of his soul, and obtained 'peace with God through our Lord Jesus Christ.' He now began to labour for the benefit of others; and, believing himself to be called of God to the work, he offered himself as a candidate for the ministry, and was accepted by the Conference of 1861. After two years spent at Didsbury College, where he won the esteem and confidence of both tutors and students, he was appointed to Ceylon. His voyage was long and perilous; and it was not until the month of May, 1864, that he reached his destination and entered upon his duties by taking charge of the educational department of the work at Jaffna. He was apt to teach,

and loved the work, and it was hoped that he would have a long and useful career in labours for which he appeared well fitted. But his race was soon run. He was only permitted to occupy his station for about two years and a half; but the influence which he exercised during that period will long be remembered by those who were committed to his charge. The vigorous understanding and sound learning which he possessed were subordinate to one most prominent feature of his character—love. His useful life was suddenly cut short by an attack of cholera. After two days' illness he died at the Mission House, Jaffna, on November 7th, 1866. Shortly before he died he said, 'I am going to Jesus. I am perfectly happy. I have perfect peace. I have no fear. "Let me die the death of the righteous, and let my last end be like his."'

### JOHN LEWIS

WAS born near Holyhead, on April 23rd, 1788. When twenty-one years of age he was deeply convinced of sin, and at the first class meeting he attended, he found 'peace with God through our Lord Jesus Christ.' In 1814 he was accepted as a candidate for the ministry; and, having offered himself for the foreign work, he was at once appointed to Newfoundland, where he spent six years, labouring with indefatigable zeal and diligence, and 'enduring hardness as a good soldier of Jesus Christ.' The character of his work and the manner in which he prosecuted it, will appear from the following brief extract from one of his letters written on July 1st, 1816:— 'The winter is so cold that the people cannot well attend the means of grace; and the summer is short, and they have then to provide for the whole year. They work hard both night and day; nor is the Sabbath everywhere regarded, but greatly profaned by their employers in curing fish, and in resorting to the merchants' stores, for what they want to purchase. But where our missionaries have extended their labours, these practices have been done away among Protestants. On the Sabbath I have four public services to attend, and I spend three hours and a half in the school, and meet the class by night. I

am almost worn out, but it is in the cause of God, in which I desire to spend and be spent. I bless God I feel my soul engaged in His work. I am quite at home in this inhospitable clime, although the privations under which I labour are very great; some of them may be removed and others cannot.'

After his return home Mr. Lewis laboured for thirty-five years in different Circuits in England and in the Zetland Isles. In the place last named especially he is still remembered by many with sincere affection; and in all his Circuits he was unwearied in his efforts to do good. In 1855 increasing infirmities led him to retire as a supernumerary. For six years he resided at Barningham, in the Barnard Castle Circuit, where he undertook certain pastoral duties, and laboured to the utmost of his strength. He then removed to Nottingham where he ended his days, and where he continued almost to the last, to visit the sick and perform other light pastoral duties as his strength would permit. His last day on earth was the Sabbath: on that day, after long silence through feebleness, he preached twice, with much freedom and unction; but during the night he was seized with Asiatic cholera, and in a few hours exchanged mortality for life. But he had long been ready; his confidence was strong; and almost his last words were, 'It is the Lord; let Him do what seemeth Him good.' He died at Nottingham, on October 22nd, 1866, in the seventy-ninth year of his age, and the fifty-third of his ministry.

#### SAMUEL BURRELL

**W**AS born at Edmonton, Middlesex, August 17th, 1820. Having the advantage of a godly parentage, his home-training was good; and when a child he was so impressed with the necessity and importance of religion, that he often retired for the purpose of prayer and reading the Holy Scriptures. When about seventeen years of age he was deeply convinced of sin; and at the sacrament of the Lord's Supper, administered by the Rev. John Farrar, he was enabled to believe in Christ as his Saviour, and found peace with God. Although so young he soon began to call sinners to repentance; and it became mani-

fest that a wider sphere of usefulness lay before him. Having offered himself and been accepted as a candidate for the Wesleyan ministry he was sent to Richmond College, where he spent three years in successful study, his profiting appearing to all.

At the Conference of 1846, Mr. Burrell was appointed as a missionary to Jamaica, for which place he immediately embarked. The passage out was both quick and pleasant. The devoted young missionary was politely requested by the captain of the steamer to conduct Divine service on board, and in a letter written on September 7th, about a week after his arrival at Kingston, he made pleasant mention of this circumstance, as well as of his having called at Madeira, Barbadoes, and Grenada, where he spent a few happy hours with the Rev. James Bickford and other missionaries. In the same communication he makes the following remarks on his first impressions of mission work in the West Indies:—‘I have had several opportunities of proclaiming the word of life, and of attending other means of grace. The state of our Societies fills my heart with joy. When I look upon the substantial and commodious chapels raised here, the triumphs of grace in so many hearts, and the spirit of hearing manifested, I am constrained to exclaim with astonishment—“What hath God wrought!” I am truly thankful that I am here. I feel unworthy of my present position, but am resolved by God’s grace to consecrate all my redeemed energies to His work, and to live alone to His glory.’

In this spirit Mr. Burrell spent fourteen years of happy and useful missionary labour in Jamaica, highly respected and much beloved both by his colleagues and the people among whom his lot was cast. Returning to England in 1860, with his health considerably impaired, he thenceforth laboured in the home work, approving himself as a faithful minister of Jesus Christ in the respective Circuits which he occupied. To preach the Gospel was his great delight, and he was often depressed because his declining health rendered him unable to engage in this service more frequently. He was of a kind and genial spirit, and endeared himself to all who had the privilege of his acquaintance. Although he had been unwell some days before his death, yet his end was not expected. His last

hours were eminently peaceful, and his expressions those of confidence in Christ. He died at Thetford, May 13th, 1867, in the forty-seventh year of his age, and the twenty-second of his ministry.

#### SAMUEL BROADBENT,

**B**ORN at Baistow, near Halifax, Yorkshire, was converted to God in early life; and, being a diligent student of Scripture, he made considerable proficiency in religious knowledge, and thus laid the foundation of his future usefulness. Constrained by the love of Christ, he began to call sinners to repentance, and some of his first efforts were successful in leading men to the Saviour. Having been called to the full work of the ministry, in 1815 he received an appointment as a missionary to Ceylon, where he laboured for five years with zeal and diligence. In 1820, he was transferred to South Africa on account of the failure of his health. There he travelled extensively in the interior, and took an active part in laying the foundation of that work in the Bechuana country which has since become so prosperous. In moving about from place to place, in consequence of wars and rumours of wars, he was exposed to many dangers and privations, an African wagon being his only dwelling-place for months together. After six years of incessant toil and exposure, his health having failed again, he was obliged to return to his native land.

Having recovered his health somewhat, he entered the home work in 1827; and for thirty-six years he exercised his ministry in various Circuits in England, with credit to himself and advantage to the people among whom he laboured. In 1836 he became a supernumerary, and settled at Lytham, where he took charge of a class, preached occasionally, and engaged in other pastoral duties, so far as strength would permit. He was an able minister of the New Testament, and studied to show himself 'approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' During his last illness his mind was kept in perfect peace. He frequently said, 'Come, Lord Jesus, come quickly!' adding, 'Not my will, but Thine be done.' Addressing a

minister who visited him, and holding out his hand, and pointing upwards, he observed, 'I see the port just before me; I am very near it, and ready to enter in.' And just before he expired he said, 'Jesus is with me; He never leaves me for a moment.' In this happy state he passed away to his reward in heaven, on Monday, June 3rd, 1867, in the seventy-third year of his age, and the fifty-second of his ministry.

### WILLIAM HORTON

WAS born at Louth, Lincolnshire, in the year 1800. His father and mother were consistent Methodists, and for many years zealous and successful class leaders. At the age of eighteen, under the ministry of the Rev. Thomas Galland, Mr. Horton was awakened to a sense of his sins, joined the Wesleyan Society, and soon found 'peace with God.' Having exercised his gifts for some time as a local preacher, in the year 1820 he was accepted by the Conference as a candidate for the ministry, and soon afterwards embarked for the South Seas, being one of the youthful band which accompanied the Rev. Samuel Leigh upon revisiting the scenes of his successful toil. He commenced his missionary labours in Hobart Town, Tasmania, among a population most deeply degraded and vehemently opposed to all evangelical agency. After much opposition he gathered a congregation, organised a Society, and founded the first Sunday-school in the island. After four years of successful toil he was transferred to New South Wales, where he laboured chiefly in the Sydney and Windsor Circuits, for five years. On each station which he occupied he won the affection and esteem of his ministerial brethren and of the people committed to his pastoral care.

In 1829 Mr. Horton returned to England and entered the home work, and for twenty-three years occupied various important Circuits in England and Scotland. In some of his Circuits he was favoured to witness gracious revivals of religion, his preaching being often accompanied with the unction of the Holy Ghost. Severe affliction rendered it necessary for him to retire from the itinerancy in 1852, and for some years he resided in the Great Queen

Street Circuit, London, delighting to preach as his health permitted. His death was sudden. For some months previously it was obvious to his friends that the Spirit of God was preparing him for the great change. During a protracted period of pain, weakness, and weariness, his patience was perfected, and his expressions of confidence in Christ were unwavering and cheering. He died in peace on Tuesday, June 18th, 1867, in the sixty-seventh year of his age, and the forty-seventh of his ministry. His character was marked by great decision. He was cautious, conscientious, and straightforward. His elocution, though deliberate, was clear, earnest, and effective. His sermons, always carefully prepared, were perspicuous in style, orderly in arrangement, accurate in diction, and generally delivered with much fervour. The blessing of God attended his ministry, and the effects of it were seen after many days.

#### DANIEL DE PEREIRA,

ONE of the earliest converts to Christianity in India, was an intelligent native minister, whose history is interesting, as showing the blessed results of missionary labour in heathen lands. He was born at Colombo, in the island of Ceylon, and was brought to a saving knowledge of the truth under the ministry of the Rev. W. M. Harvard, one of the first band of Wesleyan missionaries sent to that country. For some time he was employed as a schoolmaster; but in 1826 he was set apart for the ministry, having previously rendered valuable assistance to the Rev. R. Newstead in the establishment of an outstation in the Negombo Circuit. He was, moreover, the honoured instrument in the hands of God in the introduction of Christianity into the western portion of the interior province of the island, soon after the deposition of the king of Kandy. He possessed much natural earnestness and exerted great influence with his own countrymen, as well as with the European residents in the colony. Nor was his ministry without some features of special excellency. His sermons were characterised by faithfulness and simplicity; he was firm in the exercise of discipline; and, until a late period of his life, his labours on

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behalf of the mission were zealously continued. On more than one occasion he remained at his post of duty when jungle-fever was depopulating the district around him. At length his health and strength entirely failed, and he was no longer able to discharge his ministerial duties. During his last illness he expressed great confidence in God, and died in peace on June 27th, 1867, in the seventy-sixth year of his age.

### GEORGE JACKSON

**W**AS born at Wakefield, Yorkshire, on March 3rd, 1792. He was converted to God in early life through the instrumentality of the ministry of the New Connexion, but he soon after joined the old Methodists. In 1816 he received an appointment as a missionary to the West Indies, where he spent five years. The stations which he occupied were St. Vincent's and Tortola, where his zealous ministry was owned of God in the conversion of many. In 1821, his health having failed, he was transferred to British North America. There he spent eight years, chiefly in New Brunswick and Prince Edward's Island, and would gladly have remained longer, but the delicate state of his health was unequal to the claims made upon him in that rigorous climate.

In 1829 he returned to England, and, after resting for a year or two entered the home work. For thirty-two years he exercised a profitable ministry in this country, occupying various important Circuits with credit to himself and advantage to the cause in which he was engaged. He was a man of sound and intelligent piety. He was fully devoted to his work, every department of which engaged his earnest attention. Great pains were taken by him to make his expositions of the Word comprehensive and faithful, and he administered discipline with fidelity. He studied theology with a rare diligence. Though he was a devoted Methodist preacher, his spirit was catholic; and his memory is cherished on both sides of the Atlantic with affection and esteem. In 1863 increasing infirmities obliged him to become a supernumerary. For some time he resided at Leamington, and afterwards at Wokingham,



in the Reading Circuit, in both places exerting himself to the utmost of his strength in preaching, and in attending to the sick and the young. His last long and depressing affliction was borne with Christian submission to the will of God. 'I know whom I have believed,' was his constant watchword, until a peaceful death released him from his sufferings. He died on July 9th, 1867, in the seventy-sixth year of his age, and the fifty-first of his ministry.

### THOMAS BAKER

WAS born at Playdon, in Sussex, on February 6th, 1832. When he was about eight years of age his parents emigrated with their family to Australia. Drawn by the love of singing to a Wesleyan chapel in Sydney, whilst he was still a youth, Thomas came under the influence of the Gospel, which proved the power of God to his salvation. He had no sooner been convinced of sin and sought and found acceptance with God through faith in Christ, than he joined the Methodist Church, of which he was ever afterwards a useful and consistent member. His steady piety and ardent zeal soon justified his employment as a class leader and local preacher. In the year 1859 he was received as a candidate for the full work of the ministry; and, in accordance with his own wishes, he was appointed as a missionary to Fiji. In company with the Rev. Joseph Watsford and others, he reached his new field of labour in the month of April, and so diligently did he apply himself to the acquisition of the language, that before the end of the year he was able to preach the Gospel to the natives in their own tongue.

Mr. Baker had laboured with energy, zeal, and success in the Bau, Cakandrovi, Bua, and Rewa Circuits for about eight years, when the tragic event occurred which brought his useful life to an untimely end. Having often expressed a desire to be stationed where he might do pioneer work, he was greatly delighted with his appointment to Rewa, the last Circuit that he was permitted to occupy. He regularly visited the heathen tribes within his reach, and sought by all possible means to win them over to the service of the true and living God. On July 13th, 1867, he

left his home on a missionary tour among some of the native towns which had recently embraced Christianity; and, having accomplished his immediate object, he determined to go to the heathen beyond. He reached Navosa on Saturday the 20th, and on the following morning, while marching out of the place, he and his party were assailed by a host of cannibal heathens, and brutally murdered. Thus ended the devoted life and labours of this heroic and zealous missionary, in the thirty-sixth year of his age, and the ninth of his ministry.

### THOMAS ANGWIN

WAS a young missionary, who, having been received by the Wesleyan Conference of 1853, embarked for New South Wales on January 23rd, 1854, in company with the Rev. James and Mrs. Bickford and six other young men bound on the same blessed errand. The party arrived in safety at Sydney on May 2nd, where they separated after a pleasant passage, to commence their labours on their respective stations. Mr. Angwin's first appointment was to the Paramatta Circuit, where he laboured for about two years with much acceptance, being greatly beloved by his brethren in the ministry and the people of his charge. He was subsequently appointed to Goulburn, Bathurst, Orange, Mudgee, and Kiwa in succession, and it is believed that his ministry was made a blessing to many on every station which he occupied. Being in the prime of life, his friends anticipated for him a long and successful career of usefulness, but it was otherwise arranged by the Lord of the harvest, who saw fit to call His faithful servant to rest from his labours before the eventide came. Whilst hard at work in the Kiwa Circuit his health seriously failed, and he was obliged to retire as a supernumerary. Instead of regaining his health by taking a little rest, as was at first anticipated, he became worse, and gradually sank to rise no more. He died in peace at Mudgee, firmly trusting in the merits of the Redeemer, on August 1st, 1867, in the fourteenth year of his ministry, sincerely regretted by his brethren and friends, and especially by those who had been brought to God through his instrumentality.

## JOHN BROWN

EARNED for himself a name which will long live in the memory of those who were personally acquainted with him. He was admitted to the ranks of the Wesleyan ministry in 1807; and, after labouring in English Circuits for nine years, he offered himself for the foreign work. Having acquired a tolerable knowledge of the French language he was deemed a competent person to commence a mission in the island of St. Domingo, where the people had secured their independence and established a government as the Haytian Republic. He was accordingly appointed to that service, and in 1816, in company with the Rev. James Catts, he left his native land for his distant and untried sphere of labour. Mr. Brown was well fitted in every respect for the work to which he was designated, and he entered upon it in the true missionary spirit, and for a time discharged his duties with diligence and success; but he had scarcely laboured three years in St. Domingo when he and his colleague were compelled to leave the country in consequence of the riotous opposition of the natives, instigated by the Romish priesthood, the feeble republican government being unable to afford them protection. This was a cause of great pain to the devoted missionary, especially as he had witnessed some fruit of his labour, and felt confident that ultimate success would have crowned his efforts, and those of his devoted companion, if they had been allowed to prosecute them in peace and quietness.

On returning to his native land Mr. Brown re-entered the home work, and for many years occupied important Circuits in England and in the Channel Isles, in all of which he commanded a high degree of respect both by his preaching and example. His habits were modest and retiring; his spirit peaceful and benevolent; his pastoral oversight of the Societies vigilant, kind, and faithful; his sermons instructive and edifying, being prepared with great care, and delivered with earnestness and warmth of feeling. In 1854 he was obliged to retire as a supernumerary and settled in London; but, when no longer able to occupy the pulpit, in consequence of his physical

weakness, he made diligent use of his pen, and contributed largely to the magazines and other periodicals. As he approached the close of life he often expressed in a very feeling manner the sense he entertained of his unworthiness before God, and his entire reliance upon Christ as the sacrifice for his sin and as his Advocate in heaven. Feeling his strength rapidly decline, he took a solemn leave of his family, praying for them by name, and laying his hands upon the head of each. He then requested that, if it were the Lord's will, he might be spared a painful death. In this respect his prayer was answered; for he gradually sank into a state of insensibility; and in this state he expired at his residence in Chelsea, on August 11th, 1867, in the eighty-second year of his age, and the sixtieth of his ministry.

## THOMAS RICHARDSON

WAS a native of Lancaster. His first religious impressions were due to the faithful ministrations of an evangelical clergyman of the Church of England; but it was not until he had joined the Wesleyan Methodist Society that he received the knowledge of salvation by the remission of sins. He began to preach in 1824, and for some time laboured as a local preacher in his native Circuit. In 1830 he removed to Leeds, and three years afterwards he was received on probation by the Conference. His first Circuit was Carlisle; but, having offered himself for the foreign work, in 1834 he was sent out to the Bermudas, where he spent four years. His health failing he returned home in 1838; and during the following fifteen years he was stationed in various English Circuits. In 1853 disease entirely unfitted him for the full work of the ministry, and he retired as a supernumerary. He settled in his native town where he preached occasionally as his strength would permit. It is recorded of him that 'his sermons were carefully prepared and were thoroughly Scriptural.' His last affliction was attended with much physical prostration and suffering; but he was graciously supported. On the day of his death, when visited by the superintendent minister, he said to him: 'I know whom I have believed, and am persuaded that He is able to keep

that which I have committed unto Him against that day.' He died on December 17th, 1867, in the sixty-third year of his age, and the thirty-fifth of his ministry.

#### JOHN BOYD,

**B**ORN at Douglas, Isle of Man, in the year 1796, was converted to God in early life, and in 1822 he was received by the Conference as a probationer for the ministry. Having offered himself for the foreign work, he was at once sent out to Newfoundland. In that inhospitable climate he toiled with indefatigable zeal and diligence for ten years, being often exposed to great hardships and privations, which he cheerfully endured that he might win souls for Christ. In 1832 he returned to England and entered the home work,—in which he occupied various Circuits in different parts of the kingdom for twenty-two years. The failure of his health then obliged him to retire from Circuit work, and in 1864 he became a supernumerary. It was believed by his friends that this event was hastened by his excessive toil in relieving the distress in the Glossop Circuit, caused by the cotton famine. He was a man of simple and guileless character, and exemplary devotion to the service of God. His preaching was plain, practical, and earnest, and successful in the conversion of many. In the administration of Church affairs he conducted himself before all with affectionate firmness and great prudence. Having served his generation by the will of God, he said, after a short illness, 'Blessed Jesus, help me now!' and so fell asleep. He died in peace at Lynn, in the Warrington Circuit, on January 15th, 1868, in the seventy-second year of his age, and the forty-sixth of his ministry.

#### THOMAS JENKINS

**W**AS of Welsh parentage. While yet a youth, he, in 1820, accompanied a party of emigrants who founded the British settlement on the borders of Kaffraria in Southern Africa. He was converted to God during a revival of religion at Salem, and soon became an active

and consistent member of the Wesleyan Methodist Society. After giving satisfactory evidence of true piety and zeal for some time, he was employed as an assistant on one of the mission stations in the interior. In this subordinate capacity he gave great satisfaction, and his ready acquisition of the Kaffir language and other valuable qualifications for the sacred office led to his being recommended to the Conference as a candidate for the full work of the ministry. This was in 1832, and he was thenceforth recognised as a regular missionary. His subsequent course justified and confirmed the belief of his friends and brethren that he was providentially directed to this important work. He acquired and exercised a powerful and salutary influence over the great chief Faku, and for many years discharged his duties with much efficiency in the large tribe of Amampondo Kaffirs, with which he was stationed. He was devout, humble, happy, and consistent as a Christian; and as a missionary, self-denying, zealous, and successful. He was the means of winning many to Christ, and of raising the natives under his care in the scale of civilisation and social comfort. At length his health failed, and he appeared fairly worn out with arduous labours. His death was peaceful; and his love to the native Church found expression in his dying moments by the request that the funeral service at his grave might be read in the Kaffir language. He died at his station in the Amampondo country, on March 2nd, 1868, and was deeply regretted by his brethren in the ministry, and the native Africans among whom he had laboured.

#### EDWARD EDWARDS

**W**AS born in Kent, in the year 1793. When he was about seventeen years of age a circumstance occurred which deeply impressed his mind, and ultimately led to his conversion, as well as to his connection with the Wesleyan Methodist Society. This was the sudden death, by drowning, of his youngest and beloved brother, under circumstances truly affecting. Believing himself to be called of God to preach the Gospel, Mr. Edwards exercised his gifts for some time as a local preacher in the neighbourhood of Chatham, and in the year 1817 was accepted as a

candidate for the Wesleyan ministry. Having offered himself for the foreign work, he was appointed to Southern Africa, and proceeded at once to the Cape of Good Hope, as the colleague of the Rev. Barnabas Shaw, who had commenced a mission the year before in Little Namaqualand. He landed at Cape Town on January 14th, 1817; and finding no wagon prepared to convey him to his distant interior station, he performed the astonishing feat, for a stranger, of travelling the journey of nearly 400 miles on horseback. On reaching Lily Fountain, Khamiesberg, he met with a cordial reception from Mr. Shaw and his converted Namaquas, and commenced his labours with a zeal and an earnestness which gave promise of a successful career. Nor did this promise fail. For more than fifty years Mr. Edwards continued his evangelical labours in Southern Africa with a devotedness worthy of the highest commendation. These years were spent in the Bechuana country, Kaffraria, Namaqualand, Cradock's-Kloof, Somerset West, and Stellenbosch, near Cape Town. At all the places he proved himself to be a faithful, industrious, and persevering missionary. Having been for ten years happily associated with him in missionary labour I can testify of his many excellencies and, I doubt not, that he was the honoured instrument of winning many souls to Christ, and of building up the native Churches which he organised in the faith and hope of the Gospel.

At length, under the pressure of age and increasing infirmities, he was obliged reluctantly to become a supernumerary. He settled at Stellenbosch, where he was ever ready to assist in the work of the Lord to the utmost of his strength. In the month of March, 1868, he paid a long-contemplated visit to his daughter and son-in-law at Mowbray, and whilst there he was seized with illness, which proved fatal. In prospect of death he partook once more of the sacrament of the Lord's Supper; and having expressed his unwavering confidence in the atonement, saying, 'Christ is precious to me: there is none besides, but He is all-sufficient,' he passed away to his eternal rest. He died on April 6th, 1868, in the seventy-fifth year of his age, and the fifty-first of his ministry, a noble instance of entire devotedness to the missionary enterprise.

## ROBERT SPENCE HARDY.

FEW missionaries have earned for themselves a better reputation than the Rev. R. S. Hardy. He was born at Preston, in Lancashire, on July 1st, 1803. He was favoured with a godly training, and when about sixteen years of age he was sent to reside in the house of his maternal grandfather, Mr. Robert Spence, a printer and bookseller in the city of York. While under the care of that eminent Christian, who was a successful class leader and local preacher, he soon was convinced of his sinful state, was introduced into the Methodist Society, and found peace in believing, through our Lord Jesus Christ. The earnest character of his religion was immediately manifested by efforts to preach Christ, and especially by an ardent desire to preach Him among the heathen. Dr. Coke, in one of his visits to York, was entertained at the house of Mr. Spence; he became deeply interested in young Hardy, and, laying his hand on his head, solemnly prayed that God would make him a missionary, a prayer which was speedily answered. He entered the Christian ministry in 1825, and on April 10th in the same year was ordained at Portsmouth by the Revs. Richard Watson, George Morley, and John Mason. The next day he embarked for Ceylon, in company with the Rev. Benjamin Clough, who had been appointed a second time to that island. He entered upon his work in the mission field in a spirit and in a manner full of promise for the future. In his efforts to turn men from sin to holiness he was earnest and faithful, often undertaking long journeys on foot, in order to reach portions of the population not otherwise accessible, and his preaching was owned of God in the conversion of many. Nor was he less diligent in his studies to learn the languages of the people to whom he ministered, and in preparing useful books for the schools and for the edification of native converts and others. Several able works which he published from time to time, amounting to upwards of 4,000 pages, in three different languages, remain as standing monuments of his learning, zeal, and diligence in the cause to which his life was devoted. At intervals he spent twenty-three years in connection with



the Ceylon mission; and his love and care for the work knew no abatement to the close of his career.

At the urgent request of the missionary committee, Mr. Hardy undertook, in the year 1862, the charge of the South Ceylon District as chairman and general superintendent. This was his third appointment to the island, and he accomplished the special object of his mission to the entire satisfaction of the committee. To the end of his life it was his practice every Sunday morning to recall to memory the various places in which he had laboured, and to offer up earnest prayers on behalf of each; and it pleased God to frequently gladden his heart by intelligence of prosperity, received from friends and fellow-labourers. On his return to England, at intervals, he occupied several important Circuits in this country. His preaching was characterised by great plainness of speech, by a constant aim at the salvation of souls, by the unvarying announcement of Gospel truth, and by the inculcation of experimental and practical godliness. His character exhibited many excellencies. He was amiable in his disposition, truly pious and devoted to God, and he lived in the affections of his brethren. His last illness was of short duration, and his death unexpected. But he was found prepared for the summons. Having expressed his unwavering confidence in the Redeemer, he died in peace at Headingley, near Leeds, on April 16th, 1868, in the sixty-fifth year of his age, and the forty-third of his ministry.

#### THOMAS H. SQUANCE

WAS born at Exeter, on February 3rd, 1790. He experienced 'the renewing of the Holy Ghost' in the fifteenth year of his age; and, having joined the Methodist Society, he at once began to labour for the good of others. He became a local preacher about two years afterwards, and in 1812 he was accepted as a probationer for the ministry, his first appointment being to the Liskeard Circuit. But he had a deep conviction that he was called to preach the Gospel to the heathen; and in 1813 he cheerfully offered himself for that work. He was accordingly appointed to proceed to India with Dr. Coke and six other brethren, all of whom he survived. In the

island of Ceylon and in Continental India he laboured faithfully as a missionary for about nine years: and it is believed that he was the means of winning many souls to Christ. He took an active part in laying the foundation of that work which has since become so prosperous; and to the close of his life he manifested a lively interest in missionary enterprise.

In 1823, in consequence of the failure of his health, he returned to his native land, and re-entered the home work. During the following thirty years he occupied some of the most important Circuits in England, and everywhere commended himself to his brethren and to the people of his charge as a faithful and laborious minister of Christ. His preparation for the pulpit was diligent and careful; his expositions of Divine truth were clear and forcible; his appeals to the hearts and consciences of his hearers were vehement and often overpowering; and his preaching was signally owned of God, both in the conversion of sinners and in 'the edifying of the body of Christ.' In addition to his pulpit labours he assiduously and fervently advocated the cause of missions at public meetings and otherwise. His most congenial element was the missionary platform, and his powerful pleadings will long be remembered by those who heard them. He was a diligent pastor, and an affectionate colleague. In social intercourse he was genial and cheerful; but never failed to remember his responsibility as a minister of Christ, often giving to the conversation in which he engaged, a happy religious turn for the edification of all present.

In 1862 he was compelled by failing health to become a supernumerary, and he settled at Portsmouth. But for a few years longer he was able to preach occasionally and to attend missionary meetings, in which he still took great delight. At length his strength entirely gave way; but he bore his increasing infirmities with patience and even cheerfulness. When both sight and hearing failed, he never murmured; but adverting to his anticipated happy change, he often repeated with deep feeling the following lines:—

'Then shall I see, and hear, and know  
All I desired and wished below;  
And every power find sweet employ  
In that eternal world of joy.'

During his last illness he bore many emphatic testimonies to the power of Divine grace. I saw him the day before he died, when he said, 'I am on the Rock; Christ is precious, inexpressibly precious!' He passed away in perfect peace on April 21st, 1868, in the seventy-ninth year of his age, and the fifty-sixth of his ministry.

### JOSIAH CART

WAS a young minister who received an appointment as a missionary to Honduras, Central America, at the Conference of 1867. He embarked at Gravesend for his distant station on January 17th, 1868. The ship *Sheffield* in which he sailed received some injury during the voyage, and put into St. Thomas for repairs in a leaky state. Mr. Cart resumed his voyage in the mail steamer, and arrived in Jamaica on April 21st, hoping to get a passage from thence to his destination. At this time he was apparently in good health, and preached with great acceptance in Kingston soon after his arrival. He was subsequently seized with fever, which ran its course so rapidly, that he expired on May 8th, sincerely regretted by all who had the privilege of his acquaintance. Great was the disappointment at Belize, Honduras, when the mournful intelligence arrived that the young missionary who was expected for that station had died in Jamaica before he reached his destination. How mysterious are the ways of Providence!

### WILLIAM R. ROGERS

WAS born at Oswestry, Shropshire, in the year 1810, but was taken to Birmingham while yet an infant. At the age of eighteen he was awakened to a sense of his sin and danger under a sermon preached by the Rev. Dr. Waddy. In penitence and prayer he earnestly sought the mercy of God in Christ Jesus, and soon found peace in believing. About two years after his conversion he became a local preacher; and in that capacity he laboured for five years. In 1836 he was accepted by the Conference for the mission field, and appointed to the West Indies. There

he laboured with zeal, diligence, and success for ten years, the stations that he occupied being Antigua, St. Kitts, St. Martin's, and St. Eustatius. In 1846 he returned to his native land, and was subsequently stationed in several English Circuits in succession. His public ministrations were characterised by great earnestness, tenderness, and warmth, and embraced pointed and powerful appeals to the hearts and consciences of his hearers. For many years he continued his evangelical labours with little interruption from sickness, and was happy in his work, being much respected on all his stations both at home and abroad. His last illness was brief, and his end unexpected; but though for the most part deprived of the power of speech through extreme weakness, he was, nevertheless, manifestly happy in the God of his salvation. In broken sentences he intimated that he was going to 'be for ever with the Lord.' He died in peace at Merthyr Tydvil, in Wales, on July 11th, 1868, in the fifty-seventh year of his age, and the thirty-second of his ministry.

#### JACOB MARRATT

**W**AS born at Lincoln. In his boyhood he evinced considerable power of mind, with a loveliness of character which was believed by his friends to be the result of the influence of the Holy Spirit upon his youthful heart. He was quietly allured to the Saviour, and found peace in believing; and responding to the call of the Spirit and of the Church he soon began to preach the Gospel. Having been accepted by the Conference as a candidate for the ministry he was sent to the Theological Institution at Richmond, where he made good progress in his studies. In 1860 he was appointed to India, and he arrived at his destination in safety in the early part of the following year. He entered upon his work in a manner which augured well for the future; but his race was soon run, and he was released from his toil. His first station was Mysore, where he laboured three years with acceptance and success. He then removed to Goobbee, where his health failed; and he was obliged to return to his native land, as the only means likely to save his life. At first the change appeared to be beneficial, and he looked forward

with pleasure to the time when he hoped to resume his regular ministerial duties. A different lot, however, awaited him; and instead of happy toil he was called to enter upon a happier rest. His gifts and attainments were such that, had he lived, he would probably have been more than ordinarily acceptable in the pulpit, and also useful as a writer. He died in great peace, after a few days' illness, on August 6th, 1868.

### JAMES CALDWELL

WAS a young minister of considerable natural abilities, and of great promise, who was removed from the Church militant to the Church triumphant, by a mysterious dispensation of Divine providence, at the very commencement of his career. Having honourably passed the usual examinations and been admitted as a probationer for the sacred office, he was appointed by the Australasian Conference of 1868 as a missionary to the Chinese emigrants in Victoria; for which office he appeared in many respects well adapted. But before he fully entered upon his work it was thought, by himself and those most deeply interested in the mission, that it would be well for him to visit China, and spend a year or two there for the purpose of acquiring a knowledge of the language, and of gaining information which could only be well obtained on the spot. Full of the spirit of his Master, and longing to be able to preach to the Chinese in their own tongue the glorious Gospel of the blessed God, he embarked for Canton, where he arrived in safety in the month of June. He had only been there about three months, and fairly entered upon his studies, when the accident occurred which terminated his valuable life. He was drowned while bathing in a river near to the city, on September 5th, 1868.

### WILLIAM REILLY

WAS born at Lucan, Ireland, on February 5th, 1781. Favoured with godly Methodist parentage, he was brought under the influence of Gospel truth in early life, and strove for a time to maintain 'the form of godliness' without the experience of its saving power. After a while, however,

he was led into clearer light; and apprehending the way of salvation by grace through faith in the Redeemer, he yielded his heart to God, and became a new creature in Christ Jesus. He now felt constrained to call sinners to repentance, and gladly embraced every opportunity of doing good. It was soon discovered that the new convert possessed talents of a superior order, and at the request of his fathers in the Gospel, he consented to become a candidate for the Wesleyan ministry. Accepted by the Conference of 1810, and appointed at once to the Irish mission, he entered upon a course of self-denying toil and successful labour, such as has seldom been surpassed or equalled in the history of evangelical effort in his native land. For several years he was associated in mission work with the devoted Gideon Ouseley, whose memoir he afterwards published; and was favoured with many precious opportunities of preaching Christ and Him crucified to Roman Catholics and others at markets, fairs, funerals, and on other occasions when large numbers of people were congregated together. Nor did he labour in vain or spend his strength for naught. It is believed that many souls were won to Christ through his instrumentality, who will be his joy and the crown of his rejoicing in the day of the Lord.

In after years his ministry was exercised in the largest towns and cities in the country, always with marked acceptance, and frequently with great success. On behalf of the missionary enterprise, his impassioned and eloquent advocacy was frequently engaged, and never without beneficial effect. Many of the principal offices of the Church of his choice were filled by him from time to time, with honour to himself and advantage to the cause he loved so well. The last great effort of his life was put forth when, in 1856 he was appointed, with Dr. Robinson Scott, a deputation to the United States of America, on behalf of the fund for the increase of Wesleyan agency in Ireland, when he had reached the advanced age of seventy-five. Shortly after his return he retired as a supernumerary, choosing Queenstown as his place of residence. There he spent the evening of life; useful, beloved, and happy. At length his health and strength entirely failed, and after enduring months of severe suffering he met the

last enemy with true Christian courage. 'You are weeping,' he said to those around him, 'but I am rejoicing. Glory! glory! after toil, rest! affliction at an end for ever! glory! glory!' So he died in the full triumph of faith on September 21st, 1868, in the eighty-eighth year of his age, and the fifty-ninth of his ministry.

#### DON ANDRIS FERDINANDO,

ONE of a large number of native ministers who were raised up in India to preach the Gospel to their fellow-countrymen, was born at Morotto, on September 30th, 1827. His conversion took place at Colpetty, while under the care of the Rev. Daniel J. Gogerly; and he had not been long in the enjoyment of the blessings of salvation, when he manifested an earnest desire to make known the good news to his deluded fellow-men. At first he was appointed as an assistant to the Rev. P. G. de Zylva, in the Morotto Circuit, by whom he had been instructed in Divine things and led to the Saviour. He was afterwards employed in the full work of a minister, and at Wattalpola, Belligam, and Godapitiya he laboured with untiring zeal and devotion, his work being greatly owned and blessed of God. His later years were remarkable for his rapid growth in grace, and for his increased usefulness and liberality; as a proof of the latter, it may be mentioned, that at the close of the seventh year of his ministry, he presented the whole of his stipend for that year, as a thankoffering to the Wesleyan Missionary Society. He was entirely unacquainted with English; but he wrote two valuable tracts in his native tongue, one of which obtained a prize, offered by the Christian Vernacular Education Society; and he otherwise gave evidence that he possessed great reasoning powers. His health and strength failed somewhat suddenly. Amidst the lamentations of his flock, and the sincere grief of his brethren, he was soon removed to his eternal rest. But his works 'do follow him.' His last words were, 'I am going to my Father in heaven.' He died in peace at Godapitiya, on November 13th, 1868, in the forty-first year of his age, and the eighth of his ministry.

## JOHN WHITELEY

WAS born of pious parents in Nottinghamshire, on July 30th, 1806. From childhood he feared the Lord, but it was not till he had reached his twentieth year that he obtained a satisfactory assurance of his acceptance with God through faith in Christ Jesus. At this period he was connected with an Independent Church; but soon after his conversion he removed to Newark, where he was led to unite himself with the Wesleyan Methodists, and ultimately became a local preacher. In 1831 he was accepted as a candidate for the ministry, to which he believed himself called by the Holy Ghost. Offering himself to the foreign work, he received an appointment as a missionary to New Zealand, whither he went in 1832, and entered upon his work in the true spirit of self-sacrifice. Applying himself diligently to the acquisition of the Maori language he was soon able to preach the Gospel to the natives in their own tongue; and he was encouraged in his work by the fact that those to whom he ministered 'received the word with all readiness of mind.' As a missionary to the aborigines of New Zealand he was 'in labours more abundant,' attending to their wants, both temporal and spiritual, in the most praiseworthy manner. He was pre-eminently a man of peace, and often exposed himself to great danger in attempting to effect a reconciliation between hostile and contending tribes. He possessed the unbounded confidence of the natives, who regarded him as their counsellor and friend. The British authorities also occasionally consulted him in their efforts to adjust the difficulties which unhappily arose between the two races after the advent of colonisation. The European settlers were also ministered to by Mr. Whiteley as he had opportunity with the most commendable zeal and diligence. It was while on one of those errands of mercy that he met his death at the hands of the very persons he was most anxious to serve. He left his home on the morning of Saturday, February 13th, 1869, intending to ride upwards of thirty miles to a settlement where he was to pass the night so as to be in readiness to begin his Sabbath work. When within a short distance of the end of his journey he was waylaid and shot down by a party



of murderous savages. The missionary and the horse on which he rode were both found dead next morning pierced with balls from native rifles. Thus suddenly the zealous servant of God was called away by a mysterious providence to receive the 'crown of life' promised to those who are found 'faithful unto death.' He died in the sixty-third year of his age and the thirty-eight of his ministry, the whole of which had been spent in New Zealand.

#### WILLIAM HILL

WAS born at Wolverhampton on July 20th, 1826. He removed to Bristol when quite a youth, and was there converted to God in the fifteenth year of his age. He soon attracted the attention of both ministers and people by his intelligent and earnest piety, and by his readiness to labour for the good of others in such spheres of usefulness as were open to him. In the course of time he became a local preacher, and at an early period it was evident that he possessed considerable pulpit ability. Having been received as a candidate for the Wesleyan ministry, he entered the Richmond branch of the Theological Institution; and his course there was highly creditable. He was a diligent student and his profiting appeared to all. Offering himself for the foreign work, he was appointed as a missionary to Ceylon at the Conference of 1850. He entered upon his interesting sphere of labour in the East with sanguine hopes of success; but in a short time his health failed and he was compelled to return to England.

In 1854 Mr. Hill was appointed to labour in Australia, the genial climate of that part of the world being considered peculiarly suitable for his type of constitution. Henceforth he occupied some of the most important Circuits in the colony of Victoria, and for several years did good service in the cause of his Divine Master. In 1869 he returned to Melbourne by appointment of Conference, and entered upon a sphere of labour which he had occupied several years before with acceptance and success. His coming was hailed with gratitude and joy by a people who 'esteemed him very highly in love for his works' sake'; but before he had been many months in the

Circuit his useful life and labours were terminated in a manner shocking to contemplate. On May 13th, whilst visiting the Pentridge Stockade Prison, he was cruelly murdered by a prisoner named Ritson, into whose cell he had gone in order to give him spiritual counsel.

Possessed of superior intellectual powers, which had been improved by diligent study, Mr. Hill was an able minister of the New Testament. His sermons were correct expositions of Divine truth, rich in apposite quotations from the oracles of God, and remarkable for facility of expression and beauty of illustration. In his preaching he gave great prominence to the doctrines of justification by faith, the witness of the Spirit, and entire sanctification; and towards the close of his life his ministry became exceedingly practical, earnest, and effective. As a superintendent he was highly successful in his administration of Circuit affairs. As a chairman of a District he discharged the duties of his responsible position so as to win the affection and esteem of his brethren. His piety was quiet, but deep and uniform; and for some time before his death he walked more closely with God than ever. The high respect in which he was held by all classes was evinced by the large attendance at his funeral, and by the deep sorrow that was manifested on the mournful occasion.

#### WILLIAM A. KERR,

**A** NATIVE of the West Indies, was a promising young man, who was accepted by the Conference of 1868 as an assistant missionary, and had only just entered upon his labours when he was smitten down by illness, and after lingering for some time was called to his eternal rest. In great and protracted suffering he exemplified genuine Christian patience and resignation to the will of God, and, undisturbed by doubts and fears, and calmly resting on the atonement, he died in great peace at St. George's, Grenada, on March 16th, 1869, in the twenty-third year of his age.

#### EVERARD VIGIS

**W**AS born at Ware, in the county of Hertford, in the year 1805. He had pious parents, and by the

Divine blessing on their instructions and pious counsel, he was converted to God when twelve years of age. He began to preach in his youth, and having offered himself as a missionary to the heathen he was accepted by the Wesleyan Conference of 1827, and he forthwith received an appointment to the West Indies. In Demerara, St. Vincent's, and Tobago, he laboured with acceptance and success for ten years. Having been associated with him on some of these stations I can bear personal testimony to his zeal and usefulness, and to his diligent attention to every department of the work in which he was engaged. Returning to England in 1837, he entered the home work; and for thirty years he laboured in various Circuits. His pulpit services and his pastoral oversight of the flock were highly appreciated wherever he travelled. He possessed a mind of considerable native vigour, which he cultivated by diligent reading and study. He was unassuming and good-natured in his manners and disposition, studious in his habits, and particularly careful in the composition of his sermons. His style was racy, and his preaching energetic, interesting, and instructive. For many years he laboured both at home and abroad with little interruption from sickness; but at length, when his health did fail, it was in a manner truly painful and affecting. The closing years of his life were clouded by heavy affliction, bodily and mental; but in the Lord's own good time he was delivered from his sufferings. He entered into the rest which remaineth for the people of God on October 18th, 1869, in the sixty-fourth year of his age, and the forty-third of his ministry.

#### BENJAMIN FIELD

**W**AS born at Sevenoaks in the year 1823. By the influence of Divine grace and through the instruction, example, and prayers of his pious parents, he was restrained in early life from open sin; and when twelve years of age he was savingly converted to God under the ministry of the Rev. Thomas Collins. From that time he became a consistent professor of religion, and did all in his power to advance the interests of the Redeemer's kingdom. In his seventeenth year he began to preach, and his early

pulpit efforts were marked by an intelligence, power, and success which convinced those who heard him that Divine providence designed him for a wider sphere of usefulness in the Church of Christ. In due time he was induced to offer himself as a candidate for the Wesleyan ministry; and being accepted by the Conference of 1843, he was sent to the Theological Institution, where he spent three years in earnest study preparatory to his engaging in mission work. In 1846 he received an appointment as a missionary to India, his principal station being Goobbee. There he laboured for three years, and gave promise of future usefulness; but, just as he was overcoming the difficulties of learning the native language of the people, and other elementary trials, his health failed and he was obliged to return to England. On his partial recovery he entered the home work, and subsequently laboured with acceptance and success in several important Circuits, as Chatteris, Luton, Bradford, London, and Penzance, for sixteen years.

In 1866, the health of Mr. Field again failing, he was obliged to retire as a supernumerary. In hope of prolonging his life he went out to Australia, where, notwithstanding sore affliction and bereavement, he continued to labour, often beyond his strength, in preaching the Gospel which he sincerely loved, and in which he himself found his chief solace and support. At length his strength entirely failed, and it was evident to all that his work was done. When the first change came he was found prepared. One of his last letters contained these words: 'All my sympathies, affections, and desires, are with things spiritual and Divine, and I trust that through Him that "liveth and was dead," and is alive for evermore, I shall find an entrance through the gates into the city.' He died at Melbourne on April 1st, 1869, in the forty-seventh year of his age and the twenty-fifth of his ministry.

The following is the testimony borne by his surviving brethren of his personal and ministerial character: 'His piety was deep, earnest, and progressive. By the careful cultivation of mental faculties originally good, and by a diligent and devout study of the Holy Scriptures, he became an able and effective minister of Christ. To efficiency in the pulpit he added the assiduous and wise discharge of pastoral duty. He evinced a special sympathy

with the young, and attracted to himself the esteem and affection of all the people of his charge. Many of his later days were spent in the compilation of his *Handbook of Christian Theology*, a work which evinces considerable ability as well as an extensive range of theological knowledge.

#### JAMES FONUA,

ONE of several ministers raised up in the Friendly Islands as the fruit of missionary labour at an early period, was born in the island of Vavou, but removed when quite a youth to Haabai, where he attended the mission school and exhibited more than ordinary talent and great force of character. He had hardly arrived at manhood when he was brought to God under a sermon preached by David Kata, a native minister of great zeal and usefulness. He was soon employed as a local preacher, and greatly distinguished himself by his zeal and diligence in the service of God. In 1864 he was received as a probationer for the full work of the ministry, and henceforth proved very successful in winning souls for Christ. Whilst he was stationed at Niva a terrible volcanic eruption occurred, and the island was shaken by earthquakes, which threatened to engulf it in the mighty deep; but confidence in God preserved him from fear, and his conduct gained for him the respect and esteem of both Europeans and natives. His entire devotedness to the cause in which he was engaged, was evinced not only by his earnest labours but by his liberality, which was somewhat remarkable considering his circumstances. In one year he contributed for the China mission £10 for himself and £8 5s. for his family. His ordination to the full work of the ministry took place on the occasion of the visit to the Friendly Islands of the Rev. Messrs. Rabone and Watkin in 1869, and the service will not soon be forgotten by those who were favoured to be present. Shortly after this interesting event the health of this devoted servant of God failed. He was seized with illness somewhat suddenly, and rapidly grew worse. Perceiving that his end drew near, he gave his last counsel to his family and commended them to God in prayer. Just before he died he sang the Tongan chant, 'Christ is the Precious Stone,' and while praying with great

earnestness he leaned back on his bed and died without a groan, on December 11th, 1869, in the thirty-fifth year of his age.

### HENRY DAVIES,

**A** TALL, portly, gentleman of dignified bearing, and a noble specimen of the 'early Methodist preacher,' was born at Barnstaple on October 23rd, 1799, and found peace with God when he was about sixteen years of age. Referring to his conversion, in after years, he said: 'I well remember coming out of the class-room, the night being beautifully clear, and calling on the moon and stars, and all the host of heaven, to join me in praising God for His great mercy toward me.' Having a strong and vigorous mind he gave himself to reading, and eagerly seized every opportunity of adding to his store of useful knowledge. He soon began to call sinners to repentance; and having offered himself as a candidate for the ministry, at the Conference of 1821, he was appointed to the West Indies, where after four years' labour his health so broke down that he was obliged to return to England. In St. Kitts, St. Martin's, and other islands in the Antigua District where he exercised his instructive ministry, he was remembered with much affection for many years.

Mr. Davies was appointed to a home Circuit in 1825, and for many years occupied important stations with credit to himself and advantage to the work in which he was engaged. He was an honoured instrument in promoting some extensive revivals of religion in the neighbourhoods in which he laboured. In 1855 his health failed again and he became a supernumerary; and for four years after he was partially laid aside. In 1859 he once more took charge of a Circuit; and he faithfully spent his remaining strength in his Master's cause; but age and feebleness compelled him in 1865 finally to retire, his public work being done. In the closing years of his life he was compassed about with bodily infirmities, but to the last he manifested a deep interest in the cause of missions, and in the prosperity of the work of God. During his last affliction he was for the most part unconscious, but in the brief intervals of reason he gave expression to his unshaken confidence in Christ. 'God,' said he, 'is doing all things well; blessed be His

name!' He died at Cambridge on January 19th, 1870, in the seventy-first year of his age, and the forty-ninth of his ministry.

Mr. Davies was an able preacher, a wise counsellor, and a judicious superintendent, ever manifesting a deep solicitude for God's glory and the welfare of the Circuits committed to his charge. He was, moreover, of a scientific turn of mind, and was favoured with the friendship of the celebrated Dr. Dick, who made honourable mention of him in a letter which I received from him, dated Broughty Ferry, near Dundee, April 12th, 1845. In this letter Dr. Dick speaks of Mr. Davies as 'a pious and worthy gentleman who has a particular taste for natural science.'

#### WILLIAM S. F. MOSS.

**B**OTH as a foreign missionary and as a minister in Circuits at home, the Rev. W. S. F. Moss earned for himself a name and a reputation which are still held in affectionate remembrance by those with whom he was associated. His career was, moreover, marked by clear interpositions of the providence and grace of God, which can scarcely be contemplated without profit. He was born in London, on January 12th, 1817; and although not favoured with a godly parentage, he became at an early period a subject of the strivings of the Holy Spirit. At fifteen years of age he resolved to seek the Lord in earnest; and he joined the Wesleyan Methodist Society with the hope of receiving the help and instruction which he required. This step brought upon him persecution from his family, and his father turned him from his house penniless and without a change of clothing. About this time, in a prayer-meeting after a sermon by the Rev. Thomas Galland, he obtained the pearl of great price. In his journal he says: 'The witness of the Spirit was immediate and direct, and in the language of humble confidence I could say: "My Beloved is mine, and I am His."'

Mr. Moss having removed to West Bromwich, began to call sinners to repentance, and was soon afterwards recommended as a candidate for the ministry. He offered himself for the foreign work, and in 1838 was appointed to Western Africa; and at St. Mary's and Macarthy's

Islands, on the River Gambia, he spent three years amidst numerous trials, privations, and bereavements. He returned to England in 1841; but he was too ardently attached to mission work to remain long at home; and with his health somewhat recruited, in the course of the following year he embarked for Jamaica, where he laboured with acceptance and success for eight years, being highly esteemed on all the stations which he occupied, both by his colleagues and by the people of his charge.

Returning from the West Indies in 1850, he entered the home work. He occupied several important Circuits, and for some years honourably sustained the office of chairman of the District. As a Christian he was earnest and sincere; as a colleague and friend, faithful and kind; as a preacher remarkable for the simplicity and directness of his appeals to the conscience, and for the expository character of his discourses. His desire to benefit his hearers was always evident. At length the strong man who had survived the dangers of the tropical climes, sank under the insidious attacks of disease; and in the latter part of the year 1869, he was totally laid aside from active work. When the end came he was found ready, his entire trust being in the precious atonement. Some of his last words were: 'Salvation, happiness, eternal joy.' Just before his departure he was heard to say, though indistinctly, 'Port gained.' Thus ministering to the comfort of his loved ones with his latest breath, he passed away to his eternal rest, on February 16th, 1870, in the fifty-fourth year of his age and the thirty-second of his ministry.

#### WILLIAM BURT

WAS born at Torpoint, in Cornwall, on April 17th, 1792. In his nineteenth year he was converted to God; and soon afterwards he began to preach the Gospel in the villages around. From his piety, zeal, and usefulness it soon became evident that the great Head of the Church designed him for more extensive labours; and, in 1816, he was set apart for the ministry, and appointed to British North America. In Nova Scotia, New Brunswick, Prince Edward's Island, and Canada, he spent twelve years of incessant toil, 'enduring hardness as



a good soldier of 'Jesus Christ.' On his return to England in 1828 he entered the home work; and for the long period of thirty years he laboured in some of the most important Circuits in the kingdom, until he was compelled by age and increasing infirmities to retire from active service. On becoming a supernumerary in 1862 he settled at Plymouth, where he continued to labour as his failing health and strength would permit. The last years of his life were spent in much pain and affliction, which tried him all the more because, through his long career his health had known but little interruption. His patience was made perfect through suffering; and he left at the close a clear, full, and joyful testimony of his faith in the doctrines which he had preached for more than fifty years. At length the end came and the faithful servant of God departed in peace on September 15th, 1870, in the seventy-ninth year of his age and the fifty-fifth of his ministry.

Mr. Burt was endowed with good natural abilities, which after his conversion he cultivated very diligently. Few men have owed less to early instruction, and few have done more to repair the deficiency. In history and English theology his reading was extensive; and in most branches of knowledge, which it concerns a minister to study, he made fair proficiency. As a preacher he was plain, practical, evangelical, and earnest. His sermons were always carefully studied, and delivered with much warmth of feeling. He was, moreover, a diligent pastor, and by his systematic and persevering efforts he was instrumental in gathering many souls into the fold of Christ, both at home and abroad.

#### WILLIAM G. STEDMAN

WAS born at Colchester, on February 17th, 1816, and, whilst quite a youth, was brought to God. Believing that he was called to the Christian ministry, he offered himself as a candidate, and in the year 1839 was accepted by the Conference and appointed to a Circuit. After labouring in the home work for five years he received an appointment to Jamaica. In that island he laboured with zeal and diligence for twelve years, being much respected

by his brethren in the ministry, and by the people of his charge, on all the stations which he occupied. His talents were plain and useful rather than brilliant, and by the blessing of God upon his humble efforts he was successful in winning souls for Christ.

In 1856 he was compelled by the total failure of his health to return to England, and to become a supernumerary. He chose for his residence the place of his birth, where he was affectionately welcomed and where he rendered valuable service as a preacher and class leader to the utmost of his strength. Through the whole of his long and lingering illness he never murmured, but was piously and cheerfully resigned to the will of God. He experienced the abounding consolations of the Holy Ghost, and continued to the end looking to Jesus as his all-sufficient Saviour. As the closing scene approached, at his request, his sorrowing family sung the hymn commencing,

‘For ever here my rest shall be  
Close to Thy bleeding side;’

at the close of which he exclaimed, ‘Come, Jesus, come,’ and quickly passed away to behold in unclouded vision the glories of his adorable Saviour. He died at Colchester, October 13th, 1870, in the fifty-fifth year of his age, and the thirty-second of his ministry.

### WILLIAM HEATH

**W**AS brought to a saving knowledge of Christ in early life, as the result of the godly training which he received among the Moravians in England, his parents having become in some way connected with that section of the Christian Church. Whilst quite a youth he discovered an anxious concern for the spiritual welfare of his fellow-men, and an aptitude for tuition. Hence it is not to be wondered at that he should have attracted the notice of the minister and elders of the Church with which he was associated, or that he was employed at an early period in imparting instruction to the rising generation. Having been engaged for some time as a teacher in his native land, he was induced to go out to the West Indies in the service

of the Moravian Missionary Society. Whilst labouring in the island of Tobago he became acquainted with Wesleyan missionaries and the practical working of Methodism; and his views of Church discipline and other matters seem to have undergone a change, for in the year 1842 he sought and obtained admission into the Wesleyan ministry, with the concurrence and goodwill of the body with which he had been previously associated.

On entering the service of the Wesleyan Missionary Society, Mr. Heath's first station was Couva, in the island of Trinidad, where he rendered good service to the cause in connection with his devoted colleagues, the Rev. Messrs. Blackwell and Limmex. He afterwards laboured in St. Vincent's, and the character of his work and the manner in which he prosecuted it may be gathered from the following brief extract from a letter which he addressed to the Missionary Committee in London, dated 'Georgetown, November 9th, 1847:—It will doubtless gladden your hearts to know that God continues to own and bless the feeble efforts of His unworthy servants in this Circuit. On some of the stations we are favoured with a steady and almost weekly accession to our numbers; not indeed so large an increase as was realised some months back, but regular. A few months ago they came to us by dozens, now by ones and twos. For these we are thankful. Each one is a deathless spirit, and of inestimable value. We are not without our difficulties, however. Our most serious drawback arises from the very imperfect state of our school department here. I have endeavoured in a measure to make up the deficiency by holding Bible-classes when I visit the estates. But we want better teachers and more missionaries to meet the numerous and pressing demands for the instruction of the people. That we have made any progress at all during the year is matter of gratitude, especially in the face of so many difficulties, and with such inadequate machinery. But the work is the Lord's: the success also is His, and to Him be all the praise.'

Mr. Heath subsequently laboured in Demerara, Barbadoes, Grenada, and the Bahamas; and on every station which he occupied, he enjoyed the confidence and affection of his brethren in the ministry and the people of his charge. He was, moreover, successful in winning souls

for Christ, and in building up believers in the faith and hope of the Gospel. During the early part of his missionary career I was intimately associated with him in the work, and can testify to his diligence, zeal, humility, and other amiable qualities, as well as to the ability with which he discharged the duties which devolved upon him. He was always of a slender, delicate type of constitution, and when he had laboured nearly thirty years in the West Indies his health entirely failed, and he was obliged to retire as a supernumerary. He took up his residence in Canada, hoping that the change would prove beneficial. But it was not so. He became worse, and died in peace on October 21st, 1870.

#### RICHARD AMOS

**W**AS a devoted missionary, who commenced his career in Western Africa and finished it in Australia. His character and course present some features which can scarcely fail to interest the friends of the enterprise. He was born in the year 1821, at a village near Birmingham, England, and while a mere youth became the subject of the converting grace of God. He began to preach in his native place when he was about sixteen years of age, and it soon became evident that the great Head of the Church had called him to a more extensive sphere of usefulness. In 1842 he was ordained to the work of the ministry and appointed as a missionary to Sierra Leone. In a report of the ordination service published at the time, we find the following sentence: 'The account given by Mr. Amos of his conversion was in an extraordinary degree impressive and affecting, and excited emotions in the hearers such as are only produced by speaking from the heart to the heart.'

Mr. Amos laboured between two and three years in Sierra Leone, and then from some cause tendered his resignation to the missionary committee and Conference. He did not quit the service of the Wesleyan Church, however. On his return to England he was sent at the expense of the Society to Stow's Training Institution in Glasgow to fit him more fully for educational work; and on finishing his course of study there he received an

appointment as superintendent of mission schools in the Friendly Islands. Whilst thus engaged in the instruction of youth he was frequently employed in preaching both in English and in Tongarese, and was instant in season and out of season in his efforts to win souls for Christ. By the Australian Conference of 1856 he was received as a missionary and appointed to the Vavou Circuit. His missionary career, however, in the Friendly Islands as in Sierra Leone was short. In consequence of the illness of his wife he was compelled to leave the mission field within three years of his arrival there, and to take a colonial appointment.

After labouring in different Circuits in New South Wales for about ten years, Mr. Amos was obliged by the failure of his health to retire from the full work of the ministry, and become a supernumerary. He did not cease to preach and perform other pastoral duties so long as he was able, however; but, as his strength permitted, he was ever ready to assist the ministers in the important work in which they were engaged, and his labours were both acceptable and useful. At length he became entirely incapacitated for ministerial duty, the disease from which he suffered depriving him of the power of distinct articulation. In his last affliction he manifested great patience, and cheerfully resigned himself to the will of God. His mind was tranquil and he calmly waited the approach of the last enemy. To all who visited him he gave the most satisfactory evidence of his preparation for his departure. He was released from his sufferings and died in peace on Thursday, November 17th, 1870, in the forty-ninth year of his age.

#### RICHARD SERGEANT.

**B**ORN at Brigg, in Lincolnshire, on February 10th, 1814, he began to call sinners to repentance soon after his conversion to God in the seventeenth year of his age. After labouring for some time with acceptance as a local preacher, he in 1834 offered himself as a candidate for the ministry, and was admitted into the Hoxton Theological Institution, of which he was one of the earliest students. There he spent three happy years; and such was the diligence with which he prosecuted his studies that his

profiting appeared to all. In 1837 he was sent as a missionary to Jamaica, where he laboured with perseverance and success for six years, chiefly in the Spanish Town and Kingston Circuits. Being in a feeble state of health, and being threatened with the loss of sight,—an affliction which had suddenly fallen upon his esteemed superintendent, the Rev. W. Wedlock, a few years before,—he returned to England, hoping the change would promote his recovery.

After resting a year Mr. Sergeant entered the home work, and laboured with acceptance and success in various Circuits in succession for twenty-six years. Distinguished by great simplicity and earnestness of character, and exceedingly kind and genial in his manners, he won the hearts of the people among whom he laboured, and was generally esteemed by all with whom he came in contact. His preaching was a plain and distinct enunciation of the central truths of Christianity, and often impressed most beneficially those who might have been unaffected by originality or brilliance. The last Circuit to which he was appointed was Rochester; and on entering upon his labours there he appeared to have some years of active service before him; but a disease which probably originated in his missionary toils in the tropics, showed itself in an attack which baffled medical skill and terminated his useful life on Christmas Day, 1870. The great suffering which attended his last illness produced much mental depression and gloom. But he was not left to himself, however. His Saviour was with him in the furnace, and he was enabled frequently to declare his possession of the peace of God, and his entire resignation to His blessed will. The day before his death he said, alluding to Christ, 'He is standing by, His face beaming with smiles of reconciliation and love. My sufferings are great; but all is well.' He died in the fifty-seventh year of his age, and the thirty-fourth of his ministry.

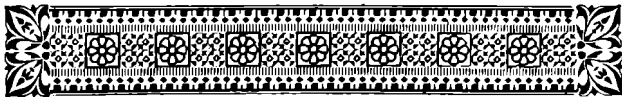
#### WILLIAM DUTTON,

**A** TALENTED and promising young minister, was one of whose brief career we have but scanty records; but so far as we have been able to collect them they are of mournful interest. He was sent out to Newfoundland by the Missionary Society to strengthen the

hands of labourers in that District in the latter part of the year 1870. He arrived at St. John's early in December, where he met with a most cordial reception, and where he devoted himself to his important duties in good health and spirits. He had barely begun his work, however, when he was smitten down with typhus fever. After suffering severely for a few days he was released from the mortal conflict and admitted into the rest of heaven. The following sentences from letters addressed by him to brethren in other parts of the field, will show the spirit and the purpose with which he had entered on his work: 'I think that in a few days I shall feel quite at home. Oh, it is blessed to feel that we are just in the place where God designs we should be. I had two blessed seasons while preaching on the Sabbath. Thanks be to God, I am not left alone, He is ever near to save, help, guide, and direct. May I ever seek by prayer the wisdom which cometh from above. I am hoping that the time to favour Zion, yea, the set time, may soon come. This is what I earnestly long and pray and work, and, I trust, live for, a mighty revival of the work of God.' The sudden removal of one apparently so well fitted for future usefulness is one of those mysterious dispensations of Divine providence which we cannot comprehend.

'God is His own interpreter,  
And He will make it plain.'





## FOURTH SECTION

1871—1875.

### CHARLES PICKERING

**W**AS an amiable and promising young minister of delicate health and consumptive tendency, whose brief history it is affecting to contemplate. He was a native of Salford; and being surrounded by religious influences from his childhood, he was led in early life to consecrate himself to the service of God. His educational advantages were not of a superior description, but his possession of religion exerted a quickening influence upon his intellectual powers, and he was stimulated to the pursuit of knowledge and self-improvement. He became a devoted teacher in the Sunday-school, was subsequently employed with acceptance as a local-preacher, and at length he was called to the work of the ministry. At the Conference of 1862 he was appointed to a Circuit in Scotland, where he entered upon his duties with a pleasing prospect of success. He subsequently laboured for a few years in England and the Isle of Man. His course was one of brief continuance, however. Enfeebled health rendered his fulfilment of ministerial engagements difficult and irregular. It was recommended that he should be sent to a more congenial climate, and the mistake was made which alas! has been repeated in other cases, of sending him out as a missionary, and that to a country where the work is of a character to tax the strength and the energies of the most healthy men. He was appointed to a station in South Africa, and he arrived in Cape Town in safety but in feeble health, in the



month of December, 1870. Shortly after he landed, in the first service that he attempted to conduct he was seized with hemorrhage, which greatly prostrated him. His critical situation awakened the deepest sympathy; and though among strangers, he received the most assiduous attention. For some time hopes were entertained of his recovery, but the same alarming symptoms occurring repeatedly he gradually sunk into the arms of death. He died in peace at Mowbray, near Cape Town, on January 19th, 1871, in the thirty-first year of his age, and the ninth of his ministry.

#### BARTOLOMEO GUALTIERI,

WAS one of a noble band of Italian ministers who were raised up and employed by the Wesleyan Missionary Society for the evangelization of their native land, after the country was thrown open to the Gospel by the abolition of the temporal rule of the pope. He was born in 1821, in the village of St. Martino a Corella, near Florence. His parents destined him from early childhood for the Roman Catholic priesthood. After the usual course of preparation he was accordingly ordained priest, and appointed to the charge of a parish in the neighbourhood of his native place. Here for some years he strove, with the ardour of a sincere, though unenlightened soul, to fulfil the duties prescribed by the apostate Church into whose ministry he had been thrust. But towards the close of the year 1858 his conscience was smitten by the Spirit of God, and feeling himself a lost sinner, he began to seek with tears and trembling the salvation of his soul. At first he thought to find peace in the rites and austerities of Romanism; but all his efforts in this direction were in vain; in spite of mass and penance, the anguish of his soul only deepened. Of the blessed moment when he found the faith that justifies, he thus wrote: 'One day a light flashed through my soul, and a voice seemed to say to me: "Dost thou not see, O unhappy man, that God has given thee this inexorable law, that thou mayest feel the necessity of a Saviour, and conscious in thyself of thy inability to obey it, should flee to Him who has satisfied for thee its conditions and its pains." I opened my Bible and there I read:

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.” In that day my heart rejoiced with joy unspeakable. I also, stung by the serpent sin, looked unto Christ, and found healing and life in Him.’

Signor Gualtieri forthwith severed himself from the Romish Church, and began amid much opposition and persecution to proclaim to his fellow-countrymen the good news of salvation. Having laboured for a short time in connection with the Wesleyan Missionaries in Italy, his health failed, and the last years of his life were years of continued decline, and almost constant suffering. Yet he never murmured. ‘The will of the Lord be done,’ was the expression constantly on his lips. To the last his own consolation was in the blessed book, the constant companion of his weary days and sleepless nights, whose saving truths it had been his delight in health to unfold to saint and sinner. He died in great suffering, but in the triumph of faith, April 8th, 1871, in the fiftieth year of his age, and the eleventh of his ministry.

#### ELIJAH TOYNE.

I HAVE a very pleasant recollection of happy intercourse with the Rev. E. Toyne when he was just entering upon his honourable and useful missionary career, and I feel a melancholy pleasure in tracing the principal incidents of his public life. He was born on April 7th, 1805, in the neighbourhood of Sheffield, and was brought to a saving knowledge of the truth at the early age of fourteen. Having been called of God to preach the Gospel, he offered himself as a candidate for the Wesleyan ministry, and was duly accepted by the Conference of 1830. Being designated for foreign service he was at once appointed as a missionary to Ceylon, for which island he embarked in the early part of the following year. On arriving at his destination he addressed himself to the study of the languages most commonly spoken by the people with commendable diligence, and it was not long before he was able to preach both

in Portuguese and Singhalese to the edification and profit of his hearers. Bland and amiable in his disposition and bearing, he won the confidence and affection of his brethren and the people among whom he laboured, and he was held in high esteem by all classes at Negombo, Matura, Galle, and other stations which he occupied. After labouring happily and successfully for ten years in Ceylon, in 1840 Mr. Toyne returned to England and entered the home work, in which he laboured with acceptance for twenty years. His pulpit ministrations were of a superior order, his sermons being rich in evangelical truth, marked with careful thought, delivered with energy, and attended with Divine unction. His pastoral duties were discharged with affection and fidelity; and in the different spheres in which he laboured, he was in an eminent degree 'an example of believers in word, in conversation, in charity, in spirit in faith, in purity.' At the Conference of 1860 failing health obliged Mr. Toyne to become a supernumerary, and he selected North Shields as the place of his residence. There he continued to occupy himself in the work of the Lord, as his strength would permit till within a few days of his death, respected and loved by all with whom he came in contact. He did not long survive the period of his retirement, however. He departed this life in great peace on Monday, May 15th, 1871, in the sixty-seventh year of his age and the forty-first of his ministry.

#### CHARLES JANION

WAS born at Bradley Orchard, Cheshire, on July 5th, 1796. He was favoured with pious parents, who endeavoured to train him up in the knowledge and love of God; but it was not until he was eighteen years of age that he fully yielded himself to the Lord Jesus. He was soon afterwards led to work for God, according to his ability, first as a Sunday-school teacher and then as a local preacher. In the year 1819, under the constraining influence of love to Christ and to the souls of men, he offered himself as a missionary to the heathen; and being accepted by the Wesleyan Methodist Conference, after the usual examinations, he was appointed to the West Indies,

where he laboured for nine years with great acceptance and success. The sphere of Mr. Janion's labours was in the Antigua District, where his memory was long and affectionately cherished by those who had been benefited by his earnest and loving ministry. He landed in Nevis on January 15th, 1820; and after leaving that island he occupied stations in St. Kitt's, Montserrat, St. Martin's, and St. Eustatius, on all of which he was highly esteemed by the people among whom his lot was cast.

The spirit in which Mr. Janion entered upon and prosecuted his work in the foreign field will appear from a few sentences gleaned from one of his early letters to the missionary committee in London, dated St. Kitt's, September 4th, 1820:—'Through the goodness and mercy of God, myself and dear wife have been preserved in the enjoyment of an almost uninterrupted state of good health ever since our arrival in the West Indies. I am fully persuaded that I am where God would have me be. God has been pleased to bless my labours amongst the people here. We have had a considerable increase to our congregations at Deep Bay and Half-way Tree, and several additions have been made to the Society, and I am inclined to think that our members are advancing in the knowledge and experience of Divine things. The last lovefeast we held here was a most gracious season; and much solid piety was manifested in the experience of many who in the great congregation declared, without fear, and with many tears, what great things this dear "Massa Jesus" had done for their poor souls.'

On the failure of his health Mr. Janion returned to England in 1828; and after resting for a short time, he entered the home work, and laboured faithfully and zealously for many years in English Circuits. As a pastor he was the means of much good, cheerfully ministering to the comfort of the sick and dying. In 1857 he was compelled by physical weakness and growing infirmities to retire from the active work of the ministry. In the more contracted sphere which he now occupied as supernumerary, he delighted so far as his strength would permit, to preach the Word and to engage in pastoral visitation. His last illness was short; but through the mercy of God he suffered little or no pain, and his end

was very peaceful. Some of his last expressions were, 'Jesus is precious.' 'Come, Lord Jesus.' 'Victory! victory!' He entered into his Master's joy on June 13th, 1871, in the seventy-fifth year of his age and the fifty-second of his ministry.

#### RICHARD HADDY.

**T**HE Rev. R. Haddy was one of a large class of faithful devoted missionaries who leave their native land and spend the best of their days in striving to evangelize the heathen, of whom little is heard or known beyond the circle of their immediate friends and acquaintances. But notwithstanding their comparative obscurity their witness is in heaven, their record is on high, and they will not be forgotten by Him whose they are and whom they serve. Having been happily associated with this dear servant of God in the mission-field, I have a melancholy pleasure in offering this humble tribute to his memory.

Mr. Haddy was a native of Devonshire, and having been brought to a saving knowledge of the truth in early life, and become an approved member of the Wesleyan Methodist Society and a useful local preacher, he was at length constrained by the love of Christ to offer himself as a missionary to the heathen. At the Conference of 1824 he was appointed to a station in Southern Africa. In different districts of that extensive country he laboured faithfully for twenty-seven years, enduring hardships and privations such as are known only to those who have borne the burden and heat of the day in the high places of the mission field. He was often engaged as a pioneer in breaking up new ground and forming new stations in Kaffirland, Namaqualand, and in the Damara Country. For this work he was well adapted by his habits of patient endurance and his knowledge of the Kaffir and Dutch languages, in both of which he preached with considerable fluency as well as in English. He was a devout and godly man, and much respected by his brethren in the ministry and the people of his charge on the various stations which he occupied. It is believed, moreover, that many souls were won to Christ through his instrumentality.

On his return to England in 1852, Mr. Haddy entered

the home work and laboured in several Circuits till 1864, when he was obliged by personal and domestic affliction to retire as a supernumerary. The evening of his long and laborious life was beclouded by adverse circumstances, domestic trials, and bereavements, as well as by personal illness. But he was graciously sustained in all his troubles by that God whom he had so long and so faithfully served in different lands, and at length he was released from his suffering and removed to his heavenly rest. He died in peace in London, on June 17th, 1871, in the seventy-fifth year of his age, and the forty-seventh of his ministry.

### MOSES RAYNER.

THE name of the Rev. Moses Rayner was familiar as a household word on some stations in the West Indies, where he had laboured and where I was favoured to follow him more than forty years ago. His ministerial career at home and abroad possessed features of more than ordinary interest. He was born at Manchester on October 29th, 1788, and although surrounded by religious influences at home he spent several years of his youth in sin and folly. At length he was visited with severe illness, which was the means in the hands of God of awakening him to a sense of his danger. His repentance was deep and sincere, and it was not till he had watered his couch many a night with his tears that he was enabled to 'lay hold upon the hope set before him in the Gospel.' When he did believe with his heart unto righteousness his confidence and joy were remarkable, and he was impelled by the constraining love of Christ to consecrate himself to the service of God in His sanctuary. Having laboured for some time as a local preacher he offered himself as a candidate for the Wesleyan ministry, and in 1814 he was sent as a missionary to the West Indies. There he laboured with acceptance and success for nearly twenty years; and in Bermuda, Demerara, St. Vincent's, and Barbadoes, he exerted himself in the most commendable manner to consolidate and extend the work of God. In the island last-named he succeeded amid much opposition and persecution in re-establishing the mission after it had been broken

up, and the chapel and mission house demolished by a ruthless mob. The whole course of his missionary career was marked by quenchless zeal, indomitable courage, and untiring perseverance.

In 1833 Mr Rayner was obliged by the failure of his health to return to England. After resting for a short time he entered the home work, and continued to labour in different Circuits for eighteen years. In 1851 increasing infirmities compelled him to retire from the full work of the ministry and take the position of a supernumerary. In this capacity he settled in Manchester, where he was ever ready to assist the ministers to the utmost of his power. At length he was entirely laid aside, and he felt that his work was done. Through his last illness his dependance upon God was childlike and cheerful. To one who spoke to him of the fourscore years of his life well spent, he replied; 'Of what I have been I may not boast; for what God has done for me I ought to be thankful; but my present happiness is a sure trust in the mercy of God through Christ.' In this happy confiding state he peacefully passed away to be forever with the Lord, on July 29th, 1871, in the eighty-third year of his age and the fifty-seventh of his ministry.

### MATTHEW GRIMMER

IS said to have been born in the year 1837; but no record has been found of the place of his birth, or of the means by which he was brought to a saving knowledge of the truth. Of the genuineness of his conversion, however, there can be no doubt, for 'by their fruits ye shall know them.' Having commended himself to the notice of the Wesleyan ministers and Church officers of the Circuit in which he resided, as a consistent member and zealous local preacher, he was accepted as a candidate for the sacred office in 1862, and at once sent to Richmond College to prepare for the important work which was before him. There he spent three happy years, and on the completion of his course of study he was appointed as a missionary to the Gold Coast District, Western Africa. His first station was Abbeokuta, where he laboured with

zeal and diligence, 'enduring hardship as a good soldier of Jesus Christ.' At the end of two years an outbreak among the warlike natives occurred, during which the mission-house was plundered, and the missionary driven from the station. At the earliest opportunity he resumed his labours, however, and both at Abbeokuta and at Lagos he rendered good service to the cause in which he had embarked.

After a brief visit to England Mr. Grimmer returned to Western Africa, accompanied by his devoted wife, in the autumn of 1869, and arrived at Cape Coast in safety in the middle of November. Here he fixed his residence in the centre of his work, as he had been appointed by the Conference to the important office of chairman and general superintendent of the Gold Coast District. Although rather retiring in his habits, he was so gentle and genial towards those who were brought into close contact with him, that he soon won the confidence and esteem of his brethren in the ministry and the people of his charge. As a preacher and pastor he was most diligent and acceptable; he loathed everything approaching to affectation, and frequently spoke somewhat strongly on that subject. He was humble, sincere, and genuine in all his intercourse with his fellow-men, and he was most highly esteemed by those who knew him best. His piety was deep and constant, and in sickness and in health he invariably expressed his unwavering confidence in the atonement.

Mr. Grimmer had laboured in his new and responsible position for some time with tolerable health and comfort, when he was prostrated with fever, as he had often been before. But in this case the fever returned with increasing violence at short intervals, and so weakened him that fears were entertained as to the consequences. At length it was decided that he should try a visit to Madeira as the only means likely to promote his recovery. He was accordingly conveyed to the vessel in a very feeble state, and embarked on the morning of August 4th, 1871. On the following day he became worse and before night his redeemed spirit passed away to the paradise of God. His remains found a grave in the mighty deep till that day when the sea shall give up the dead that are therein.



## JOHN P. WRIGHT

WAS born at Mousehole, Cornwall, on February 2nd, 1847, and savingly converted to God at the early age of eleven. He maintained an upright and consistent religious course of conduct through life, and was ever intent upon doing good to all around him. As a Sabbath-school teacher and local preacher he was active and successful. In a large London house of business in which he was employed, he united with other young men like-minded with himself, in holding meetings for devotion, and in endeavouring to promote the spiritual welfare of his companions. Having been called of God to the work of the ministry, at the Conference of 1868 he was received as a missionary candidate and sent at once to Richmond College for improvement. He was a steady, consistent, and diligent student, of irreproachable Christian character, and gave promise of future usefulness. Being appointed as a missionary to the island of Jamaica he anticipated great happiness from his labours there, and made preparations for the voyage in good health and spirits. In the order of Divine providence, however, he was not permitted to reach his destination. While at home bidding farewell to his relatives and friends he was attacked with fever, which terminated fatally on October 19th, 1871. During his illness, and in prospect of death, he felt the disappointment of not being permitted to enter upon the mission field; but he was resigned to the will of God, and triumphed through faith, saying, 'I am going; but all is well; Victory! Victory!'

## THOMAS LOFTHOUSE.

FEW missionaries have laboured in foreign lands more faithfully or for a longer period without interruption than the Rev. Thomas Lofthouse, and there are some features in his career of a suggestive and interesting character. He was born at Goosnargh, near Preston, in the year 1801. When quite a youth, through the introduction of Wesleyan home missionary services into his native village he was brought to religious decision, and to

the experience of peace with God through our Lord Jesus Christ. Having been employed for some time as a local preacher, in 1826 he was received as a candidate for the full work of the ministry, and soon after was sent as a missionary to the West Indies. In that part of the mission field, chiefly in the Bahamas, he spent nearly forty years, earnestly labouring to extend the blessings of true religion among all classes of the population who came under his influence. By his faithfulness and brotherly kindness he secured the confidence and affection both of his brethren in the ministry and the people of his charge on the respective stations which he occupied. He was a plain, earnest, faithful, and useful preacher of the Gospel, and it is believed that he was instrumental in winning many souls for Christ. As a pastor he was diligent in the discharge of his important duties, and ever intent on building up the Church of which he was a faithful minister.

In 1867 the failing health of Mr. Lofthouse obliged him to retire from the mission field, and to take the position of a supernumerary. On returning to England he settled at Bath, where he hoped to be able still to do a little work for the Master; but increasing infirmities prevented his preaching more than a few times. As long as his strength permitted he met a class, and performed other minor pastoral duties. During a protracted and trying illness his mind was kept in great peace; and, when no longer able to read the Word of God for himself, he listened with devout attention to portions of it which were read to him. By the truths of that Word his soul was fed, and by the indwelling of the Holy Ghost he was enabled to 'rejoice in hope of the glory of God.' On December 22nd, 1871, he fell asleep in Jesus, in the seventy-first year of his age, and the forty-sixth of his ministry.

#### JAMES DIXON, D.D.

**I**T would have been unpardonable to have omitted from the list of missionaries sent forth by the Wesleyan Society the name of the great and good Dr. Dixon; for although his period of service in the foreign field was of short duration and abruptly terminated, he was pos-

essed of a large, philanthropic and truly missionary heart. His whole career was, moreover, more or less connected with the missionary enterprise. He was born at Castle Donington, on October 28th, 1788, and became an earnest Methodist at the age of twenty. After four years spent in the cultivation of his mind and the study of theology, he was received into the Wesleyan ministry by the Conference of 1812, and at once sent into a home Circuit. When he had laboured in England with acceptance and success for twelve years he felt it upon his heart to offer himself for the foreign work, and he forthwith received an appointment as a missionary to Gibraltar. A short trial at this station proved to his regret that his constitution was not adapted for a foreign climate, and he returned home, and thenceforth laboured in his native land.

Dr. Dixon had exercised his able and popular ministry in several of the most important Circuits in the Connexion for the long period of half a century, when, in 1862, he was compelled by increasing infirmities and the loss of sight to retire from the full work and to become a supernumerary. He settled at Bradford, where he still occasionally took a part in the services of the sanctuary as he was able. At length he became quite incapacitated for ministerial duty, and he calmly and patiently awaited the call of the Master, firmly and joyously trusting in the precious atonement. He died in great peace at Manningham, on December 28th, 1871, and was gathered to his fathers like a ripe shock of corn ready for the garner of the Lord.

In his best days Dr. Dixon was one of the most prominent men in Methodism, and his services both in the pulpit and on the platform were of the most popular and efficient character. His appeals on behalf of the downtrodden African race especially, and in the interests of missions generally, made a deep and lasting impression upon all who heard them. He was elected president of the Conference in 1841; and in 1848 he was honoured by his brethren by being sent as a deputation to the General Conference of the Methodist Episcopal Church of America, when he fulfilled the duties devolved upon him with credit to himself and advantage to the cause which he represented.

## JOSEPH MORRIS.

THE missionary career of the Rev. Joseph Morris was somewhat chequered; but the vicissitudes through which he passed were suggestive of useful lessons to those who follow in the same sphere of labour. He was born at Billericay, in Essex, on October 11th, 1823; and was brought to a saving knowledge of the truth in early life. He soon after began to preach, and having been admitted as a candidate for the Wesleyan ministry, in 1843, he was sent to Richmond College, where he spent three years. In 1846 he received an appointment as a missionary to India, his first station being Coonghal. He also laboured in Bangalore, and was much attached to his ministerial brethren and to the work in which he was engaged. At the end of five years his health failed, and in 1851 he was obliged to leave India for a cooler climate. He came to the Cape of Good Hope, where I was labouring at the time, and my personal intercourse with him during the few months which he spent there was of a very pleasing character. Having recruited his health somewhat, at his own request, Mr. Morris was appointed to a station in New South Wales, and arrived at Sydney in the early part of 1852. He had only laboured there and at Paramatta about two years when circumstances led to his return to his former scene of labour in India. Having previously acquired a knowledge of the Canarese language, he felt quite at home in the Bangalore District; but he had only been employed there about four years when he was obliged to embark for England on account of personal and domestic affliction. The remainder of his ministerial life was spent in his native land, where he laboured for fourteen years in various Circuits with credit to himself and advantage to the cause in which he was engaged. He was a man of genial spirit, and endeared himself to all as a pastor and a friend. His ministry, both at home and abroad, was owned of God in the conversion of souls. During his last illness he experienced fierce spiritual conflict, which for a season caused much depression; but eventually the 'joy of salvation' was restored to him. He wrote me an affectionate letter from his death bed, in which he expressed his entire

confidence in the atonement; and almost in death he was heard to say :

‘ He calls a worm His friend,  
He calls Himself my God ;  
And He shall save me to the end,  
Through Jesu’s blood.’

His departure was eminently peaceful. He passed away in sleep, at Boroughbridge, Yorkshire, on January 16th, 1872, in the forty-ninth year of his age and the twenty-seventh of his ministry.

### EDWARD FRASER.

WAS a man of colour, one of a large number of native converts the fruit of missionary labour, who have been raised up at different times and in different countries, and called to preach the Gospel to their fellow-countrymen. His history is one of more than ordinary interest. He was born a slave in the island of Barbadoes in the year 1798. In his youth he was taken by his master to Bermuda, where he was brought under the influence of the Gospel, which proved the power of God to his salvation. He soon began to call sinners to repentance, and such was his intellectual power that, when but a stripling and still in bonds, he attracted the notice of all ranks by his ministrations. Having obtained his manumission he was offered the patronage of a colonial bishop; this he modestly declined, and placed himself at the service of the Wesleyan Missionary Society, preferring to labour and live and die in connection with his own people. By the Conference of 1827, Mr. Fraser was received on trial as a Wesleyan missionary and appointed to labour in the island of Dominica. His naturally vigorous mind he disciplined and richly stored by diligent study, and he brought all the powers of his sanctified intellect to bear upon the one great business of his life. As a preacher he was thoughtful, calm, and dignified both in manner and style; clear in the exposition of Divine truth, and powerful in its application, he made his appeal at once to the judgment, the conscience, and the heart. Out of the pulpit he was a model Methodist preacher, never forgetting either his character or his Master’s work. He moved with dignity and grace among

the people of his charge, training the young, comforting the sick, and relieving the poor; and all this without wavering for the long period of forty-four years, which were spent chiefly in the Antigua and Jamaica Districts. On all the stations which he occupied he was the instrument of much good both to saints and sinners; and as a faithful minister of Christ, he was highly esteemed by all classes of the community. Such was the estimation in which he was held by his brethren in the ministry that they elected him to the office of secretary of the District for eighteen years in succession. On two occasions Mr. Fraser visited England at the invitation of the Missionary Committee, when in various ways he rendered good service to the Society in whose service he was so worthily employed. Many are still living who cherish the memory of those noble pulpit and platform deliverances by which he vindicated his race against the silly prejudices and false assertions of the enemies of freedom. Referring to one of his speeches in Exeter Hall, the late Dr. George Smith in his *History of Methodism*, affirms that 'his successful effort on that occasion fully authorised him to stand side by side with the Rev. Robert Newton himself,—not as a man and a brother only, but as an orator.' He laboured with his usual zeal and diligence almost to the last week of his life, when his health suddenly gave way. A missionary who visited him in his last illness testified that 'his death, like his life, was serene and beautiful.' He finished his course in peace in Jamaica, on May 21st, 1872, in the seventy-fourth year of his age and the forty-fifth of his ministry.

#### JOHN WAITE.

**B**UT little is known of the early life of the Rev. John Waite, beyond the fact that he was converted to God and consecrated himself to His service when quite a youth. He began to preach in the Lambeth Circuit, and his simple piety and mental superiority marked him out for a more extensive sphere of usefulness in the Lord's vineyard. Having offered himself as a candidate for the Wesleyan ministry, in 1865 he received an appointment as a missionary to Sierra Leone, and was designated especially to take the oversight of the educational department of the work.

For four years he laboured with commendable zeal and diligence in the native institution at King Tom's Point. Nor were his labours in vain in the Lord. He succeeded in training up and sending forth a considerable number of intelligent school teachers, catechists, and native ministers who did good service in after years on the respective stations to which they were appointed. Whilst thus engaged in scholastic duties during the week, he was constantly employed on the Sabbath in preaching to the people the 'glorious Gospel of the blessed God,' and it is believed that many were won to Christ through his instrumentality.

After a brief visit to England Mr. Waite was transferred from Sierra Leone to Cape Coast; and on the death of the Rev. M. Grimmer, he was appointed chairman and general superintendent of the Gold Coast District. He had scarcely entered upon his new and responsible office, however, when he was attacked with fever, which baffled the skill of the physician and in the course of a few days terminated in death. He passed away in peace to the better country, on June 9th, 1872. Reporting the melancholy event in a letter to the committee in London, the Rev. T. Laing says: 'After his first attack of fever we all thought the Lord would spare him to us, for he continued to progress very slowly but favourably till last Friday, when it was evident to all that he was much worse. On Saturday morning he was a little better, and again we entertained hope of his recovery. In the evening he was worse; and this morning all hope vanished as we watched him gradually sinking into the shadow of death. He was conscious till the last; but not able to speak to us for some time before his death.' Mr. Waite left a widow and two children; but a few days after his death, the little lambs were safely folded by the good shepherd, having died of the same fever which deprived them of their father. Having thus laid the remains of all that was dear to her on earth in their African graves the bereaved widow returned to her native land, sorely afflicted, but endeavouring to trust in the Lord, as many a poor sufferer had done before when those whom they dearly loved had fallen a sacrifice to the climate.

## JOHN MORGAN.

**F**EW men have been more thoroughly imbued with the missionary spirit than the Rev. John Morgan; and although his personal labours in the foreign field were of comparatively short duration and confined to the early part of his ministerial life, he always manifested a deep and lively interest in the missionary enterprise. He was born at Torquay in the month of May, 1792. When quite a youth he manifested a serious disposition of mind, but it was not till he was nearly twenty years of age that he became decided in his religious character. Having drank deep into the spirit of the great revival of religion which was then penetrating the most remote parts of his native county, he yielded to the influences which it originated and fostered, and began to preach the Gospel with much zeal and success. He was received as a probationer for the Wesleyan ministry at the Conference of 1820, and forthwith appointed as the first missionary to the River Gambia, Western Africa. For pioneer work he was well adapted; and by the exercise of sound judgment, with zeal and perseverance, in conjunction with the Rev. John Baker, who soon joined him from Sierra Leone, he laid the foundation of an important and prosperous station. It was intended in the first place to establish the headquarters of the mission at Tentebur, a native town about one hundred miles from the mouth of the river; but on inspection this locality was deemed unsuitable. The place fixed upon for immediate operation was Mandanaree, in the kingdom of Combo, about seven miles from the British settlement of St. Mary. After the trial of a few months this place was abandoned, on account of its unhealthiness, and the mission was located at St. Mary's, an island about ten miles from the mouth of the river. There Mr. Morgan built a mission-house, organised a small native Church, and established a school. A few years afterwards, when I was favoured to occupy the same station, I saw ample evidence of his zeal and diligence, and heard numerous testimonies to his excellence as a missionary.

On returning to England in 1825, with his health



impaired, Mr. Morgan rested for a year and then took an English Circuit. Henceforth he was engaged in the home work till the year 1855, when he became a supernumerary and settled in his native place. As a preacher he shunned all affectation. His style was plain, but lucid and forceful, and he seldom failed to interest and edify his hearers. During his retirement he preached almost every Sabbath, met two classes, and was an indefatigable pastor. The missionary fire burned in him till the last, and 'in age and feebleness extreme' he was intent on doing good. At length the Master called him, and he calmly rested from his labours on Friday, June 14th, 1872, in the eighty-first year of his age and the fifty-second of his ministry.

#### ELIJAH HOOLE, D.D.

THE entire career of the Rev. Dr. Hoole, extending over a period of fifty-three years, was intimately and honourably identified with the Wesleyan Missionary Society, and the providence and grace of God were very conspicuous in many incidents of his life and labours both at home and abroad. He was a native of Manchester, and having been brought to a saving knowledge of the truth in early life and called to the work of the ministry, in 1819 he received an appointment as a missionary to India. On his voyage out, between Ceylon and the continent, the *Tanjore*, the ship in which he sailed, was destroyed by fire, and he and others had to escape for their lives in an open boat without any article of clothing besides what they had on. He reached Madras, having 'suffered the loss of all things,' but thankful for life. He quickly acquired an accurate knowledge of the Tamil language, into which he translated several of Wesley's hymns and other works, whilst at the same time he diligently preached to the natives at Madras, Bangalore, and on other stations, the 'glorious Gospel of the blessed God,' in their own tongue. He was, moreover, often engaged in pioneer work, and 'endured hardness as a good soldier of Jesus Christ.'

Having laboured with acceptance and success as a missionary in India for nine years, Dr. Hoole returned to England in 1828, with his health considerably impaired.

During the following five years he was employed as the superintendent of Wesleyan missions and schools in Ireland, and in 1834 he was appointed one of the general secretaries of the Missionary Society. The office last named he continued to fill with credit to himself and advantage to the cause as long as he lived, extending over a period of thirty-eight years. During the whole of that time, as one of the missionaries of the Society, I was favoured with constant correspondence with him, and can testify from experience as to the care, kindness, and sympathy with which he entered into all the affairs of mission life, with a view to promote the comfort of the missionaries and the prosperity of the work. For many years in the latter part of his life, Dr. Hoole suffered from infirm health; but with care he managed to go through a large amount of work. At the Mission House and in his own room at home, when unable to go to the City, he continued to prosecute his beloved work to the last. At length the Master called him, and he passed away to the better country in great peace on June 17th, 1872, in the seventy-fifth year of his age, and the fifty-third of his ministry.

#### STEPHEN RABONE.

**T**HE Rev. Stephen Rabone was born at Tipton, in Staffordshire, in the year 1811. He was blessed with godly parents, and he was wont to attribute his early conversion to God to the influence of the prayers of his pious mother. The acceptance of those maternal intercessions was soon followed by the call of the dedicated son to eminent service in the foreign field of Christian missions. In 1834 he was appointed to labour in the Friendly Islands, but did not reach his destination till 1837, having suffered shipwreck on the way, which compelled a temporary return to England. In these islands, amid war and tumult, when they were in their transition state from the darkness and degradation of heathenism to the light of Christianity, he remained till 1850, translating the Scriptures into the native language of the people and fulfilling his ministry in a manner worthy of the highest commendation.

On leaving the Friendly Islands Mr. Rabone proved himself to be as useful and sagacious a minister in the Australian colonies as he had been in mission work. For upwards of twenty years no voice was more familiar than his in many parts of New South Wales; in sonorous tones and with much persuasiveness of holy influence he proclaimed in all its fulness the 'glorious Gospel of the blessed God.' His preaching presented the fruits of varied reading, of extensive observation, and of much prayer. It was thoroughly pervaded with fervent love to God and to the souls of men, and was to the last, edifying, acceptable, and full of freshness and force. In all the duties of the Christian ministry, he was a willing and able worker, a model of accuracy, courtesy, and despatch. These characteristics were fully recognised by his brethren, through whose suffrages he became president of the Australian Conference in 1861, and general superintendent for nearly nine years of the missions under its care. In 1869, in connection with his old friend, the Rev. James Watkin, he visited the Polynesian mission stations as a deputation from the Conference. The welcome given to the deputation, especially in the Friendly Islands, was both enthusiastic and practical, for during the following year the native Churches in Tonga contributed to the funds of the Missionary Society the noble sum of £5,000. Mr. Rabone continued to discharge the duties of his office till the very last. He literally died in the work, for suddenly, while walking from his home in order to preach at Wesley Church, Sydney, on Sunday evening, July 21st, 1872, he expired in the street. Thus did this faithful servant of God pass from earth to heaven in the sixty-second year of his age and the thirty-ninth of his ministry,

#### MATTHEW T. MALE

WAS born at Pengelly, in Cornwall, on July 27th, 1811. His parents were Wesleyan Methodists, and from his earliest years he was the subject of the drawings of his Holy Spirit. It was not, however, until he was fifteen years old that he realised peace with God through faith in Christ Jesus. Having begun to preach and offered himself as a candidate for the Wesleyan ministry, he was one

of the earliest students admitted into the Theological Institution. He was in the first instance designated for the home work; but during his three years residence in the institution there was a remarkable revival of the missionary spirit, and he, with other young men, offered himself for India, and embarked for that country with the Rev. Jonathan Crowther, in 1837. A sudden failure of health retarded his progress during the early part of his career, but on becoming acclimatised he soon recovered his lost steps by a sedulous application to study, and became an active and successful missionary. A warm heart and much gentleness of manner endeared him to the native converts, and his name will be long remembered by the people of the stations which he occupied in the Mysore District.

Mr. Male returned to England in 1848, and laboured with characteristic zeal and diligence for a few years in different Circuits. But his heart was still in the mission work, and in 1858 he resumed his labours in India. On this occasion he had spent eight years there, when domestic affliction rendered it necessary for him once more to return to this country, where he finished a life of chequered ministerial labour with beautiful consistency. His faith had been assailed by the sharpest domestic bereavements, but he was 'steadfast, unmovable, always abounding in the work of the Lord'; and when called upon suddenly to resign it he made the sacrifice of his life complete by meekly laying it down at the bidding of the Master. He died in peace at Bath, on Tuesday, July 23rd, 1872, in the sixty-first year of his age, and the thirty-fifth of his ministry.

#### PETER GERHARD DE ZYLVA,

A MAN of rare piety and usefulness, was born at Colombo, in the island of Ceylon, on September 17th, 1809. He feared the Lord from his youth, being favoured with the godly counsel and discipline of an excellent mother, and a religious training under an uncle who was a respected native Wesleyan missionary. He was made a partaker of the converting grace of God at the age of twelve. Referring to this change he said: 'Having felt

deeply the pangs of a guilty conscience, I entered into my room, and having closed the door, and prostrated myself on my knees, I poured out my soul in prayer, and pleaded the merits of Christ's death. I now felt Christ to be my Saviour, and my only Saviour. Then, I felt a joy unspeakable, a joy that my sins were all pardoned; a joy that I, a hell-deserving sinner, was fully saved by grace; and it was a joy which enabled me with ecstasy of heart to cry, "Abba Father." The consciousness of acceptance with God through the Lord Jesus was followed by a desire to make Christ known to those who were strangers to His love.

At the District meeting held in December, 1830, Mr. De Zylva was recommended to be received on trial as an assistant missionary, and being approved by the brethren he was appointed to Negombo. In subsequent years he laboured at Matura, Godapitiya, and Pantura; and in 1842 he was appointed to Morotta, where for twenty-two years he exercised his ministry with great acceptance and usefulness, as an energetic, faithful, and devoted missionary of the Cross. As a preacher he was racy, faithful, powerful, and singularly successful. Many hundreds of souls were brought to God through his instrumentality. When affliction laid him aside he settled at Colombo, and subsequently removed to Morotto, where he died in great peace, on July 25th, 1872, in the sixty-third year of his age and the forty-second of his ministry.

### JOSEPH BROADBENT

**W**AS the son of the Rev. Samuel Broadbent; and having been trained in the knowledge and fear of God, he became a subject of Divine grace at an early period. Inheriting a measure of his father's missionary spirit, he had no sooner been called to the work of the Christian ministry than he offered himself for India. He arrived in Calcutta in the early part of 1867, and toward the end of the same year he proceeded to Lucknow, where he was appointed to labour especially for the spiritual benefit of the military. Here, by the kindness of his spirit, uniform attention to his duties, fidelity as a preacher, and untiring devotedness to everything calculated to promote the best

interests of his charge, he gained the esteem and confidence, and the love of all with whom he had to do. After labouring with acceptance and success for a few years, he was unexpectedly cut down in the midst of his usefulness. From the time of his arrival in India up to the attack of sickness which ended in his death, he had not been once ill. He seemed well adapted for the climate, and it was quite expected, until the morning of the day on which he died, that he would soon recover and resume his duties. He suddenly became worse and peacefully passed away to his eternal rest on Tuesday, August 20th, 1872, in the thirty-third year of his age and the eight of his ministry. It is recorded of Mr. Broadbent that he 'lived and died well, and he has left a name behind him which will be held in high esteem for a long time to come.'

#### MARTIN YOUNG.

**T**HE Rev. Martin Young was born at Radstock on September 10th, 1813. From his birth his mother dedicated him to the Lord; and in the subsequent training of her son she showed the sincerity of her purpose. His early life, though unstained by flagrant vice, was spent without the realisation of inward religion. At the age of twenty-one he went to Canada as a land-surveyor, but on his arrival there he changed his plans and established a school. There, far from home, and separated from his former associates, he reflected upon the counsels and prayers of his departed mother, turned with a penitent and contrite heart to God, and found mercy through the atoning Saviour. He at once joined himself to the Methodist Church, and soon began to preach that truth to others which had made him free. At the outbreak of the Canadian rebellion he returned home, and opened a school at Faversham, which he conducted with success until he entered the ministry in 1841. After spending a short time in the home work he was appointed as a missionary to Jamaica, where he laboured with great acceptance and usefulness for eleven years. He then resumed the English work, and continued in it till the Conference of 1868, when failing health compelled him to retire as a supernumerary. He was eminently devout in spirit, and though extremely reserved

in manner, his amiable disposition, uniform seriousness, and unimpeachable integrity, combined with a mature judgment, gained him the confidence of his brethren, as well as the esteem and respect of the people to whom he ministered. His sermons were characterised by careful preparation, considerable ability, and powerful appeals to the consciences and hearts of his hearers. His few years of retirement were beclouded by great mental depression, arising from physical causes; but he never lost his confidence in God. His end was very sudden. On September 23rd, 1872, he was abroad, attending to some matter of business, and retired to rest as usual, but before midnight his happy spirit had escaped to the paradise of God. He died in the sixtieth year of his age and the thirty-second of his ministry.

#### GIOVANNI ANNIGONI

WAS born at Parma, in the year 1835, and was one of the first fruits of the Methodist mission in Italy. Having been brought to a saving knowledge of the truth, he laboured for some time in his native place as a local preacher before being called into the work as an Italian minister. At Padua, the first station which he occupied after his designation to the sacred office, his preaching was exceeding popular, and he gave promise of great acceptance and usefulness. But very soon symptoms of the disease that ultimately proved fatal began to manifest themselves, and for many months before his death he was greatly enfeebled, both in mind and body. The cloud upon his intellect became more dense as his illness advanced, and on this account no dying testimonies to the comforts of Divine grace can be quoted as falling from his lips, though his constant and pathetic appeals to the Saviour showed clearly that, though with broken wing, the distracted spirit fluttered for shelter to the sure and only Refuge. He died on November 24th, 1872, in the thirty-eighth year of his age, and the fourth of his ministry.

#### WILLIAM SHAW.

FEW men have earned for themselves greater renown as pioneer missionaries and faithful workers in the

Lord's vineyard than the Rev. William Shaw; and a brief outline of his long and useful career can scarcely fail to interest all who love the noble cause to which his valuable life was devoted. His father, a generous-hearted Yorkshireman, was a soldier in the British army, and was stationed at Glasgow when his son William was born on December 8th, 1798. Whilst very young the subject of this sketch was truly converted to God, and entered upon a course of usefulness which became more and more extensive with the lapse of years. He preached his first sermon at the age of sixteen in a farmhouse near Armagh, in Ireland, where his father's regiment was then quartered. By means of private tuition he received a good plain English education, and was for some time employed as schoolmaster to soldiers' children. This relation to the army may serve to account for the military bearing, strict discipline, and love of order of the great missionary, as well as for the deep interest which he felt in the spiritual welfare of soldiers to the end of life.

Although a married man at the time, Mr. Shaw was accepted as a candidate for the Wesleyan ministry; and having been publicly ordained at St. George's Chapel, London, on February 6th, 1820, he soon afterwards embarked for South Africa, with a party of emigrants, for whose benefit his services were engaged as pastor or chaplain, both on the passage and in the land of their adoption. The story of his toils and sufferings, his trials and triumphs, with the British settlers in the eastern province in the Cape colony, is touchingly told in a work which he afterwards published. About three years after Mr. Shaw's arrival in South Africa, his labours were extended to the natives of the country, among whom he established missions beyond the colonial boundary, thus laying the foundation of Methodism among the colonists, Kaffirs, and Hottentots, and initiating a work which has since, by the blessing of God on the labours of his associates and successors, assumed such large and noble proportions. In the extension, direction, and superintendence of that work he spent about thirty years, and to his sound judgment, untiring energy, and patient perseverance, is to be attributed its prosperity and success. Every missionary who was personally acquainted with his character and



labours in South Africa, as I was, will cordially endorse this expression of sentiment, and glorify God in him.

On his return to England in 1857, Mr. Shaw entered the home work, in which he spent ten years, being very useful and highly esteemed in all the Circuits in which he was stationed. In 1869, four years after he had been elected president of the Conference, increasing infirmities compelled him to retire as a supernumerary, in which capacity he still laboured as health and strength permitted till his work was done. His declining years were happy and his end was peaceful. He passed away to his eternal rest on December 3rd, 1872, in the seventy-fourth year of his age, and the fifty-third of his ministry.

#### PHILIP H. NIEFFER

WAS a promising young German minister whose touching story is soon told. He was born at Kirchheim-under-Teck. Having been brought, in the order of Divine providence, to the metropolis of England, he came under the influence of the Gospel, and was savingly converted to God. He had no sooner found the pearl of great price, than he felt anxious that his fellow-countrymen should possess the same inestimable treasure. He therefore joined the German Society in the east of London, and began to call sinners to repentance. Family affairs at length led him back to Germany, and he settled in Cannstatt, where as a local preacher he laboured with great zeal and acceptance. In 1871 he was received by the Conference as a preacher on trial, and was appointed to the Hall Circuit, where he was the means of bringing many sinners to Christ. But he had not been long engaged in the work which he loved, when he was disabled by illness. His disease, inflammation of the lungs, soon ran its course, and he died in great peace on December 17th, 1872. His last words were, 'Jehovah! Jesus! Amen!'

#### WILLIAM FOX

WAS born at Attercliffe, near Sheffield, in the year 1806. When seventeen years of age he was deeply convinced of sin, and exercising faith in Christ, he received the assurance of forgiveness by the spirit of

adoption. About two years afterwards he felt called of God to preach the Gospel. Having laboured for some time as a local preacher, in 1831 he was received as a candidate for the Wesleyan ministry. From the first he had a strong predilection for mission work ; but there being no immediate call for his services abroad, he spent two years in Circuits at home, in one of which a blessed revival of religion occurred, of which he was believed to be the chief instrument in the hands of God. In 1833 the wishes of his heart were gratified by his appointment as a missionary to the Gambia station in Western Africa, where I had the pleasure of receiving him, and inducting him to his interesting sphere of labour as my successor.

Mr. Fox spent ten years in connection with the Gambia mission, visiting England at intervals for the benefit of his health, which was often impaired in that wasting climate. During that period he laboured with exemplary zeal and diligence both at St. Mary's and at Macarthy's Island, breaking up new ground, and penetrating into the interior as far as Bondou, with the hope of introducing the Gospel to the regions beyond.

After his return home in 1843, Mr. Fox occupied several important Circuits in England, till the failure of his health compelled him to retire from the full work of the ministry. He became a supernumerary at the Conference of 1872, after which he was almost entirely incapacitated for public service. A violent cold taken towards the close of the year hastened his end. He died at Brettle Lane, in the Stourport Circuit, on December 28th, 1872, in the sixty-seventh year of his age, and the forty-second of his ministry. The life of this earnest minister of the Gospel was somewhat chequered ; but he safely entered the harbour at last. He was graciously supported in the final contest, and some of his last words were those of the beautiful hymn, which he had so often sung with delight in the brightest and best days of his ministry :—

' Now I have found the ground wherein ]  
 Sure my soul's anchor may remain,  
 The wounds of Jesus, for my sin  
 Before the world's foundation slain ;  
 Whose mercy shall unshakèn stay,  
 When heaven and earth are fled away.'

## JOHN SMITHIES.

LITTLE is known of the early days of the Rev. John Smithies. The first glimpse we have of him in the records of the Wesleyan Missionary Society presents him to our view as a zealous young minister just about to embark for Newfoundland. This was in the year 1828, and on reaching his distant station he entered upon his work in the true missionary spirit. He soon learned the happy art of adapting himself to any place or people in the midst of which duty called him to live and labour. This will appear from a brief extract from a letter which he wrote to the missionary committee in London soon after he reached his first station. Under date of May 14th, 1829, he says: 'I proceeded to the District meeting, a distance of about seventy miles. It was a very agreeable one: such harmony and love prevailed as made the meeting of the brethren profitable to each other. I was re-appointed to Hants Harbour, where, I am happy to say, I feel quite at home. The people are affectionate and kind, and you will perceive from the District minutes that the Lord has done some good among us.'

Mr. Smithies laboured in the trying climate of Newfoundland with commendable zeal and diligence for about nine years, and it is believed that he was both acceptable and useful on every station that he occupied. In 1837 he returned to England on account of family affliction; and after two years spent in the home work, he accepted an appointment to the Swan River settlement in Western Australia, as a missionary to the aborigines and colonists. He embarked for his distant station with his wife and three children on board the ship *Prima Donna*, on January 8th, 1840, and on reaching his destination he addressed himself to his manifold duties with characteristic zeal and diligence. In a letter written soon after his arrival he says: 'On my landing at Freemantle, at the mouth of the Swan River, about fourteen miles from Perth, I was accommodated with a passage to Perth in a small boat belonging to Mr. Armstrong, the native interpreter, and now our schoolmaster; and was rowed up by two native lads, about sixteen years of age, who were besmeared all

over with a compound of grease and red ochre, and but very partially covered with the last remains of a kangaroo skin. My vision and feelings were arrested, my sympathies were excited, and my fears only allayed by remembering that, "of one blood God made" them and us, and that for these my Saviour died.'

In this trying but interesting portion of the mission field Mr. Smithies toiled for the comparatively long period of sixteen years, often entirely alone, enduring hardships and privations such as have fallen to the lot of few missionaries, however unfavourably situated.

After labouring among the poor aborigines of Western Australia for several years, not entirely in vain, but with comparatively small results, owing chiefly to their wandering habits, Mr. Smithies was obliged to turn his attention chiefly to the convicts and free settlers, of whom there were thousands almost entirely destitute of the means of religious instruction. Among these he and his missionary associates reaped an encouraging harvest, on a small scale, notwithstanding the numerous difficulties with which they had to contend.

In 1855 Mr. Smithies removed to Tasmania, where he laboured with acceptance and success for nine years till his health failed, and he was obliged to retire from the full work of the ministry and take the position of a supernumerary. After lingering for a few years longer, occasionally assisting the ministers as his failing health would permit, the faithful servant of God peacefully passed away to his eternal rest. He died at Westbury towards the close of 1872, in the forty-fourth year of his ministry, leaving behind him a fine example of ministerial fidelity, perseverance, and endurance, amid numerous trials and difficulties. 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

### JESSE PILCHER

**W**AS born at Ashford in Kent, in 1807, and converted to God in early life. Having been Divinely called to preach the Gospel, he entered the ranks of the Wesleyan ministry in 1831. After labouring with acceptance in Circuits at home for three years, he offered himself for

the foreign work, and was at once appointed as a missionary to the West Indies. He embarked on board the *Glaphira*, in company with the Rev. J. C. Nunn and several other missionaries for the Antigua District, in January, 1834; but the vessel had not proceeded far down the English Channel when she was obliged by adverse winds to put back, and take refuge on the Mother Bank, between Portsmouth and the Isle of Wight. The mission party landed at Ryde, where they were hospitably entertained by warm-hearted Methodist friends for several weeks, till the wind changed, and they were enabled to continue their voyage. It was there that I was favoured to become personally acquainted with Mr. Pilcher and his devoted missionary associates, while detained at the same place in the same way for some time, during which we held several delightful meetings in Ryde and other places, when a number of sinners were brought to a saving knowledge of the truth. On February 8th, the wind having become fair, the anchors were weighed, and we proceeded to our respective destinations mutually refreshed and edified by our happy Christian intercourse during our detention at the Isle of Wight—some life-long friendships being contracted.

Mr. Pilcher spent thirteen years in the West Indies, during which we kept up a regular and somewhat copious correspondence. In his precious letters, several of which are now before me, almost all kinds of subjects were discussed. Plans of study, books read, the working of emancipation, the progress of the work of God in the respective islands, and Christian experience, each in its turn coming in for remark; and the observations of my esteemed friend and brother were always judicious, wise, and edifying. Many pages might be filled with interesting extracts from these epistles, but a few sentences must suffice. His first station was Antigua, and the spirit in which he entered upon his work, and his affection for his brethren, were clearly indicated in a letter which I received from him under date of October 14th, 1834. Among other things he says: 'I have long indulged the hope of hearing from you, but I believe I have to charge myself with neglect in not writing first. I hope we shall never be so long again without the pleasure of an interchange of

letters. You will sympathise with us in the death of our dear brother Nunn, who was taken to heaven in triumph three weeks ago. Oh, let us live and labour for God and heaven, for in such an hour as we think not the Son of Man cometh.'

Mr. Pilcher laboured also with acceptance and success in the islands of Montserrat and Nevis; but he was appointed twice to Antigua, and in that island he spent more than half the time he was in the West Indies. It was there also that he was most beloved, because best known, and where he succeeded, in connection with his brethren, in the erection of chapels, and in the consolidation and extension of the work of God. The commodious sanctuary in St. John's is a worthy monument of his zeal and perseverance.

On returning to England in 1847 Mr. Pilcher entered the home work, and after labouring for six years in English Circuits he was appointed general superintendent of Irish missions and schools. In this important department of Christian labour he spent six years, with credit to himself and advantage to the cause in which he was engaged.

In 1861, a chairman and general superintendent being required for the Natal District, Mr. Pilcher received the appointment, and embarked for South Africa in the same spirit of self-sacrifice and holy zeal for the glory of God and the salvation of men which had characterised his previous efforts. He finally returned to England in 1864, with his health considerably impaired. Feeling reluctant to relinquish a work he loved so well he continued for three years longer to occupy Circuits at home, but in 1868 he was obliged to retire as a supernumerary. The last five years of his life were marked by deep affliction, and he was generally confined to his house; but still he endeavoured to do good by seasonable words to those who visited him. He was an intelligent man, a charming companion, a faithful friend, a patient sufferer, and an exemplary Christian. As a divine he was sound; as a minister, faithful; as a pastor, indefatigable. He died in peace at Abergavenny on January 23rd, 1873, in the sixty-sixth year of his age and the forty-second of his ministry.

## WILLIAM WALKER

WAS one of a noble band of East India ministers, who have been from time to time raised up, as the fruit of missionary labour, to make known to their fellow-countrymen the good news of salvation. He was born in Madras in 1813, and in early life was the subject of gracious influences; but he does not seem to have become decidedly religious till he was about twenty-seven years of age. The change which he then experienced was evident to all, and having himself become a subject of the saving grace of God, he felt anxious to do all in his power to win souls for Christ. He was first employed as a schoolmaster and catechist; and, acquitting himself creditably in these subordinate positions he was promoted in 1854 to the office of assistant missionary in the Mysore District. Three years later he had so entirely commended himself to his brethren and the people among whom he laboured that he was set apart to the full work of the ministry, and was ever afterwards distinguished by many excellent traits of character. He was a man of a kindly spirit, and of simple genuine piety. He preached to the native Christians with much earnestness and feeling, and watched over them with fatherly care. Possessing an excellent colloquial knowledge of Canarese, and considerable aptitude in dealing with disputants, he was very efficient in street and village preaching to the heathen, and it is believed that many were brought to a saving knowledge of the truth through his instrumentality.

The health of Mr. Walker had been feeble for several years, but for some months before his death he had felt much better. He had, however, notwithstanding this improvement, a presentiment that his end was near; and two or three times he spoke to his family of the change for which God was evidently preparing him. He anticipated death calmly and without any misgivings as to the consequences, being assured of his interest in Christ. Nor did he relax his efforts to promote the extension of the Redeemer's kingdom when oppressed with pain and weakness. It might be truly said of him that he was 'instant in season and out of season' in labouring for the Master

he loved so well. He left home on his last missionary tour, to scatter the good seed of the kingdom, under a solemn sense of the uncertainty of life, and it was when far away from his family and friends that he was suddenly attacked by his last sickness, apparently induced by exposure, and sank in a few hours. He died in the travellers' bungalow, at Cuddoor, on February 10th, 1873, in the sixtieth year of his age.

### DANIEL PINNOCK

WAS a native of the West Indies, having been born at Kingston, Jamaica, in the year 1827. He was converted to God in early life, through the instrumentality of the Rev. Richard Hornabrook, and thus commenced a career of consistency and usefulness which issued, when his work was done, in his peaceful removal to his 'Father's house' above. Before entering the Christian ministry, he was for seven years successfully employed as a local preacher, and as a teacher of one of the mission day-schools; and, although consciously called of God to the higher and more sacred office of the Christian ministry, his timidity and retiring nature caused him to hesitate long before he ventured to undertake duties which he regarded as involving the most momentous responsibility. At length, however, he yielded, and by faithfulness and success in his work proved himself 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' His gentle unpretending piety won the affectionate respect of all who knew him, and he went in and out before the people as a servant of the true and living God. His mind was well stored with useful knowledge, as the result of careful study and close application to his books. He had a large acquaintance with standard works of divinity, as was evident from the respectable character of his pulpit ministrations, as well as from his general converse. His disposition of mind was exceeding amiable; yet he was not easily moved from his own opinion unless his judgment was convinced. His preaching was eminently practical, dealing directly with the consciences of his hearers, who felt as they listened that the love of Christ constrained him. He was, moreover, diligent as a pastor, and bestowed particular



attention on the children in the schools, and young people generally.

Mr. Pinnock had laboured for several years with acceptance and success, the Kingston, Port Antonio, Morant Bay, and the Bath Circuits having in succession been favoured with his earnest ministry, when he was somewhat suddenly called to cease from his toil. His last illness and death were induced through over-fatigue in going to the District meeting, from his having to walk much of the way in the hot sun, on account of an accident to the vehicle in which he had been travelling. But the Master found His servant 'watching.' Although unable to speak for two days previously, shortly before his departure, in reply to a brother minister who asked him, 'Is the Atonement which you have often preached sufficient for you now? Is Jesus precious?' he was enabled feebly but firmly to answer, 'Yes!' He then sank to rest on February 12th, 1873, in the forty-sixth year of his age, and the sixteenth of his ministry.

#### JOHN STEPHENSON

WAS born at Egglestone, near Barnard Castle, in the year 1837. He was brought up in connection with the Established Church, but did not experience the saving power of religion till he was twenty-one years of age, when he joined the Wesleyan Methodist Society, through the instrumentality of which he had been brought to the saving knowledge of the truth. He began to preach almost immediately after his conversion, and two years later—namely in 1860—he was accepted as a candidate for the ministry. With a view to prepare him more fully for the great work that was before him he was admitted as a student into the Richmond Missionary College, where his profiting appeared to all. In 1862 he was appointed to the Mysore District, in India, where he laboured with diligence and success during the remaining ten years of his life. He possessed many excellent traits of character which endeared him to his brethren in the ministry, and rendered him acceptable to the people of his charge, whilst at the same time they fitted him in a higher degree for extensive usefulness. With a transparent blandness of disposition, and a gentle spirit, he combined firm

principle and a high sense of duty. He was very methodical in his habits, and diligently improved his time. Good natural abilities were carefully improved and developed by study. His attainments in the Canarese language were excellent, and he turned them to good account, both in the pulpit and in the preparation of school-books. As a Canarese preacher he was fluent, earnest, and effective. His whole heart was in his work, and his great ambition was to spend his life in India.

Mr. Stephenson had enjoyed remarkably good health for nearly ten years, when he was attacked by an insidious disease which baffled the skill of the physician, and under the fatal influence of which he rapidly sank. A change of air was tried, but it was in vain. His work was done, and he resigned his spirit into the hands of his gracious Redeemer. He died in peace at Octacamund, on the Neilgherry Hills, on April 5th, 1873, in the thirty-sixth year of his age, and the twelfth of his ministry.

#### THOMAS HURLBURT.

**F**EW missionaries have laboured among the heathen for a longer period, or with greater advantage to the good cause than the Rev. Thomas Hurlburt. His honourable and useful career was, moreover, marked by incidents of more than usual interest. We know little of his early history; but he appears to have been admitted into the ranks of the Wesleyan ministry in Canada, in the year 1830, and to have devoted himself from the beginning almost entirely to missionary work among the Indians; whose language, manners, and customs, he studied with a thoroughness which has seldom been equalled and never surpassed. The character of the work in which he was engaged, and his wonderful adaptation for it, will appear from a brief extract or two from his letters to the missionary committee.

Writing from his far distant station among the Cree Indians in the Hudson's Bay territory in 1854, he says, 'The state of religion here is hopeful. Our meetings on the Sabbath are well attended, and there is the appearance of increased interest in the means of grace. Last Sabbath it rained incessantly, with a cold north wind.

Still our fine church was filled four times. First in the morning at six; at which time I read the morning service in Cree, and preached in Indian. The services of the day were concluded with a prayer-meeting at six p.m. We have a Sabbath school of eighty scholars, thirty-eight of whom stood up in a class and read the English New Testament; twenty-five of these had learned some verses of Scripture. Thus far we have been preserved in good health, and have great peace and some prosperity in our work; eleven have joined us on probation since our arrival, and others are inquiring the way to Zion.'

The following extract from the last letter that Mr. Hurlburt ever wrote, will afford another glimpse of the character of the man and the manner of his working:— 'I am strong for a man of sixty-five, and like the work here, because "to the poor the Gospel is preached." All schemes and dreams of ambition are dead. My life-work is almost done, though still able to preach comfortably three times on the Sabbath and walk ten miles. There is a large band of pagans at Messenga River, some seventy-five or eighty miles up the lake, most degraded. I must try and visit them in the spring. I have a good boat, but it is too large for me to go in alone, and when I take a man, his board and wages cost one dollar per day. I must (D.V.) make myself a smaller and lighter boat, in which I can go alone, and stay as long as I please without expense. I cannot travel about much in winter; but I go every week to our Indian village, five miles up the lake, on snow-shoes; the ten miles a day being as much as I can do comfortably. I go every Sunday morning, partly on snow-shoes, to two white settlements, one three miles and the other four; and preach in this village every Sabbath evening. I can travel by boat much better and faster than I can walk. Our weather is cold and the snow deep; but I have a good pair of snow-shoes, and good moccasins, and am all right, if the thermometer does not sink more than twenty degrees below zero.'

Mr. Hurlburt was thus labouring and forming plans for future usefulness, when his course of happy toil was terminated suddenly by an accident, the particulars of which are not given. After lingering for a while in much pain, but with perfect resignation to the will of God, he

died in peace at Little Current, on April 14th, 1873, in the sixty-sixth year of his age, and the forty-fourth of his ministry.

### HENRY L. CRANFORD

**W**AS born at Llandilo, South Wales, in the year 1841, and having been brought to a saving knowledge of the truth in early life, and called of God to the Christian ministry, he offered himself for mission work in 1863. After spending some time in reading and study, under the direction of Dr. Kessen, in 1864 he received an appointment to Newfoundland, and reached his destination about the latter end of October. He met with a kind reception from ministers and friends at St. John's, the capital of the colony, and with characteristic energy and determination he entered at once upon the arduous duties of missionary life. From this time he was 'in labours more abundant'; and not seldom in perils by sea and by land. He occupied several stations in succession, and always with great acceptance and success. It was his unspeakable privilege to witness extensive revivals of religion, and to be the honoured instrument in the hands of God in turning many from darkness to light, and from sin to righteousness. Whilst on his way to visit one of the outlying stations in the prosecution of his missionary duties, on one occasion, he suffered shipwreck, and he and the crew were exposed in a small open boat, for a length of time, to the intense and bitter cold of that bleak climate. On another occasion he was the means of saving the crew of a large ship observed to be in distress during a terrific storm. The inhabitants of the town in which he lived at the time, had collected together to witness the awful scene; but none of them had courage to venture to the rescue, until their pastor jumped into the boat, declaring that he could no longer stand there and see his fellow-creatures perish in the storm without trying to render assistance. Animated by his manly courage, others followed, and every man of the crew was saved from a watery grave. At length his health became much impaired with symptoms of a serious character.

In the month of May, 1872, Mr. Cranford removed to St. John's, according to appointment; but he had scarcely entered upon the duties of his new station, when he had

a second attack of hæmorrhage. His medical attendants and friends recommended rest and a change of climate; and, to evince their high esteem of his ministerial character and abilities, they presented him with a purse of one hundred pounds, and an address couched in terms of loving sympathy. He arrived in England on December 12th, and after spending a few weeks at Matlock, he reached Dartmouth very much worse than when he left home. Occasionally his sufferings were intense, but in the severest agony he would often exclaim: 'Though He slay me, yet will I trust Him;' 'All things work together for good to them that love God.' He never gave up hope of recovery, and of again seeing his dear wife and children, until a short time before his death, when he was enabled to resign all into the hands of God. He exchanged mortality for life on May 13th, 1873, in the thirty-second year of his age, and the ninth of his ministry.

#### WILLIAM SHEPSTONE

WAS one of a comparatively small number of devoted missionaries of the Cross who were spared, amid the trials and dangers of foreign toil, to render efficient service to the cause they loved for the long period of half a century. His career presents to our view some points of special interest, illustrative of the providence and grace of God in carrying on His work among the heathen. We find no record of particulars in reference to his early days and conversion to God. He appears to have been a native of the West of England, as he was one of the 'Bristol party' of emigrants who went out to South Africa, in 1820, under the auspices of the British Government, when it was decided to establish an English settlement in the district of Albany, in the eastern province of Cape Colony. He was already a pious, devoted member of the Wesleyan Methodist Society, and he has been heard to say that a hope of being made useful to his fellow-colonists and to the aborigines of his adopted country, entered largely into his calculations when he resolved to leave his native land.

Mr. Shepstone had not been long in South Africa when an opportunity presented itself of carrying out the cher-

ished desire of his heart to be made useful in some way, in connection with the glorious missionary enterprise. In 1823, the Rev. William Shaw, after providing as best he could for the spiritual wants of the British settlers, moved forward as a pioneer missionary into Kaffirland, and commenced that great work with which his name will ever be honourably associated. On looking round for suitable agents to help him in the formation of new stations, and in the instruction of the natives, his eye fell upon Mr. Shepstone, who had already begun to preach, and who, having a practical knowledge of building, was otherwise well adapted for the work. He was accordingly engaged, in the first instance, as 'artizan' or 'assistant,' and rendered efficient service in the erection of buildings, the clearing of the land, the cultivation of the ground, and other secular but necessary engagements connected with the establishment of Wesleyville, Clarksbury, Butterworth, and other mission stations, whilst at the same time he took an active part in teaching the people.

After labouring with zeal and diligence for four years, in connection with the mission, in this subordinate capacity, it became evident to all that Mr. Shepstone ought to be promoted to a higher position, and in 1827 he was accordingly proposed and accepted as a candidate for the full work of the ministry. The first station which he occupied as a regular missionary was Morley, from which he wrote his first letter to the committee in London, a brief extract from which may serve to show the spirit and motives with which he entered upon the work. Among other things he says, 'Perhaps it is but reasonable to expect that in this, my first communication to you, after my appointment as a Wesleyan Methodist missionary, I should say something on that subject. All I would say is, I hope I feel the obligations that are laid upon me to spend and be spent in the missionary cause, and that all my future life may manifest that the confidence which has been reposed in me has not been ill bestowed; but that by the grace of God I may prove myself to be "a workman that need not be ashamed," having an eye to the recompense of reward; and, supported by your prayers, counsels, and advice, I hope you will ever find in me an obedient son in the Gospel of Jesus Christ.'

During the whole of his 'future life' for the long period of forty-six years, Mr. Shepstone verified the truth and sincerity of his sentiments as expressed above. In the course of these years he occupied various stations in Kaffirland and the Bechuana country, erecting mission buildings, breaking up the fallow ground, sowing the good seed of the kingdom, preaching and teaching in the native languages of the people, organising native Churches, establishing schools, translating the Scriptures, and in every possible way striving to promote the best interests of the people among whom his lot was cast. Nor did he neglect to equip himself for his important work. He improved his mind by careful study; acquired a competent knowledge of medicine and surgery; and obtained an acquaintance with native languages, manners, and customs beyond that of any other missionary we have known. Hence he had great influence with the native chiefs, headmen, and the people generally, which he always used for the highest and holiest ends.

In the course of his missionary career Mr. Shepstone passed through many scenes of affliction, bereavement, and peril. Death frequently visited his lonely dwelling in the wilderness. He was exposed to dangers from wild beasts and savage men, as well as from storms and tempests and the lightning's flash; but his trust was in God, who defended him in the hour of peril. On his last station, Kamastone, he lived for nearly twenty-five years in succession; during several of which he occupied the important position of chairman and general superintendent of the Queenstown District, which he filled with credit to himself, and advantage to the mission. Although endowed with a constitution of wonderful vital power, Mr. Shepstone was far from strong and robust. Indeed the whole of his life in South Africa was one of suffering from frequent attacks from bronchitis and asthma. This was more especially the case as he advanced in years. Having derived but little advantage from a brief visit to England, it was evident to his family and friends that his work was done. After lingering for some time between life and death, he sweetly fell asleep in Jesus, on May 26th, 1873, in the seventy-seventh year of his age.

## JOHN GOSTICK.

THE missionary career of the Rev. John Gostick was comparatively brief, having been cut short by domestic affliction; but during his whole life at home and abroad, he proved himself to be possessed of the missionary spirit in a pre-eminent degree. And there were some features in his history and character worthy of special notice. He was born at Dover on March 14th, 1820, where his father, the Rev. Joseph Gostick, was stationed at the time. He feared the Lord from his youth, and at the age of fifteen he was made painfully conscious of the necessity of an inward change. Under the ministry of the Rev. John Anderson he became truly penitent, and was led to trust in the atonement of Christ for salvation. He now earnestly devoted himself to the work of the Church, and gave, thus early, promise of those gifts and graces which were subsequently developed in his ministerial life. He was received as a preacher on trial by the Conference of 1839, and was immediately employed in the home work, his earnest ministry attracting considerable attention from the very first.

When Mr. Gostick had laboured with acceptance and success for four years in English Circuits, he felt it upon his heart to offer himself for the foreign work, and, in 1843, he received an appointment as a missionary to India. Arriving in safety at his distant station, he addressed himself to his important duties in a manner worthy of the highest commendation, studying the native language, preaching the Gospel, superintending the mission schools, and doing everything in his power to promote the extension of the Redeemer's kingdom. When he had laboured at Coonghul for about four years, he was visited with domestic affliction in a form which obliged him to return forthwith to his native land, nor was he able ever afterward to resume his missionary labours, although sincerely anxious to do so.

After his return to England in 1848, Mr. Gostick occupied several of the most important Circuits in the Connexion, in every one of which he laboured three years, till his work was done. His sermons were polished in style, rich in thought, evangelical in sentiment, and highly



instructive. As a platform speaker his genius was of a high order; the originality of his thoughts, the chasteness of his language, the beauty of his imagery, and the exquisite humour with which the whole was interspersed, enchained attention, and gave interest to all he said. But his favourite theme was India, his brief sojourn in which was to him a 'sunny memory,' and the claims of which he pleaded with pathos and power. In his pastoral duties he was exemplary; and as a colleague and friend he was kind and faithful. I shall never forget my happy association with him in missionary deputation work. His last illness was brief but severe, and was borne with patience and perfect resignation to the will of God. His end was eminently peaceful. He calmly passed away to his eternal rest on Sunday, June 22nd, 1873, in the fifty-fourth year of his age, and the thirty-fourth of his ministry.

#### THOMAS SKELTON DYSON,

A PROMISING young missionary, was called to rest from his labours almost immediately after he had entered the foreign field. He was received on probation as a Wesleyan minister at the Conference of 1873; and, appearing to possess talents which fitted him for the work, he was at once appointed to Port Mahon, in Spain. For a short time he supplied a vacancy in Gibraltar, and manifested a remarkable aptitude for the particular kind of work which devolved upon him there; and on reaching his appointed station he commenced his labours in the true missionary spirit. His letters to the committee in London, which were published in the *Notices*, show a fine spirit, and exhibit a just appreciation of the field of usefulness which was before him. The following sentences may serve as a specimen of the general tone of his communications:—'The work in Mahon and Villa Carlos is, in the highest degree encouraging; and without entering into any detailed statistics, I need only say that Methodism has taken a surprising hold on the people. I feel that love and duty to our aggressive character should lead us to entertain thoughts of extending our work, and the more so, because on all sides we hear the cry, "Come over and help us." These views are the result of observations

made during a journey by "diligence," from Mahon to Ciudadela, up to a recent date a stronghold of ultramontanism, situated about thirty miles distant on the opposite side of the island. On all sides the country is open, and it only rests with us to "go up and possess the land." May we never fail in this our one duty in respect to Spain.'

Mr. Dyson had only laboured two or three months in Port Mahon, and had become much endeared to the people, when he was attacked by a disease which baffled the skill of the physician and proved fatal. During his last illness the dear sufferer was generally insensible; but even in his wanderings he was engaged in preaching and exhorting in Spanish, so soon had he acquired some knowledge of the language, and so deeply was he absorbed in his work. At length he gradually sank and peacefully passed away to his eternal rest, on September 24th, 1873. On the following day his remains were interred in the Protestant cemetery, the Rev. Mr. Brown reading the funeral service in a very impressive manner, amid the sobs and sighs of a small but devout company of sincere mourners.

### WILLIAM HODGSON

WAS born at Lancaster on December 14th, 1807. Having been saving converted to God in early life, he united himself to the Wesleyan Methodist Society, and began to labour for the good of others, in such spheres of usefulness as were open to him. When he had exercised his gifts for some time as a local preacher, he felt constrained to offer himself as a candidate for the ministry, and after undergoing the usual examination he was accepted. He seems to have had a predilection for the foreign work from the beginning, and in 1835, the Conference at which he was received, he was appointed as a missionary to Jamaica. He entered upon his labours in Kingston just as the poor negroes were emerging from their long night of bondage, and when special efforts were required to prepare them more fully for the change in their social position upon which they were entering. Naturally earnest and thoroughly practical, a warm-hearted Methodist preacher, he devoted himself to the work assigned

him, proving himself to be a self-denying, willing labourer in the vineyard of the Lord. He enjoyed the full confidence of his brethren, and in the working of his Circuits he shrank from no toil, however hazardous or protracted.

It is recorded of Mr. Hodgson that he took an affectionate interest in the people of his charge, paying special attention to the Sabbath and week-day schools under his care, and otherwise seeking to promote the religious instruction of the rising generation. He possessed a cheerful disposition, and was happy in his work. The salvation of souls was the chief object of his ministry and teaching; and it is believed that in the great day of accounts he will be found to have saved himself and many of those who heard him.

Mr. Hodgson laboured for the long period of thirty-eight years in Jamaica with no interruption but that of a short visit or two to England to recruit his health. He occupied various stations during this period, and in the Grateful Hill, Clarendon, Morant Bay, Montego Bay, Beechamville, and other Circuits, he exerted himself with commendable zeal to consolidate and extend the work. His last sickness was brought on by exposure to inclement weather in the performance of his ministerial duties when but just convalescent from a previous attack of illness. After lingering for a short time he died in the full triumph of faith at Kensington, Manchioneal, on October 8th, 1873, in the sixty-sixth year of his age, and the thirty-ninth of his ministry.

#### HENRY WHARTON.

**A**MONG the names of native ministers who have been raised up from time to time on the foreign field, as the immediate fruit of missionary labour, that of the Rev. Henry Wharton is deserving of an honourable place. Whether we consider the character and the length of his service; the incidents which marked his career; or his happy and triumphant end, we are constrained to glorify God in him.

Henry Wharton was born in the island of Grenada, West Indies, in the year 1819, when negro slavery was in the zenith of its power; but, being the child of respectable

free persons of colour he was happily exempt from the trials and degradations of bondage. When he was about seven years of age a Sunday-school was commenced by the missionaries of St. George's, and the little brown boy was among the first whose names were entered on the list of scholars. Young as he was, some good impressions were made upon his mind at this early period. These might have resulted in maturity of Christian character had he remained in attendance at the school, but he was soon afterwards sent to Scotland for education, and it was not till the year 1840, some time after his return to Grenada, that he became a subject of the converting grace of God. The honoured instrument in bringing him to Christ was Mr. James Nibbs Brown, a respected local preacher and leader, whose class he immediately joined, and he henceforth proved himself a faithful member of the Methodist Church.

My personal acquaintance with Mr. Wharton commenced in the month of March, 1841, when I landed at Grenada to take charge of the Circuit. He was among the first of the members who came to welcome me to his native isle; and from his evident intelligence and piety I received an impression that he was intended by Divine providence for a sphere of usefulness in the Church. Under this conviction I offered to assist him in his studies; and such was his marked improvement that, after he had worthily filled the offices of class leader, local preacher and school teacher for nearly two years, I felt warranted in recommending him as a candidate for the ministry. In this capacity he accompanied me to the District meeting in St. Vincent's in 1842, where he preached his trial sermon and passed his examination in the most satisfactory manner. He was ultimately received into the ranks of the Wesleyan ministry, and in January, 1843, he accompanied me as my colleague to the Biabou Circuit. There he was an inmate in my family, and laboured with me as a son in the Gospel for two years, during which I found him humble, affectionate, faithful, and diligent; and I learned to esteem him very highly in love for his works' sake and for the many excellent qualities which I discovered in his character. He was a good preacher, a diligent student, and a faithful friend.

In our mutual intercourse we often spoke of Africa and the spiritual destitution of its degraded inhabitants,—subjects on which he was never weary of asking questions. At length he became so deeply interested in these matters that he made up his mind to offer himself as a missionary to the benighted land of his forefathers, believing that he was called of God to the work, and that he could endure the trying climate of the Western Coast better than any European. His offer was at once accepted, and he embarked for his new and distant sphere of labour, *viâ* England, according to the instructions of the committee.

Mr. Wharton was spared to labour on various stations in the Gold Coast District for nearly thirty years, and was made the honoured instrument of winning many souls for Christ. During this long period we kept up a constant correspondence; but the most touching letter which I ever received from him was written in Kumasi, the blood stained capital of Ashantee, from which I extract the following sentences: ‘While waiting to receive the respects of the king and his people, two men about to be sacrificed were hurried by where I sat. Their arms were closely tied behind their backs. Long spear knives were thrust through their cheeks, from which the blood flowed copiously, and curdled on their breasts. In all eight human beings fell under the sacrificial knife in honour of the deceased queen of Jabin, in Kumasi alone. The number slaughtered in Jabin itself must have been immense.’ Thus he went on to describe how these ‘dark places of the earth were full of the habitations of cruelty,’ and the need he had of my sympathy and prayers.

Having visited England for the benefit of his health, when I had the pleasure of once more holding sweet Christian intercourse with him, Mr. Wharton returned to Africa to continue his beloved labours. This he did for several years till his health entirely failed. His sickness was aggravated by the care and anxiety which devolved upon him as the newly-appointed chairman and general superintendent of the Gold Coast District, on the breaking out of the Ashantee war. By the advice of his medical attendant he embarked for Madeira, but received no benefit from the change. Indeed, he was too far gone, and his life was rapidly ebbing away. During the few days that he

lingered after he landed in Funchal, he was constantly attended by his friend and colleague the Rev. C. Rose, to whom he expressed his entire resignation to the will of God, and his unwavering trust in the atonement, and so passed away to his eternal rest. He died on October 11th, 1873, in the fifty-fourth year of his age, and the thirty-first of his ministry.

### PETER TURNER.

WHETHER we consider the lengthened period of his foreign labours, or the character of his services, the Rev. Peter Turner must be regarded as occupying an honourable place in the foremost ranks of missionary worthies. There were, moreover, some circumstances connected with his history which mark his eventful career with more than ordinary interest, and which are worthy of special notice.

Mr. Turner was a native of Manchester, where he was savingly converted to God in early life. Having been admitted to the ranks of the Wesleyan ministry in 1829, he offered himself as a missionary to the heathen, and he forthwith received an appointment to Polynesia. He embarked for his distant station in the month of August, 1830. The principal scene of his labours for many years was in the Friendly Islands, where he witnessed a work of grace such as has scarcely a parallel in the history of missions. In the course of a few years a whole nation was raised from a state of heathen darkness and degradation to the position of men and brethren in Christ, by the faithful preaching of the Gospel, the instruction of the rising generation in the mission schools, and the translation of the Scriptures into the vernacular language of the people, in all of which he took a prominent and active part.

A few sentences extracted from his copious and interesting communications to the committee in London, will show the nature of the work in which he was engaged, and the spirit in which he did it. Under date of Lifaku, July 16th, 1832, he wrote as follows:—‘The work is still prospering in all the islands of the Habai group, where we have teachers. During the last quarter the number of converts at this station was almost doubled. When Mr. Thomas

left in December for Tonga, we had 550 meeting in class, and we have now 1,000; and I am happy to inform you that the blessed work, in which our whole souls are engaged, is spreading and widening in every direction. In the language I am making some progress. I am able to make *malagas*, or sermons readily, but not to say much extempore. I have also nearly translated the books of Nehemiah and Ezra; I will not say perfectly, but I am thankful to make a beginning, and I hope to go forward trusting in God. We have native teachers on five of the islands. It is surprising how soon the natives learn to write. All can read, and many write; but we are very much in need of slates and pencils; also blacklead pencils for our class leaders, of whom we have more than twenty.'

In 1836 Mr. Turner removed to Samoa, and became the pioneer missionary to a group of islands in Polynesia, where a few rays of Gospel light had been taken by some converted Friendly islanders who had emigrated thither, but where a European teacher had never yet been. He witnessed the commencement of a great and glorious work in Samoa; and, although another Society afterwards took upon itself the chief burden of evangelizing the natives of that group, the fruit of Mr. Turner's labours there, and of those who succeeded him, still remains to the honour and glory of God.

On returning to the Friendly Islands in 1841, Mr. Turner resumed his beloved labours among the natives with characteristic energy and zeal, rejoicing in the progress the work had made during his absence. Adverting to a second glorious revival of religion with which the islands were visited soon afterwards, he writes as follows: 'After continuing together for some time at one of our meetings we pleaded before God for the prosperity of His great cause in the Circuit: and while thus engaged, the Holy Spirit was poured out upon us in an extraordinary manner, and we were all "filled unutterably full, of glory and of God." The leaders were soon seen rejoicing in the salvation of God, and the most desperate sinners were affected, being deeply convinced of sin and crying aloud from the disquietude of their souls. Men, women, and children were praying for mercy on every side. Prayer-meetings were held three or four times a day during the following week, and in some

instances through the whole night. The results were astonishing. One night twenty-eight persons professed to find peace, and at other meetings many more. The teachers have given in the names of more than 1,000 persons who have received a sense of acceptance with God, and the work is still going on. To God be all the praise.'

After labouring with unwearied zeal and diligence in the South Sea Islands for about twenty-three years, in 1854 Mr. Turner's health fairly broke down, and he was obliged to remove to New South Wales. From this time he retired as a supernumerary, but on regaining his strength somewhat, he was ever ready to render any aid in his power to the ministers of the Circuits in which he sojourned. At length the end came, and he died in great peace at Windsor on November 2nd, 1873, in the seventy-third year of his age, and the forty-fourth of his ministry.

#### MATTHEW CRANSWICK,

**B**ORN at Igmanthorpe, Yorkshire, March 10th, 1799, was the son of eminently pious parents, under whose godly teaching he early became the subject of deep religious impressions. At the age of fourteen he received the Divine assurance that God for Christ's sake had forgiven his sins, which assurance he retained uninterruptedly throughout his life. Having been called to the Christian ministry in the Wesleyan Connexion, in 1829 he was appointed by the Conference as a missionary to British North America, where he laboured with acceptance and success for about six years, chiefly in Cape Breton, Nova Scotia. There he 'endured hardness as a good soldier of Jesus Christ,' being made the honoured instrument of gathering many precious souls into the fold of the Redeemer, and in planting Methodism where the Gospel had never been preached before. Returning to England in 1835 he henceforth laboured in the home work, occupying several important Circuits with credit to himself and advantage to the cause in which he was engaged.

Mr. Cranswick was distinguished by great simplicity and transparency of character, and for deep attachment to the doctrines and polity of Wesleyan Methodism. As a preacher he was earnest and evangelical; as a pastor dili-



gent and sympathising; and as a superintendent considerate and faithful. In 1863 he was obliged by the failure of his health to retire from the full work of the ministry, and for several years prior to his death he was unable, through bodily infirmity, to preach or to take any part in public services. In his last illness his confidence in Christ was strong and his hope of heaven bright. He died in great peace at Eastbourne, on December 6th, 1873, in the seventy-fifth year of his age and the forty-fifth of his ministry.

### ISAAC WHITEHOUSE

WAS a famous missionary in his day, and his ministerial career both at home and abroad possessed some features of special interest. He was born in the year 1799, in the county of Stafford; and when twelve years of age he was converted to God under the ministry of the Rev. Joseph Womersley. At an early period he began to exert the powers of his renewed nature in earnest efforts to save souls. Believing himself to be moved by the Holy Ghost, he offered himself for missionary work, and was accepted by the Conference of 1823. He was appointed to the island of Jamaica, where he arrived in the early part of the following year, and entered upon his labours in the true missionary spirit. At that time the cause of God in Jamaica was exposed to much opposition; but by his constancy in suffering and firmness in enduring persecution he justified the wisdom of the Society in selecting him for this arduous field of labour. He despised not the condition of the enslaved people to whom he was sent to preach the Gospel; nor did he refuse to be imprisoned in a loathsome cell on their behalf. A man of exemplary stability of character and purpose, he stood in the breach in the cause of Christian principle and truth in a time of great civil and religious oppression and persecution. After twenty years' toil in the mission field, Mr. Whitehouse returned to England and laboured with ardour and acceptance in several Circuits in his native land; but his heart was still in the mission work, and at the Conference of 1846 he once more embarked for the West Indies. On this occasion he went out as the chairman and general superintendent of

the Bahamas District, an office which he worthily filled for six years. After this he laboured in Bermuda, St Kitt's, Nevis, and again in Jamaica for several years. The island last named appears to have been his favourite field of toil; for, when he was fairly worn out, and obliged by advancing years and increasing infirmities to retire as a supernumerary, he settled at Kingston, where he was much respected and esteemed by his brethren in the ministry, and by all classes of the community. From his place of retirement he was at length taken to his reward in heaven. He died in peace on January 6th, 1874, in the seventy-fifth year of his age and the fifty-first of his ministry.

## DAVID DE SILVA.

FEW native ministers have been more eminent in their day or have a more interesting history than the Rev. David de Silva. He was born at Belligam, a southern port of Ceylon, in the year 1817. His father was *pundit*, or instructor in languages, to several of the early missionaries, including the companions of Dr. Coke after they had lost their leader and head; and young David, the teacher's son, was thus brought into association with the pioneers of our Singhalese work at an early period. He was converted to God in his youth under the ministry of the Rev. Thomas Kilner, and ever retained the joy of his acceptance with God through Christ his Saviour. He began to preach at seventeen years of age, and soon proved himself an able minister of the New Testament. His powers of insight and his intellectual gifts were of a superior order, and careful cultivation added greatly to their value. By long-continued study in the sacred books of Buddhism, in association with the Rev. Daniel John Gogerly, he attained a high rank as a Pali scholar. As an expounder of Buddhistic philosophy he had no equal in the native ministry of Ceylon, and his eminent power in controversy made him a centre of widespread influence and usefulness. The productions of his pen are found in many departments of Christian literature and general knowledge, and in them he has left enduring proofs of his deep research and minute observation, as well as of his kindness of heart.

The hymns of his composition will probably be sung by the congregations of Ceylon as long as the Singhalese language endures.

Nor was Mr. De Silva less eminent as a 'Christian missionary. Having been admitted to the ranks of the native ministry in 1841, he occupied several stations in his native isle with credit to himself and advantage to the mission. In preaching the Gospel he displayed his rich endowments with good effect, he was 'an eloquent man, and mighty in the Scriptures.' His pastoral duties were discharged with affectionate conscientiousness, and he is still remembered as 'a burning and shining light'; and many who were brought to God through his instrumentality rejoiced to walk in the light which he shed upon their path, and to follow the example which he set before them.

The life of this devoted servant of Christ was brought to a close after a brief illness, which was but the final development of a malady from which he had long suffered: many hours and days of pain were suffered by him without one word of distrust or murmuring. He always spoke of having unshaken faith in God, and said he was undisturbed by any assaults of Satan. On the last night of his life his own translation in Singhalese of the hymn beginning 'There is a fountain filled with blood,' was sung by those standing around his couch, when, with his remaining strength, he raised his hand in triumph, and motioned to his daughter to keep it lifted until the strain, so full of truth and joy, was ended. Thus he passed away to join the ranks of the 'first-born' above. He died at Colpetty, Colombo, on January 7th, 1874, in the fifty-seventh year of his age, after thirty-three years of consecrated service in his Master's cause.

#### GEORGE SCOTT, D.D.

**W**AS born in Edinburgh on June 14th, 1804. He was educated for commercial life, but his early dedication to God made him, even in youth, a diligent student of the Bible, and of the literature which is devoted to the elucidation of the sacred books. The discipline of his home life brought out the natural energy and self-reliance

of his character; and when he gave his heart to God, everything was consecrated with it. He entered the ranks of the Wesleyan ministry in 1830, and was at once appointed as a missionary to Sweden. This was at that time a field that presented peculiar difficulties to a foreign labourer, and the skill and fidelity with which the zealous young minister mastered them, and the extraordinary success of his labours during a period of twelve years, are familiar to the Christian world as a classic story in the annals of the missionary enterprise. At length, however, he was obliged to retire from the field in consequence of the fierce opposition with which he was assailed; but the persecution which drove him from Stockholm was as honourable to himself as it was disgraceful to those whom a faithful and fearless ministry had made his enemies.

On his return to England Dr. Scott occupied several important Circuits in succession for thirty-two years, during a considerable part of which period he was also the chairman of a District, and at different times he fulfilled other important duties in the service of the Connexion at home and abroad. In 1859 he revisited Stockholm, and saw fields which he had sown in tears twenty years before white unto the harvest. He was received with enthusiasm by all classes; and hundreds of people, including persons of high rank, as well as clergymen, hailed him as their spiritual father. In 1866 he was appointed president of the Conference of Canada and Eastern British America, the duties of which office he fulfilled with characteristic fidelity, energy, and zeal. In every position in which he was placed he enjoyed the confidence of his brethren and the respect of all with whom he had to do. He was a good preacher, an eloquent advocate of missions, and a judicious and able colleague. His spirit was eminently catholic; and while a faithful Methodist preacher he was a servant of the universal Church of Christ, helping to the best of his opportunities those great movements, such as the Bible Society and the Evangelical Alliance, in which all who name the name of Christ are equally concerned.

The close of the life of this faithful servant of God was in beautiful harmony with its entire course of con-

secrated service. He who had been unwearied and indefatigable in work was equally steadfast in suffering, and he finished his course with joy, and the ministry which he had received of the Lord Jesus to testify the Gospel of the grace of God. He died in peace in Glasgow on January 28th, 1874, in the seventieth year of his age and the forty-fourth of his ministry.

#### ADAM NIGHTINGALE.

IT is recorded of the Rev. A. Nightingale that he was born at Oundle on August 25th, 1789, and that although not favoured with religious training he was nevertheless the subject of gracious emotions, checks of conscience, and alarming apprehension in reference to his sinful state, in early life. As he approached manhood he was providentially brought under the influence of Methodist teaching; and his attention to the word preached issued in his conversion to God. In 1822 he was called to the work of the ministry, and having offered himself for the foreign work he received an appointment as a missionary to Newfoundland. On July 16th, in the same year, he embarked for his distant station. The vessel in which he sailed was of small tonnage, and laden to the utmost of her capacity. This circumstance, together with the inclemency of the weather, rendered the voyage very uncomfortable. After having been tossed about on the stormy Atlantic for sixty-seven days the frail barque entered the harbour of St. John's on Sunday morning, September 21st, and the passengers rejoiced to know that their stormy voyage was ended. The vessel had no sooner come to anchor than a deputation of gentlemen came on board to request the newly-arrived missionary to supply the pulpit for the remainder of the day; and weary as he was, he proceeded to the chapel and preached both afternoon and evening to large and attentive congregations.

Mr. Nightingale thus entered upon his ministerial duties in Newfoundland full of heart and hope, and in the faithful discharge of those duties, notwithstanding the rigour of the climate, he spent nearly forty years with little interruption from sickness or otherwise. Through the ruggedness of the country and the lack of anything

like modern public roads, the work of the missionary was at that time most laborious and trying, especially in the winter season, when the weather was frequently very inclement. Hence, it is not surprising that after the long and arduous period of service just named his health should have failed. In 1859 he was obliged to retire as a supernumerary, and he settled in St. John's, where he gladly rendered such service as his failing strength would permit. In 1865 he returned to England and took up his abode at Redlands, a suburb of Bristol, where he spent the remainder of his days. For several years previous to his decease he was almost entirely confined to the house; and the complaint from which he suffered, for a protracted period, tended to impair his nervous system, in consequence of which he was sometimes troubled with doubts and fears in reference to his spiritual safety; but in his most depressed state he clung to the atonement of Christ with great simplicity of mind. Almost his last words were, 'Talk to me of Jesus.' He died on March 29th, 1874, in the eighty-fifth year of his age and the fifty-second of his ministry. Mr. Nightingale was modest and unobtrusive in his demeanour, yet in the cause of Christ lacked neither courage nor firmness. He was a man of deep and ardent piety, and his love for souls was intense. His preaching was plain but thoroughly evangelical and practical, and his appeals to the hearts of his hearers were earnest and powerful. In various places where he exercised his ministry he had visible fruit of his labours, which will no doubt be manifest in the day of the Lord.

#### JOSEPH JACKSON

**W**AS the son of a devoted Wesleyan missionary to South Africa, of the same name, and the whole of his life was spent in that interesting part of the wide field. Having known him personally from his boyhood, I can testify to his amiability and to his many other excellencies of character. He was born at the Lily Fountain Station, on Khamiesberg, Little Namaqualand, on August 17th, 1833. As a child he was characterised by obedience to his parents, and by his love of reading and attention to religious services. When about twelve years of age he was convinced

of sin, passed through a season of deep distress, and then, through faith in Christ, realised peace with God. About this time he came to Cape Town with his parents, who were about to remove from the Cape of Good Hope to Natal, and, young as he was, I discovered in him promising talents. In his seventeenth year he began to exercise his gifts as a local preacher, and his name was eventually placed on the plan of the Pietermaritzberg Circuit. In the gracious revival of religion with which the Indaleni Circuit was favoured, in the year 1859, Mr. Jackson was much interested; and, in addition to his school duties, being at that time the teacher of the day-school at that station, he did much towards its promotion, sometimes spending the greater part of the night in prayer with the penitents, many of whom obtained salvation.

Believing himself called of God to the work of the ministry, and passing creditably the preliminary examinations, he was recommended by the District meeting to the Conference of 1859 and was cordially approved. He subsequently laboured in several Circuits with great acceptance. In 1866, with the consent of the missionary committee, he visited England, where his pulpit and platform addresses were highly appreciated. On that occasion I had an opportunity of renewing my acquaintance with him, and was struck with the contrast between the tall manly form which he presented, and the blithe young lad of twelve summers, as we received him from the wagon in Cape Town on the arrival of the family from Namaqualand. On his return to Natal he again occupied important stations, labouring to the full extent of his strength, until a severe attack of fever brought his valuable life to a close. During his last illness he suffered much, but it was evident that in him patience had its 'perfect work,' and his trust in God was unshaken. His piety was deep and uniform. The qualities of his mind were of such a kind as to fit him for great usefulness in the Church. As a preacher, both in English, Dutch, and Kaffir, he was distinguished by simplicity, earnestness, and power; and as a pastor he was faithful and assiduous. He passed peacefully away to his eternal reward on Good Friday, April 3rd, 1874, in the thirty-sixth year of his age and the fifteenth of his ministry.

## JOHN W. APPLEYARD

WAS the son of an esteemed Wesleyan minister, and as such enjoyed special religious privileges in his early days, being trained up from his childhood in the nurture and admonition of the Lord. This resulted in the dedication of himself to God in his youth, and in his call to preach to his fellow-men that Gospel which was made the power of God to his own salvation. He was admitted as a probationer for the Christian ministry in 1838, and after spending three years in the Theological Institution to prepare him more fully for the great work which was before him, he received an appointment as a missionary to South Africa, and in that interesting part of the wide field he laboured for the long period of thirty-six years, till the Master called him to rest from his toil. Mr. Appleyard spent two or three years in colonial Circuits at an early period of his ministry; but it was in Kaffirland that he was best known and most highly esteemed. He devoted himself to the native work with a zeal and earnestness worthy of the highest commendation. Few missionaries have equalled him, and perhaps none have surpassed him, in a critical knowledge of the Kaffir language. So thoroughly had he mastered this difficult tongue, and so well was he qualified in other respects for the responsible position, that in 1853 he was appointed to Mount Coke, and entrusted with the management of the large and important mission printing establishment located there, as well as with the editorial department for south-eastern Africa. In this work of faith and labour of love he spent the last nineteen years of his useful life; and it is almost impossible to overrate the value of his services to Kaffir literature. His large *Philosophical Grammar* of the Kaffir language, and of its various dialects, has met with the approbation of distinguished European philologists, and has been of eminent service to missionaries and others. His labours as a translator of the Scriptures and other books into the Kaffir language have been justly regarded by his brethren, and by the missionaries in Kaffirland generally, as most valuable and important, and they have been duly appreciated by



the British and Foreign Bible Society and others competent to judge in such matters.

Mr. Appleyard was not only an able, gifted, and scholarly missionary, but he was also characterised by unaffected meekness, gentleness, and love, as I can testify from a personal acquaintance with him in the mission field. He possessed in no ordinary degree the affection and confidence of his brethren and the people generally, and many sincerely mourned their loss when he was unexpectedly summoned to enter into the joy of his Lord. He died in peace at Mount Coke, British Kaffraria, on April 4th, 1874.

#### GEORGE BUTTLE

WAS born at Snaith, in the county of York, in 1810, and was brought to a saving knowledge of God at the age of seventeen. He was admitted to the ranks of the Wesleyan ministry in 1838; and having offered himself for the foreign work in 1839, he received an appointment as a missionary to New Zealand, for which place he embarked with several others in the month of August, in the same year. On reaching his destination he addressed himself to his important work in the true missionary spirit. Having mastered the native language, he henceforth delighted in preaching the Gospel to the poor Maoris, and by doing all in his power to raise them from their degraded position. Nor were his labours in vain in the Lord. He and his associates in the work were favoured to rejoice over a pleasing measure of success, as the following extract from one of his letters, dated Waipa, July 14th, 1850, will clearly show:—‘I should be glad if I could send you a more encouraging account of the work of God in this Circuit; I will nevertheless rejoice that we are still favoured with signs of His presence among us. Notwithstanding our discouragements, and they are many, it is beyond doubt that the Gospel has exerted, and is exerting upon the people, a powerful influence for good. In many important respects they are a different people from what they were some years ago; and the change which has taken place they willingly and unhesitatingly ascribe to the preaching of the Gospel

among them. It has been the means of saving them from many of their native superstitions, customs, and practices, almost too horrible to write about. And we may go further and say, there are those who by the "Spirit" can "call Jesus, Lord," and "know in whom they have believed." In the same letter Mr. Buttler says: 'A few months ago, his excellency, Sir George Grey, honoured us with a visit. In five minutes from the first announcement of his approach by our native servant, he was in the house; so that we were clearly taken by surprise. The party spent the Sabbath with us, Sir George and his suite attending our native services; and the news of his arrival having rapidly spread, the people congregated in large numbers. His politeness and affability were strikingly observable, and his kind notice of the poor New Zealanders secured for him their friendly smiles. His excellency spoke well of the Society's operations in and around Auckland, and seemed pleased with all he saw.'

In 1858 Mr. Buttler returned to England with his health impaired; and after spending five years in the home work, he deemed it necessary to retire as a supernumerary. Wishing to end his days in New Zealand, in 1863 he again left his native land, and sailed with his family for the Southern world. For several years he rendered such service as his declining strength would permit, till he was called to his eternal rest. His end was eminently peaceful. Some of his last words were, 'Jesus is with me and will carry me across the river.' He died at Otahuhu, on July 10th, 1874, in the sixty-fourth year of his age and the thirty-sixth of his ministry.

### JOHN CURTIS

**W**AS a promising young missionary whose career was brief and chequered, and whose early removal from the scene of his labour was sincerely deplored. We have no particulars of his parentage or early life; but he appears to have given his heart to God while young in years, and to have been inspired with an intense desire to be made useful to his fellow-men. After spending three years in the Missionary College at Richmond, he was in 1868 appointed to labour in Honduras, Central America.

On arriving at his distant station he entered upon his work with a full determination to spend and be spent in the service of the Lord. Both at Belize, the capital of the settlement, and at Corozal, he rendered good service to the cause in which he was engaged, till his health, which had never been robust, seriously failed. In 1872 he returned to England, and was so far recruited by the voyage and visit to his friends that he was ordained at the Conference, and appointed to Turk's Island in the Bahamas District, the climate of which was thought well adapted for his delicate constitution. On the voyage out Mr. Curtis took a severe cold, which quickly resulted in the development of pulmonary disease. After a short career of greatly interrupted labour in Turk's Island, his medical attendant advised his return once more to England, as the only means likely to save his life. Accompanied by his devoted wife and child, he proceeded to Puerto Plata, where they embarked in the steamer *Severn*. The dear sufferer was in a very weak and debilitated state, and on the following day he ceased to live. He passed away in peace to his eternal rest on August 6th, 1874, and his remains having been consigned to a watery grave in hope of a glorious resurrection to eternal life, his bereaved widow, with her fatherless child, pursued her voyage with a heavy heart to her native land.

Mr. Curtis is described by those who knew him as a young man of amiable disposition, exhibiting in an eminent degree the 'meek and quiet spirit' of his Master. He also possessed the tact and soundness of judgment which are so essential to the successful prosecution of mission work, especially in the West Indies. His whole character gave promise, had it pleased the great Head of the Church to spare his life, of a successful missionary career.

#### THOMAS BURROWS

WAS born in Manchester on August 29th, 1807. He was converted to God while a scholar in the Sabbath-school in which he afterwards became a teacher. In 1831 he entered the Wesleyan ministry, and having offered himself for the foreign work he was appointed to the island of Jamaica, where he laboured diligently for four

years. On his return to England in 1836 he entered the home work, but after two years he resumed his missionary labours in Jamaica, and in the Black River, Morant Bay, and Grateful Hill Circuits he spent nine years in earnest and successful efforts to evangelize and elevate the people among whom his lot was cast. The character of his labours, and the spirit in which he performed his ministerial duties, will appear from the following brief extract of a letter which he addressed to the Missionary Committee from the station last named, under date of December 5th, 1844:—

‘Since I wrote you last, I have been the subject of affliction, occasioned by excessive travelling and exposure for hours to the fervid rays of an almost vertical sun, but am at present partially recovered, thanks be to a kind and gracious Providence. My desire is not to live to myself, but to publish with my latest breath the love and sovereign care of the Rock of my salvation. Having been invited to the parish of Mitcalfe, where we have neither missionary nor mission-house, I left this morning at five o’clock for that place, distant about sixteen miles, accompanied by some of the Unity friends. We crossed one river seven times; and the Wagwater, a dangerous stream that runs almost across the island from south to north, once; we then ascended a stupendous hill, not less, I should suppose, than two thousand feet high, on the summit of which the place of our destination stands. On these delectable mountains, “where every prospect pleases, and only man is vile,” I found a people destitute of Christian ordinances, and living in a state of rebellion against God. I married one couple and published the banns of another, and then preached at ten a.m. under a booth to a large congregation, and to many of them the word appeared to be made a blessing.’

After his final return to England in 1847, Mr. Burrows occupied several Circuits in this country with acceptance and success for twenty-four years, till he was called to rest from his labours. His last illness, which was short, was brought on by a severe cold which took the form of diphtheria, and terminated fatally at Kingston on August 17th, 1874. He is described by his brethren as a ‘kind, conscientious, good man,’ and as often saying at parting, ‘Let us preach for souls.’ On the morning of the day on which he died he rose, but after taking some refreshment again

retired; and, in a short time, turning to his daughter he said, 'Rest, perfect rest,' and passed away; thus suddenly ending a ministry which had been sustained with vigour and earnestness for forty-three years.

#### HENRY POPE WILSON,

BORN in London, May 11th, 1826, was highly favoured in his early days with religious privileges. The Christian training which he enjoyed in a home distinguished by earnest godliness, led him when very young to give his heart to God; and, as he grew up to manhood, his piety was gradually developed and matured. After engaging in various subordinate branches of service to Christ and His Church, he was accepted as a candidate for the ministry, and admitted into the Richmond branch of the Theological Institution, where he was favoured to spend three years. During this period he proved himself to be a diligent student; and by his general deportment, gained the esteem and confidence of his tutors and all with whom he had to do. Having offered himself for the foreign work, in 1851 he received an appointment as a missionary to the West Indies, where he laboured with commendable diligence and a pleasing measure of success for eight years. The stations which he occupied were in the islands of St. Vincent, Barbadoes, and Trinidad, in each of which it is believed that he was made the honoured instrument in the hands of God of winning souls for Christ, and in building up believers in the faith and hope of the Gospel.

Soon after his return to England, in 1859, Mr. Wilson was appointed to take charge of the English work in Paris, where he laboured with acceptance and success for two years. He then entered the home work, and occupied several Circuits in succession in his native land with credit to himself and advantage to the cause until 1872, when he was compelled by the total failure of his health to become a supernumerary. He was a diligent, faithful, and laborious minister of Christ; particularly assiduous in pastoral visitation, by means of which he was made a blessing to the people of his charge, not a few being comforted and edified by his counsel. The period of his retirement was one of much weakness and depression; but he was enabled to rest on

the great facts and truths which he had spent his life in proclaiming to others, and he realised the sustaining power of the Spirit of Christ in his affliction. When the last messenger came the faithful servant of God was found ready to enter into the joy of his Lord. He died in peace at Hornsey, on August 24th, 1874, in the forty-ninth year of his age, and the twenty-fourth of his ministry.

### PETER SAMUEL

**W**AS an earnest, warm-hearted Scotchman, who spent a long and laborious life in the service of his Divine Master. He was born in the city of Edinburgh on August 22nd, 1804. While a student in the royal academy of his native city, he became a subject of deep religious impression, and united himself to the Presbyterian Church. During a sojourn in London he was invited to attend the Wesleyan Methodist ministry, and was introduced to a class meeting, by which means he became instructed in 'the way of God more perfectly.' On his return to Edinburgh, he united himself to the Methodist Church there, and wishing to be useful in his day and generation he was led to undertake the work of a local preacher. It is a pleasing fact that at this early period he was not permitted to labour in vain. Among other instances of usefulness it may be mentioned that he was the means of leading the Rev. George Scott, D.D., to become a Wesleyan Methodist.

In the year 1830 Mr. Samuel offered himself as a candidate for the ministry; and, on being accepted, he received an appointment as a missionary to Jamaica, where he laboured with zeal, diligence, and success for thirteen years. At that time the poor negro slaves were just emerging from their long night of bondage; and the subject of this brief sketch took his full share of the labour and suffering which then devolved upon the missionaries, and proved himself to be a genuine friend of the African race. He rejoiced in the glorious emancipation, and through his instrumentality many were made spiritually free; for 'whom the truth makes free they are free indeed.'

On his return to England in 1844, Mr. Samuel zealously prosecuted his sacred toil in various Circuits, until the

Conference of 1868, when failing health compelled him to become a supernumerary. He settled in Bedford, where his amiable disposition, catholic spirit, and readiness to aid in every good work to the utmost of his strength, won the esteem both of the people of his own Church and those of other denominations. As a minister he was well grounded in Christian theology, and took great delight in preaching and in conducting prayer-meetings. He was also very attentive to the young, and indefatigable in pastoral visitation. His departure was quite unexpected. On the evening of his death he met his class as usual, and gave out the hymn commencing, 'Come let us join our friends above,' and spoke and prayed with his wonted fervour. He afterwards attended public worship with evident enjoyment. He retired to rest apparently in better health than usual, but in a few minutes he was called away. 'Absent from the body,' he was 'present with the Lord.' He died thus suddenly on August 26th, 1874, in the seventy-first year of his age and the forty-fourth of his ministry.

#### THEOPHILUS PUGH,

**B**ORN at Shrewsbury, in the year 1801, had not the advantage of a pious training, and when a youth he was in danger of falling into Socinian error. But he possessed a naturally thoughtful mind, and honestly sought after truth. He was induced to place himself under the teachings of Wesleyan Methodism, which were soon blessed to his conversion to God and to his open connection with the Church of Christ. He at once became deeply anxious for the spiritual welfare of others, especially of his 'kinsmen according to the flesh,' some of whom through his pious exertions were early led to embrace 'the truth as it is in Jesus.' After giving evidence of possessing suitable gifts and graces for the Christian ministry, he was accepted by the Conference of 1826, and appointed as a missionary to the West Indies, where he laboured with zeal, diligence, and success for sixteen years. About one-half of this period was spent in the Bahamas and the other in Bermuda. In both places he was much respected, and his efforts were made a blessing to many, as I can testify from personal observation, having frequently heard him

and his services spoken of in terms of the highest commendation many years afterwards.

In 1843 Mr. Pugh returned to England and entered the home work. In various Circuits in his native land he prosecuted his beloved labours with his wonted zeal and vigour, until 1865, when failing health compelled him to retire as a supernumerary. Even then he could not be idle. He was led to take charge of a Society and to preach as often as his strength would permit at Gargreave, in the Skipton Circuit, where he continued to reside as long as he lived, rendering good service to the cause of God and to Methodism. His last illness was short and his death somewhat sudden; but by grace he was found complete in Christ. The night previous to his departure he asked those who were with him to sing 'Rock of Ages,' and 'Abide with me,' and, so far as his failing strength permitted, he joined in singing both hymns. Soon afterwards he said, 'The valley is very dark—very dark;' almost immediately adding, 'But no, I see Jesus yonder. He beckons me and all is light!' These were his last words. He soon afterwards literally slept the sleep of death, no one perceiving the precise moment when his happy spirit took its flight. He departed this life on October 12th, 1874.

It is recorded of Mr. Pugh that he was a diligent student of the Scriptures, and that he laboured unceasingly for the salvation of men and the glory of God. As a preacher he was faithful to his Divine commission, ever fearlessly 'declaring the whole counsel of God.' His sermons were generally expository, and were eminently practical; his delivery was fervid, and often very effective. As a pastor and friend, he was open, kind, and sympathising. During the more active period of his career he was chairman of several Districts, the duties of which office he discharged with uniform consistency, conscientiousness, and ability.

#### JOSEPH F. SOUTHERN,

**A** NATIVE of Shropshire, gave his heart to God in the morning of life. He was early honoured with a Divine call to preach the Gospel. After spending about two years in the Richmond College, in 1868 he was



appointed as a missionary to the West Indies. He had laboured with acceptance on several stations in the Antigua District for about six years, when the melancholy event occurred which brought his useful labours to an end. While bathing in the sea at St. Eustatius, on the morning of November 16th, 1874, with two of his friends, he was borne by a receding wave so far from land that neither his own efforts nor those of others could rescue him from his perilous position. After vainly struggling for a while with the waves he sank to rise no more; and thus, by a mysterious providence, was his brief but valued ministry terminated.

His brethren in the ministry bore the most honourable testimonies to the many excellencies which they discovered in the character of the dear departed servant of God. The District Record says :—‘ As a preacher, though not brilliant, he was a workman that need not be ashamed. His sermons, which indicated close thinking and careful preparation, were marked by clearness and simplicity, and were delivered in an easy, earnest, and winning style. As a colleague he gained by his frank and genial disposition the confidence and esteem of his brethren; while as a faithful pastor, he was greatly beloved.’

The mournful event not only plunged the bereaved friends and relatives of the deceased into deep distress, but cast a gloom over the Circuit in which he laboured, and over the entire District.

### JOHN W. BELL

**W**AS a promising young missionary whose career terminated, in the order of Divine providence, soon after it had begun. He was received as a probationer for the ministry by the Conference in 1874; and, having offered himself for foreign service, he was at once appointed to St. Mary's, on the River Gambia. He embarked for his prospective scene of labour on November 7th, in good health and spirits, on board the Royal Mail steamer *Volta*, in company with the Rev. Messrs. Bew and Penrose, who were proceeding to the Sierra Leone and Gold Coast Districts respectively. They reached the Gambia towards the end of the month, when Mr. Bell met with a most cordial

and affectionate reception from the missionary already on the station and the people generally. He had not preached many times, however, when he was smitten down with the fever peculiar to the country, contracted it was said by his having imprudently travelled through a dangerous swamp in the discharge of his missionary duties. The fever quickly ran its course, and after suffering much for a few days he died in peace on December 17th, 1874, before he had been a month in the country. How mysterious are some of the dispensations of Divine providence! but 'what we know not now we shall know hereafter.'

### CLEMENT JOHNS

WAS an earnest and devoted native missionary, who was struck dead by lightning, near the Palmerton station in Pondoland, South Africa, on January 4th, 1874, under circumstances truly affecting. He had been savingly converted to God and trained for usefulness in the Church of Christ several years before, at Verulum, during the time that the Rev. John Allsopp had charge of that station. He was admitted as a probationer to the Wesleyan ministry in 1868; and, at the time the solemn event occurred which terminated his valuable life, he had just been ordained to the full work of the ministry after labouring successfully as a probationer for five years at Palmerton, D'Urban, and Emfundisweni. The Rev. W. H. Milward gives the following interesting account of the manner in which the mournful event occurred and of the character of the deceased:—

'It appears that Clement Johns left Emfundisweni on the morning of the last day of his life in high spirits, in company with two or three native young men belonging to the station. They proceeded safely over the road till they were within about four miles of Palmerston; when as they were riding along near the top of a steep hill which they were about to descend, the lightning struck the ground just in front of their horses. They at once dismounted and led their horses; but had not proceeded many yards when they were all struck down, and rendered insensible. The survivors do not know how long they remained in that state; but one of them, Josiah by name, upon recovering

his consciousness, shook the nearest to him, who got up, and the two together proceeded to look at Clement. They found that both he and his horse were dead, and he himself burnt fearfully, his clothes being scorched and his boots cut from his feet by the action of the lightning.

‘What a mystery of providence! Clement had only just been ordained at the District meeting, when his exceedingly clear and simple statement of his conversion, Christian experience, and call to the ministry affected and charmed us all. His genial disposition, his growing intelligence, his humble and loving spirit, his genuine Christianity, his natural shrewdness and his ability and zeal as a Christian minister, commanded the respect and admiration of every European in the country; while among the natives, from the chief downwards, every one who knew him esteemed him very highly. He was my colleague for three years, and I saw very much of him; and the more I saw of him the more highly I respected and loved him as a Christian brother. I hoped that a long course of Christian usefulness was before him; but, alas! he is not; God has taken him to live where “the wicked cease from troubling and the weary are at rest.”’

#### GEORGE SCOTT,

THE son of the Rev. Dr. George Scott, was born at Stockholm, November 11th, 1839, where his father was then stationed. When three years old he came with his parents to England, where he enjoyed the usual religious advantages of Wesleyan ministers’ sons. He received a good education, and was of an open, truthful, and affectionate disposition. The great spiritual change was wrought in him by Divine grace when he was twelve years of age, from which time he walked ‘in the fear of the Lord, and in the comfort of the Holy Ghost.’ Being called of God, and ‘well reported of by the brethren,’ he was received as a candidate for the ministry, and sent to the Richmond College. Here he applied himself with earnestness to study and evangelistic labours. Having offered himself for the foreign work, in 1862, he received an appointment as a missionary to Bechuanaland. From the time of his arrival in South Africa he was more or

less afflicted; and in 1871 he was obliged to return to England in search of health. The change having been somewhat beneficial, he was again appointed to foreign work; and in 1873 he proceeded to Bloemfontein, the capital of the Orange Free State, South Africa, where the last year of his life was spent.

It was now hoped that Mr. Scott might be spared to labour in the mission field for many years, as he was able to take his regular turn of preaching and to devote his attention also to the training of a few native young men for the work of evangelists. The hopes of his friends were doomed to disappointment, however; as, ere long, serious symptoms of disease again manifested themselves. His last public service was on Sunday, November 29th, 1874, and from that time his strength gradually failed. He is described by his brethren as unselfish, considerate, and true; of an ardent disposition, and thoroughly devoted to the labours of his office. As a student he was diligent, especially in searching the Scriptures; as a preacher he strove to interest and instruct those who heard him, his sermons being carefully thought out, and delivered with much power; as a pastor he was especially mindful of his duty, giving particular attention to the sick and lambs of his flock. He died in firm confidence in his Saviour, on February 10th, 1875, in the thirty-sixth year of his age, and the thirteenth of his ministry.

#### GEORGE KEVERN,

A NATIVE of Devonport, was the son of pious parents, who trained him up in the good and right way. He was led to give his heart to God in his youth, and soon began to labour for the good of others. Believing himself to be called of God to the work, he offered himself as a candidate for the Wesleyan ministry and was accepted by the Conference of 1839. He was at once appointed as a missionary to the Friendly Islands, and on October 14th, he and his devoted wife went on board the *Triton* and sailed for their distant station, in company with several others who were destined for different scenes of labour in the southern world. The commencement of the voyage was not very auspicious; the missionary ship having to put

oak and take shelter in Milford Haven, in consequence of stormy weather and contrary winds. On weighing anchor a second time, when the wind became fair, the noble vessel proceeded without further interruption. Mr. Kevern reached his destination in safety in the early part of the following year, and entered upon his work in the true missionary spirit. He soon gained a fair knowledge of the soft and euphonious language of the Friendly islanders, and for a period of eight years did good service in the Vavou group, in which he chiefly laboured. At length his health, which was never robust, gave way, and in 1847 he was reluctantly compelled to return to England.

On entering the home work, after a year spent at Calais, Mr. Kevern occupied several Circuits in succession in different parts of the kingdom for about twenty-seven years, in all of which he won the confidence and esteem of his colleagues and the people among whom he laboured. He was, moreover, favoured to witness an encouraging amount of spiritual prosperity, and to rejoice over souls won for Christ, and the consolidation and extension of the work of God. Nor did he ever lose his missionary spirit. For some time he was engaged on behalf of the Bible and Missionary Societies in conducting through the press the Tongan New Testament; and he was frequently employed in missionary deputation work. In service of the kind last mentioned I had the pleasure of his company for two or three weeks in 1848 as my colleague in the Exeter District. Whilst thus associated with him from day to day, a mutual attachment sprang up between us, which lasted through life. I was never tired of hearing his touching stories of the conversion of King George of the Friendly Islands, and other affecting incidents. At length his health entirely failed, and he was quite incapacitated for his work. His last illness was short but painful. He endured his sufferings with much patience, till the last messenger came to release him from them. He died in peace on March 24th, 1875, in the fifty-eighth year of his age, and the thirty-sixth of his ministry.

Mr. Kevern was remarkable for his kindness, gentleness, and universal goodness. As a superintendent he was courteous, prompt, and faithful. Notwithstanding his undoubted ability he was unassuming and retiring in

his manner. His preaching was marked by great clearness, soundness, and fidelity. He was accustomed to dwell chiefly on the leading doctrines of the Gospel, and always showed a distinct apprehension of his subject. Nor did he labour in vain. It is believed that many both at home and abroad will be his joy and crown of his rejoicing in the day of the Lord.}

## ROBERT HAWKINS

WAS born at Stamford Bridge, on October 17th, 1802; and, having been brought to a saving knowledge of the truth in early life, he soon manifested an aptitude for usefulness and a desire to instruct others in the things 'belonging to their peace.' After exercising his gifts for some time as a local preacher he was admitted into the ranks of the Wesleyan ministry; and, in 1823, he received an appointment as a missionary to St. Mary's, on the River Gambia, Western Africa. The spirit in which he entered upon his work and laboured for three years there may be gathered from the tone and tenor of his letters to the committee in London. Writing under the date of May 27th, 1825, he says: 'In my last I stated that we enjoyed tolerably good health, which I am happy to say is the case at present; and I trust the Lord will grant us a continuance of the same blessing through the approaching unhealthy season. We beg an interest in your prayers, that God may spare our lives and make us more useful. The congregations, I am happy to say, are on the increase. The native worshippers improve in cleanliness, in order, and in number; and I have no doubt we shall soon see much good done at St. Mary's.' Having succeeded Mr. Hawkins on this station a few years afterwards, I often heard the people speak of him and his devoted wife in terms of the highest commendation, and I had ample evidence that they had not laboured in vain.

On returning to England in 1827, Mr. Hawkins spent one year in the home work, and then embarked for the West Indies, having been appointed to a station in the Antigua District. With the exception of a brief visit to England in 1843, he continued to labour in the Leeward islands without interruption for forty-seven years, mani-

festing the deepest interest in the welfare of the negro race, both in the time of their bondage and after their emancipation. In Antigua, St. Kitts, Nevis, Tortola, and other islands, the salutary influence of his Christian character and faithful ministry will long be felt and remembered. In the island last named he spent ten years, having been appointed to it three several times, and his name is held in grateful remembrance by all classes of the community. Being incapacitated for the full work of a Circuit by advancing years and increasing infirmities, in 1866 Mr. Hawkins retired as a supernumerary; but even then he was far from being inactive; in St. Eustatius and St. Bartholomew's he laboured in preaching, meeting classes, and in pastoral visitation to the utmost of his strength. It was at the place last named that he finished his course in peace, surrounded by a kind and affectionate people, on July 14th, 1875, in the seventy-third year of his age, and the fifty-second of his ministry.

#### JAMES BANFIELD.

**F**EW men have served the cause of missions more efficiently than the Rev. James Banfield; and there were some features in his character and career worthy of special notice, illustrating as they do the providence and grace of God in raising up suitable agents for carrying on His work in foreign lands. Mr. Banfield was born at Devonport in 1812; and, having been brought to a saving knowledge of the truth in early life and called of God to preach the Gospel, he entered the ranks of the Wesleyan ministry in 1839. From the very first he felt his heart drawn towards the foreign department of the work, for which he nobly offered himself; and, having spent a few months in preparatory study at the Theological Institution, Hoxton, under the Rev. Dr. Hannah, he received an appointment as a missionary to the West Indies. In that interesting part of the wide field the whole of his laborious and useful ministerial life was spent, with the exception of two years during which he laboured in England, on the occasion of the only visit which he made to his native land in the course of a quarter of a century.

Mr. Banfield's first appointment was to the Kingstown

Circuit, in the island of St. Vincent, on the passage to which the writer first made his acquaintance at Grenada, where he had just landed from England. His second station was Biabou, in the same island, where he became my colleague, and where we laboured together in much harmony and love. At that period (1843) the Wesleyan mission in St. Vincent's was in the full tide of its prosperity, large accessions having been made to the Church immediately after the glorious emancipation. The number of members was 6,675; the pastoral care of which, together with the supervision of the day schools and friendly societies, to say nothing of other duties, devolved a large amount of arduous labour on the missionaries. In every department of the work I found Mr. Banfield active, diligent, and persevering; whilst at the same time he proved himself to be a studious, efficient, and acceptable minister of the Gospel.

Mr. Banfield afterwards laboured in Demerara, Barbadoes, Grenada, Nevis, and St. Martin's, and on every station he was much esteemed by his colleagues and the people among whom his lot was cast. From nearly all those spheres of labour, my dear departed friend and brother wrote me from time to time, generally giving an encouraging account of himself and his work. From his first Circuit, on September 2nd, 1840, he wrote: 'I have enjoyed very good health since I came to this island, and never did I feel a greater delight in the service of God, nor a greater desire to labour and win souls to Christ than I do at present.' Two years afterwards, on July 26th, 1842, when at Biabou, he says: 'I am doing a little in my studies, though not so much as I should wish. I am now examining the evidences of Christianity, and reading Horne and Watson in connection with it. As it respects the best of things, I trust my soul is alive to God, and that I am making some progress heavenward.' Thus earnestly, diligently, and successfully did the faithful servant of God fulfil his course till July 31st, 1875, when, on his way to his appointment in St. Martin's, he was suddenly called to his reward in heaven, on his sixty-third birthday, and in the thirty-seventh year of his ministry. It is a remarkable circumstance that on the Sunday evening previous to his death he had preached from that strik-



ing text, 'Blessed are the dead which die in the Lord, . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

### JOHN ARMSTRONG

WAS born in the county of Fermanagh, Ireland, in the month of November, 1788. His parents were Methodists, and from his childhood he was made acquainted with the plan of salvation, and was regularly brought to the house of God. When quite a youth he was savingly converted, and at once began to seek the good of others, manifesting an ardent and well-directed zeal in the cause of the Redeemer. In 1816 he was admitted into the ranks of the Wesleyan ministry, and at once appointed to the Derry and Antrim mission with the Rev. Arthur Noble as his colleague. Here also he met with the Rev. Gideon Onseley, in conjunction with whom, and other men of like heroic spirit, he laboured earnestly and successfully in diffusing the light of Divine truth in several of the most destitute and neglected parts of his native land. His period of active service, spent entirely in the province of Ulster, extended over forty years, and was to a considerable extent of a truly missionary character. To this comparatively long course of ministerial labour must be added fifteen years of retirement as a supernumerary, during which he ceased not, as his strength would permit, to exert himself to win souls for Christ. He possessed a naturally vigorous mind, which was controlled and regulated by Divine grace, and helped to make him an able minister of the New Testament. He held the vital truths of the Gospel with a firm grasp, and presented them to his hearers in a well-defined and striking form. He profoundly venerated the Word of God, and had a happy art of enforcing its lessons in a way at once familiar and impressive. His sermons were characterised by quaintness, originality, and dramatic power. As a pastor he was most indefatigable, and his visits, though generally brief, were highly appreciated. Altogether he was one of the most popular and useful preachers of his day throughout the north of Ireland.

Mr. Armstrong was graciously supported in his last illness. He retained his mental activity to the last,

speaking freely, even upon his death-bed, about the work of God. His experience of salvation through Christ was unclouded. To his aged wife he said, 'If this is death it is very easy;' and some time after he exclaimed, 'My hope is in the Blood, O precious Blood! O precious Redeemer!' On the Lord's Day, August 1st, 1875, his spirit quietly passed away to be for ever with the Lord, in the eighty-seventh year of his age, and the sixtieth of his ministry.

#### GEORGE H. HOLMES,

A NATIVE of Gloucestershire, was a fine specimen of early piety and of youthful consecration to the service of God. Having been brought to a saving knowledge of the truth when quite a boy, he began to preach when he was seventeen years of age. For several years he exercised his gifts in the neighbourhood of the place where he lived, with credit to himself and advantage to others. At length, believing that he was called of God to a more extensive sphere of labour, he offered himself as a candidate for the Wesleyan ministry, and after passing through the usual examinations he was accepted and received an appointment to an English Circuit. In the year 1867, circumstances occurred which led to his going out to New South Wales and joining the Australian Conference. For a few years he laboured in colonial Circuits with acceptance and success, and his friends anticipated for him a long and useful ministerial career. These hopes were doomed to disappointment, however; for ere long his health entirely failed and he was laid aside from his beloved work. After lingering for awhile he died in peace at Sydney, on August 1st, 1875, in the thirty-sixth year of his age and the tenth of his ministry.

#### JAMES CAMERON,

A WARM-HEARTED Scotchman, was honoured to spend a longer time in the mission-field than most of those who have engaged in the noble enterprise. His protracted career, moreover, presents to our view some features of special interest. He was born at Kirkintilloch,

near Glasgow, on August 1st, 1805. His parents feared the Lord, and he was carefully instructed in the Scriptures from his childhood. At the age of fifteen he was truly converted to God through the instrumentality of some zealous Methodist preachers who visited his native place; and he at once connected himself with a small Wesleyan Society which was formed there. From this time he became very studious, and he soon began to call sinners to repentance in the streets of his native village and elsewhere. In due course he was employed as a regular local preacher, and the zeal and ability which he displayed in this subordinate capacity suggested to his friends the probability of his being intended by Divine providence for a wider sphere of usefulness in the Lord's vineyard.

In 1829 Mr. Cameron was admitted as a probationer to the ranks of the Wesleyan ministry; and having offered himself for foreign service, he was at once appointed as a missionary to Southern Africa. He embarked for his distant sphere of labour in the month of September in the same year, accompanied by the Rev. W. B. Boyce and others. His first station was Cape Town, where he laboured for five years with acceptance and success. He then removed to the eastern province; and during the following twenty-five years occupied various stations, both colonial and native, in the Graham's Town District, the Orange Free State, the Bechuana country, and Kaffirland. From all these portions of the wide field he wrote interesting accounts of his toils and triumphs to the missionary committee in London; and it is impossible to read his letters, which were published from time to time in the records of the Society in whose service he was engaged, without receiving the impression that he was a noble missionary.

In 1857 Mr. Cameron returned to Cape Town, where my personal acquaintance with him commenced, and I found him an able, earnest, faithful fellow-labourer, and an efficient missionary both in the English and native languages. In 1864 he removed to Natal, having been appointed chairman and general superintendent of that District. There he laboured first at D'Urban and then at Pietermaritzberg till the end of his days. After a short illness he died in great peace, on Sunday, December 12th, 1875, in the seventy-first year of his age, and the forty-

fifth of his ministry, never having left South Africa since he commenced his labours there.

The ministerial and personal character of Mr. Cameron are thus described by his brethren: 'As a preacher his sermons were carefully prepared, were massive in their structure, rich in Gospel truth, and delivered with great energy, and generally with much holy unction and power. As a Christian he was always cheerful and serious. In his own house and in his converse with his brethren, the holy tenor of his conversation and the uniform sanctity of his deportment were conspicuous: and his whole life evinced that he was an intelligent and loving follower of the Lord Jesus Christ, who was all his salvation, all his desire.'

### JOHN SUNDAY

**W**AS a noted Indian chief and Christian missionary to the people of his tribe, and his character and career present to our view many points of uncommon interest. He was born in the wilds of Upper Canada, where his people, the Ojibways, were wont to roam over their extensive hunting grounds in quest of game, about the year 1795. His heathen name was Shawundais, which signifies 'thunder and lightning.' He grew up to manhood and succeeded to the headship of his tribe in a state of heathen darkness, and it was not until the year 1826, when he first attended the faithful preaching of Peter Jones, another converted Indian chief, that he was brought to a saving knowledge of the truth. His convictions were very deep, and his conversion was very clear and satisfactory. When speaking of this great change he was wont to illustrate its suddenness and decisiveness by alluding to the deer of his native forest, stricken down by the fleet arrow of the huntsman. He often said that until his soul was filled with peace through believing he did not remember ever having shed a tear. As a warrior chief, it would have been accounted a shame for him to weep; but now he wept for joy that the 'Great Spirit had filled his soul with heavenly light and love.' He thus concludes a simple account of this important event, which he afterwards wrote down in broken English:—'I kneel down to pray to God; but I do not know what to say to ask for religion. I only say

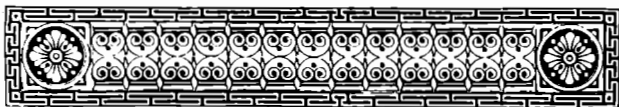
this: "O Lord, have mercy on me, poor sinner." By-and-by the good Lord He pour His Spirit upon my poor wretched heart. I feel very light; and after the prayer-meeting I went to tell Peter Jones how I feel in my heart. Peter says to me, "Lord bless you now!" O how glad in my heart. I look round, and over to the other side of the Bay. I look up, and I look in the woods, and everything is *new* to me. I hope I got religion that day. I thank the Great Spirit for what he has done for me. I want to be like the man that built his house upon the rock.' At this time John Sunday could neither read nor write; but he immediately began to attend the mission school; and the proficiency which he made in learning was truly remarkable. He soon acquired a tolerable knowledge of English, learned to read the Word of God for himself, and to write a plain hand with tolerable facility. He, moreover, made rapid progress in the acquisition of useful knowledge, so that in a comparatively short time he was able to teach others. Having been for some time employed as a school teacher, interpreter, and catechist he was at length admitted to the ranks of the native ministry, and henceforth proved himself to be a zealous and successful agent of the Wesleyan Missionary Society. Those who understood the Ojibway language pronounced his sermons to be simple but clear and powerful expositions of the elementary doctrines of Christianity, as set forth in the Scriptures of truth. Nor did he labour in vain. It is believed that he was instrumental, not only in helping forward the civilisation of his tribe, but also in winning many souls for Christ.

In 1836 John Sunday visited England, partly in the interests of his tribe, and partly in the interests of Wesleyan missions. The simple recital of his conversion, and of the work of grace among his people, thrilled the numerous audiences which he addressed, and did good service for the cause of missions; and he and his fellow chiefs enlisted the sympathy of the distinguished philanthropists who formed the 'Aborigines' Friendly Society' of those days. He had the honour of being presented to the queen, and was introduced to the leading public men of the time. He did not, however, become vain; but on returning to his native land he resumed his beloved missionary labours, and continued a faithful servant of the

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Lord Jesus to the end of his course. The last twenty-five years of John Sunday's life and ministry were spent in labours and prayers among his own people on the Indian Reserve in the township of Alnwick, on the Rice Lake, Upper Canada. During his final illness he was very happy in the prospect of going home to God. He died in peace on December 14th, 1875, at Alderville, aged about eighty years, a grand specimen of the renewing power of Divine grace among the heathen.





## FIFTH SECTION.

1876-1880.

### GEORGE M'DOUGAL.

**T**HE ministerial and missionary history of the Rev. George M'Dougal is one of mournful interest. Having laboured for several years with acceptance and success, first among the colonists and then among the Red Indians of the far distant regions of North-West America, both in the Hudson's Bay Territory and in Manitoba, at the Conference of 1875 he received an appointment to a new station called Morleyville, in the Rocky Mountains. Soon after entering upon his new sphere of labour he left home for a place called Bow River, a post about forty miles from the headquarters of the mission, for the purpose of conducting Divine service on the following Sabbath. On Monday evening he left his two sons who were accompanying him on his journey, saying: 'I will ride on to the camp and you can follow.' When the young men arrived at the place which they were to occupy for the night, to their surprise their father was not there; nor did he make his appearance that night. Thinking he might have lost his way and strayed towards Morleyville, one of his sons rode back to the station, but found he had not been there. His sons then proceeded to the nearest post, and engaged a number of mounted policemen to go with them in search of their missing father. They sought in every direction in vain, and the devoted missionary was never again seen alive. His horse was found without saddle or bridle; and about two weeks afterwards the body of the dear servant of God was discovered imbedded in the snow, where he had evidently

been frozen to death on the bitterly cold night of January 24th, 1876, after losing his way and vainly endeavouring to retrace his steps to the place of encampment, where he was to meet his sons.

Mr. M'Dougal was a missionary of more than ordinary energy, courage, zeal, and perseverance; and being a man of deep piety also, he was no doubt prepared for the solemn change which came in such a mysterious manner. He had visited England a short time before his lamented death, and many friends of missions had been deeply interested with his touching statements respecting his work among the Red Indians. I had the pleasure of meeting him and of standing with him on the missionary platform at City Road Chapel, London, on May 4th, 1875, and it is with feelings of deep emotion that I pen this humble tribute to his memory.

#### HENRY DE SILVA,

**A** ZEALOUS, native assistant missionary, was born at Jaffna, Ceylon, in the month of December, 1838. When he was quite a little boy his parents removed with their family to the south of India, and placed him in a mission boarding-school. There he had the advantage of a Christian training, and of a thoroughly sound preliminary education in Tamil. In 1862 he was savingly converted to God, and began at once to evince deep concern for the spiritual welfare of his fellow-countrymen. After further training in the Wesleyan Theological Institution, he was admitted into the ministry in 1864, and speedily gave proof of his being called to do a special work in Ceylon, where he was henceforth employed in connection with our mission in the northern or Tamil District. By his diligence, thoroughness, and integrity of character he won the esteem and confidence of his brethren, both European and native. His early education, under the Rev. John Kilner, ripened into broad and general scholarship, and his sermons gave evidence of much culture and ability.

Mr. De Silva had thus acquired and developed many qualities needful for the arduous work of an aggressive pioneer among the Hindus, and was justly regarded as an efficient agent of the Wesleyan Missionary Society. He



possessed great power of application, keen insight, much tact in the management of men, and was animated by intense love for souls. At the Conference of 1875 he was appointed to Kalmunai, Batticaloa; a station which afforded ample scope for the exercise of his talents for organisation and extension. But he had not been long in his new and interesting sphere of labour when he was attacked by a painful disease which, despite the skill of the physician terminated fatally. His death was unexpected, but he was not unprepared. Both his conversation and correspondence showed that his faith was strongly fixed on the Saviour. One of his last expressions was, 'Christ is my all.' He died of brain fever at Batticaloa, on January 24th, 1876, in the thirty-eighth year of his age, and the twelfth of his ministry.

#### MATTHEW WILSON

WAS born at or near Bradford, Yorkshire, in the year 1808; and in early life was brought under religious influences which issued in his conversion. He was received as a probationer for the Wesleyan ministry in 1835; and having offered himself for the foreign work, he was forthwith sent out as a missionary to the South Sea Islands, where he laboured with zeal, diligence, and success for nineteen years. His first station was Samoa, in the Navigator's group. There he toiled amid many difficulties for three years, and then removed to the Friendly Islands. The character of his work there, and the spirit in which he laboured, may be inferred from the following brief extract from a communication which he sent to the missionary committee in London towards the close of the year 1841:—

'On June 1st I started about three o'clock in the morning with two native preachers to meet Mr. Thomas at the Bea, one of the heathen fortresses about twelve miles from Hihifo; but the moon going down soon after we commenced our journey, it was very dark travelling through the bush; yet we arrived at the Bea in safety about seven o'clock. As I had to wait some time for Mr. Thomas, I went into different parts of the fortress, and conversed with many of the heathen people there. When Mr. Thomas arrived we visited some of the principal chiefs,

who seemed very glad to see us, and conversed with the greatest freedom. A few have embraced Christianity and attend worship regularly; and I trust the little leaven will spread until the whole shall be leavened. Our prospects here are brightening; the doors, which a short time ago were shut, are now opened to us; and we are permitted without molestation to enter the heathen fortresses, to speak to the chiefs and people; and though many have long rejected, and do still reject the Word of Light and Life, yet we believe the enemy shall not always triumph; the day will come when not merely the thousands of heathen in Tonga, but millions who have not yet heard of Jesus, shall hear, believe, and bow the knee, and every tongue confess that Jesus Christ is Lord to the glory of the Father.' A few years after the anticipations of the devoted missionary were realised, and not one avowed heathen remained throughout the length and breadth of the Friendly Islands.

In 1854 Mr. Wilson removed to South Australia, where he spent the remainder of his useful and laborious life. He continued to occupy various Circuits in succession, with much advantage to the cause in which he was engaged, till 1869, when failing health compelled him to retire as a supernumerary. But even then he was far from being inactive. Both at Mount Baker and in the city of Adelaide he exerted himself to the utmost of his strength, both in preaching and in pastoral duties; and his labours were highly appreciated. Nor was his personal character less highly esteemed. He manifested a cheerful and amiable disposition; he lived a holy life and sustained an unblemished reputation to the end. His death was unexpected. He attended the early sessions of the South Australian Conference of 1876, and took an interest in its proceedings until the day of his death. He suddenly expired at the house of one of his sons on Saturday, January 29th, in the sixty-ninth year of his age and the forty-first of his ministry. The estimation in which he was held by all classes of the community was evinced by the large attendance at his funeral, and many sincerely mourned his loss, both among the colonists and the natives of the Friendly Islands, where he had formerly laboured.

## SAMUEL THOMAS KING

WAS one of a noble band of native ministers who have been raised up from time to time on the respective stations on the western coast of Africa, and after such training as could be given them, have been usefully employed in the work of the mission. Having been for some time occupied as a teacher and catechist, Mr. King was received as a probationer for the Wesleyan ministry in 1869, and for seven years laboured with acceptance and success in the Freetown, Wilberforce, and other Circuits in Sierra Leone. Writing to the missionary committee in London on November 28th, 1874, he gives the following account of a special service which had just been held in the principal place of worship:—‘ Long before the hour of the morning prayer-meeting, which was conducted in the Buxton Chapel by the chairman of the District, one could see groups of young people, some of them from the other end of the town; not a few of our elderly members; and some of our well-to-do hearers, wending their way to our—so to speak—metropolitan chapel. The second chapter of the Acts of the Apostles was read, and revival hymns to popular airs were sung by hundreds who had learned to appreciate lively prayer-meetings. The earnest, believing, and heartfelt prayers offered by ministers, leaders, and members on that memorable morning, will not soon be forgotten. Indeed, it was a precious season of refreshing from the presence of the Lord; the result of which will be seen, I believe, after many days.’

From a letter written by the Rev. Joseph May, describing a visit which Mr. King paid to the Wilberforce Circuit in the absence of the resident missionary to preach, marry, baptize, and administer the sacrament of the Lord’s Supper, when in a state of great weakness, we are led to infer that he suffered from ill-health for some time before his death. At length it was evident to all that his work was done. He had not been long entirely laid aside from the performance of his ministerial duties, when he became worse and peacefully passed away to his eternal rest at Freetown, on March 4th, 1876, sincerely regretted by his brethren in the ministry and the people of his charge.

## THOMAS PAYNE.

THE missionary career of the Rev. Thomas Payne was more varied and longer continued than that of most men who have left their native land to preach among the heathen 'the unsearchable riches of Christ.' It moreover possesses some features of peculiar interest. He was born at Devonport, on November 19th, 1793, and began to seek and serve the Lord in his youth. He joined the Wesleyan Methodist Society at the age of seventeen, and was ever afterwards a consistent member of the Church of his choice. He soon discovered an aptitude for usefulness in the Lord's vineyard; and after having been employed for some time as a leader and local preacher he offered himself as a candidate for the ministry. He was accordingly received on probation at the Conference of 1816, and appointed as a missionary to British North America. In the bleak and dreary wilds of Nova Scotia and New Brunswick he laboured with commendable zeal and diligence for seven years, travelling through the forests and over the mountains in all kinds of weather, to dispense the Word of Life to the widely scattered and spiritually destitute settlers in their lonely clearings.

Mr. Payne's next appointment was to the West Indies, whither he went in 1823. In Grenada, Trinidad, and St Vincent's he spent six years in earnest efforts to evangelize and elevate the poor negro slaves, who were the chief objects of the Society's care. His communications were generally encouraging and hopeful. From the station last named he wrote as follows under date of December 29th, 1827:—'Our cause in this island is on the advance. We have had, during the recent festival, very precious seasons both in town and country. The planters say that they do not remember ever witnessing such a quiet Christmas. Although the slaves have had their holidays there has been no rioting: all our chapels have been crowded even to excess. What a mercy that so many of the sable descendants of Ham would now rather unite in the services of the sanctuary, than be engaged in the service of sin and Satan!'

Returning to England in 1829, Mr. Payne entered the home work, and laboured in several Circuits in succession

with acceptance and success for twenty-seven years. At length failing health obliged him to retire from the full work of the ministry, and in 1855 he became a supernumerary. But in his comparative retirement he was not by any means inactive. In the Devonport, Plymouth, and Southampton Circuits he laboured to the utmost of his declining strength. In 1861, he once more left his native land for the West Indies, in company with a missionary relative who was appointed to the Bahamas District. In Eleuthera, Abaco, and Turk's Island for nine years he took a fair share of missionary and pastoral work, till he, in 1870, finally returned to England with his relative. Even after this he continued to preach occasionally. To the very last he delighted in his work. His preaching was plain, methodical, and thoroughly evangelical. He was a great lover of standard works of Methodist and Puritan theology. His last days were very happy. In his age and feebleness he delighted to speak of God and heaven. Some of his latest sayings were, 'He hath made an entire end of sin in me.' 'All my springs are in Thee.' At length the end came, and he peacefully entered into rest on March 18th, 1876, in the eighty-third year of his age and the sixtieth of his ministry.

#### THOMAS K. H. RELHAN,

A NATIVE of Montserrat, was brought to a saving knowledge of the truth in early life and consecrated himself to the service of God. He was accepted as a candidate for the Wesleyan ministry in the Antigua District in 1860. His first station was St. Kitt's, where he laboured with commendable zeal and diligence for two years. He then removed to Nevis. When he had been there about a year circumstances occurred which caused him to be transferred to the St. Vincent's District. In Grenada, Tobago, St. Vincent's, and Barbadoes he spent eight years, and was generally esteemed on the respective stations which he occupied. In 1871 he was appointed to a station in Demerara, where he laboured for some time successfully and without interruption. Ultimately his health gave way, and he was obliged to retire from the full work of the ministry. He became a supernumerary in 1875, and

intended to settle in Trinidad ; but while on a visit to the island of Tobago he was seized with an illness which terminated fatally before he could proceed to his destination. He died in peace on April 6th, 1876, in the sixteenth year of his ministry.

### JOHN RIDGWAY GRIFFIN

WAS born on February 7th, 1849 ; and at his birth his parents gave him to God in a solemn act of pious dedication, to be taken to Himself then, or to live and work for Him. When a boy he had a great love for God's house ; and at the age of eleven he began to meet in class. But notwithstanding these promising indications of youthful piety, he was made to understand that something more was necessary to fit him for usefulness here, and for heaven hereafter, and that he must experience a change of heart. He consequently became deeply concerned for his spiritual safety, and sought the Lord with all his heart. He found peace after hearing the Rev. Samuel Coley preach in Cherry Street Chapel, Birmingham. He soon began to labour for the Lord ; and, after three years of earnest useful work as a local preacher, he was accepted as a candidate for the Wesleyan ministry, and sent to Headingley College, where he was favoured to spend three years. He was a very earnest student, and by his fine manly Christian character he won the affection of all who knew him.

At the Conference of 1872, Mr. Griffin was appointed to the Lambeth Circuit, but after labouring there for about twelve months his health gave way, and he was for a while entirely laid aside. In 1874, having somewhat recovered, he received an appointment as a missionary to Spain. He accordingly took up his residence in Barcelona, where for a year and a half he laboured as the pastor of the English residents of that city, and also among the Spaniards as he had opportunity. In the month of April, 1876, he attended a convention of Protestant pastors in Madrid. On reaching that city he was struck with pleurisy, and his end was supposed to be near. From this attack he partially rallied ; but on Sunday, May 7th, he was seized with hemorrhage and gradually sank, until the

following Wednesday, when he calmly went home to rest. As a preacher he will be remembered for his simplicity and earnestness. Although the period of his ministry was so brief it is believed that many were led to Christ through his instrumentality. He died on May 10th, 1876, in the twenty-eighth year of his age, and the fourth of his ministry.

### JOHN SMITH.

LITTLE is known of the early days of the Rev. John Smith, beyond the fact that when young he gave evidence of genuine piety, and manifested a lively interest in the cause of God. He was accepted as a candidate for the Wesleyan ministry in 1836; and after spending three years in the Theological Institution he was appointed as a missionary to Southern Africa in 1839. He embarked with his devoted wife for his distant station on November 15th, in company with a party of missionaries and their families, some of whom were returning to spheres of labour which they had occupied before. On reaching the Cape of Good Hope, on February 16th, 1840, Mr. Smith proceeded to his appointment at Fort Beaufort, and entered upon his work in the true missionary spirit. At the end of three years he removed to Bathurst, from which place he wrote an interesting letter to the committee in London, dated March 12th, 1844, from which the following is a brief extract: 'Next day we held a missionary meeting for the first time among the natives. I had previously taken the opportunity of reminding them of what the Gospel had done for them, and of urging upon them the necessity of sending the same word to their countrymen, who had never heard it, and who were perishing without a knowledge of Christ and His salvation. Several of the men spoke with great effect. One of them, when speaking of the Word of God said: "This word which has been brought to us by the teachers is an old word; it is as old as the foundation of the world, and therefore we can trust to it. We can make it our guide and it will not deceive us." Another said: "You all know that honey is sweet, and you like to eat it. But what is honey? I can eat honey till I am full, and satisfied, and

sick; but the Word of God is sweeter than honey, and I never eat too much of that. I can never eat of it till I am full, and satisfied, and sick." Another, when urging the people to give toward the support of the Gospel, said: "Some of you say you cannot give any money because you have not got any; but when you were in your heathen state, before the Word of God came to you, if you were sick, and the witch-doctor was sent for, you never told him that you had not anything to give him." The contributions at the close of the meeting were very good, far beyond anything I expected; affording a proof that the people have not received the grace of God in vain.

Mr. Smith had laboured with acceptance and success on various colonial and native stations in South Africa for more than thirty years, when he was obliged by the failure of his health to retire from the active work of the ministry. He became a supernumerary in 1875, and was soon afterwards entirely laid aside by increasing weakness. His last illness, though short, was attended with considerable suffering, but his confidence in God was unwavering, and he frequently expressed his unshaken trust in the atonement. He passed away to his eternal rest, rejoicing in hope of the glory of God, at Burghersdorp, on May 16th, 1876.

#### LIONEL DODS REAY,

**B**ORN at North Shields, on February 11th, 1827, was brought to religious decision at the age of eighteen, during a season of revival in his native Circuit. Shortly after his conversion he began to work for God; and believing himself to be moved by the Holy Ghost to preach to others those truths, the saving power of which he had experienced in his own heart, he went forth to call sinners to repentance. In 1849 he was recommended as a candidate for the Wesleyan ministry, and after a successful examination, he was admitted into the Richmond Missionary College to prepare himself more fully for the important work to which he was designated. During his course of training for three years, he proved himself to be a diligent student, and by his amiability and general excellence of character he endeared himself to his tutors and all with whom he came in contact. In 1852 he was appointed to



take charge of the Institute for the training of native agents at Sierra Leone; and during the four years of his superintendency he had the pleasure of seeing it prosper. His ministry also on the Sabbath and at other times was justly appreciated and made a blessing to many.

Mr. Reay returned to England in 1856 with his health seriously impaired by the climate of Western Africa; but on his recovery he entered the home work and laboured with zeal, diligence, and success in the different Circuits to which he was appointed in succession for nearly twenty years. The many amiable qualities which he possessed rendered him acceptable and useful wherever he laboured. In spirit, word, and action, he exemplified in a high degree the graces of the Christian minister. His sermons were, both in substance and arrangement, of a superior character; and whatever the text might be, Christ was always prominent. His style was at once logical and illustrative, and his sentences condensed and forceful. Like a good householder he brought out of his treasury 'things new and old.' Soon after his appointment to the Stockton Circuit, his physical strength was prostrated by a painful disease; but special grace was afforded, which enabled him to say, 'Not my will but Thine be done.'

At length the Master called him, and his death was like his life,—calm, peaceful, and resigned. On the night of his departure he said, 'Give my love to all the brethren, and tell them I die in the faith of Jesus Christ.' His last utterance was, 'Glory!' and so he passed away to be for ever with the Lord. He died at Stockton-on-Tees, on June 27th, 1876, in the forty-ninth year of his age, and the twenty-fifth of his ministry.

#### JOHN PARKS.

**T**HE missionary career of the Rev. John Parks presents to our view some features of special interest. He was born at Derby, on September 8th, 1807, and became the subject of gracious influences in early life. These culminated in his conversion to God when he was about nineteen years of age: and, from that period to the end of life he humbly 'walked with God,' and exemplified the beauty of holiness by a life of entire consecration to the service of

his Redeemer. After labouring for some time as a local preacher, he offered himself as a candidate for the ministry, and was accepted as a probationer at the Conference of 1831. Being willing to labour in the foreign department of the work he was forthwith appointed as a missionary to the West Indies, where for eighteen years he ministered the Word of Life with great fidelity and profit to the people. His first station was in the island of Dominica; and a few sentences from one of his letters from this place may serve to show the spirit in which he laboured. Writing under date of July 9th, 1833, he says:—‘I am happy to inform you that our new chapel at Lasoye was opened for Divine service on June 20th. The circumstance of its being the first place that was ever dedicated to the worship of God in that part of the colony gave additional interest to the occasion. It was truly pleasing to see the people, all dressed in white, flocking in groups down the mountains and hills on every hand to the sanctuary of the Lord, and to hear their simple expressions of joy and gratitude. The work generally is maintaining its ground, and, I trust, gradually and steadily advancing. The congregations continue good, and a gracious influence attends our religious services. I feel encouraged to persevere in my duty, and determined by the grace of God to devote body, soul, and spirit to His service.’ He afterwards laboured in Antigua, St. Kitt’s, Montserrat, and other islands.

In 1848 Mr. Parks returned to England and entered the home work. After seven years spent in the Castle Donington, Walsall, and Wolverhampton Circuits, he again embarked for the West Indies, being appointed to the responsible position of chairman and general superintendent of the Antigua District. He continued to fulfil the duties of that office and to labour in the word and doctrine with characteristic zeal and ability for seven years, and then finally returned to his native land. For nine years longer he occupied several important Circuits in succession at home, in all of which he was much respected by all classes. As a superintendent he was judicious and faithful. His preaching was practical and evangelical; it was his delight to set forth the higher privileges of believers and to urge their attainment. His prayers were remarkable for choice and appropriate thought expressed in chaste

and Scriptural language, and above all for their fervour and power. His life was in harmony with his teaching, his character being truly noble and holy. In 1872 he was obliged by failing health to become a supernumerary, but he spent the rest of his days in such ministerial and pastoral service as his remaining strength permitted. His afflictions were borne with Christian meekness and entire resignation to the will of God. He died in peace at Castle Donington, on September 9th, 1876, in the seventieth year of his age and the forty-sixth of his ministry.

### THOMAS JAMES

WAS born at Wednesbury, in the year 1820. He was favoured with pious parents, and at an early age became the subject of religious impressions, which were considerably deepened under the powerful ministry of the Rev. John H. Bumby. He obtained a knowledge of salvation by the remission of sins when seventeen years of age, at a class meeting. From that time until his twenty-fifth year, when he entered the ministry, all his energies were consecrated to the glory of God in such spheres of service as Divine providence opened before him. He was admitted to the ranks of the Wesleyan ministry at the Conference of 1845; and, having offered himself for the foreign work, he was at once appointed as a missionary to the West Indies, where he laboured for five years with acceptance and success. During most of the time he was stationed in St. Kitt's, where his kind, affable, and genial manners and his rich persuasive ministry endeared him to the people of his charge, who were very sorry when circumstances occurred which caused his removal.

On his return to England in 1850 Mr. James entered the home work, and occupied several Circuits in succession to the spiritual delight and advantage of all who attended his ministrations, and to the entire satisfaction of his brethren, who for several years evinced their appreciation of his judgment and administrative ability by electing him as chairman of a District. He had, with a genuine tenderness of spirit, a keen insight into men and things, and a comprehensive acquaintance with the polity of Wesleyan

Methodism, and he exercised his solemn trust with great fidelity and power.

But suddenly, in the midst of health and usefulness, he was struck down with paralysis, and his public career came to a premature close. He retired as a supernumerary in 1872, and settled at Bath. During the earlier stages of his prostration he had intervals of relief, and at such times he rejoiced in God his Saviour with exceeding joy. But for a succeeding period of nearly five years, as his physical frame became feebler, and his articulation less distinct, his former exultancy subsided into a peaceful trust in Christ. Patience, indeed, had its 'perfect work' in him; and it was pleasant to behold his entire resignation to the will of God. On the evening before his decease, as a chapter in the memoir of Mrs. Mortimer was being read to him, he tried to articulate, 'How beautiful is death! I should like to die so!' His desire was fulfilled. He retired to rest as well as usual on Monday evening, slept soundly during the night, and on Tuesday morning, suddenly but peacefully passed away to his eternal rest. He died at Bath, on November 21st, 1876, in the fifty-sixth year of his age and the thirty-second of his ministry.

#### WILLIAM JEWETT

WAS converted to God in his youth, in the York Circuit, in which he was born. He entered the Wesleyan ministry in 1809, and was soon afterwards sent out as a missionary to the West Indies. He laboured for four years in the islands of Tortola, Grenada, and Nevis; and, although his talents were not of a brilliant or popular character, by diligence and plodding perseverance, he did good service in the mission cause. In 1814, his health having failed, he returned to England and entered the home work. He subsequently travelled in many Circuits in Great Britain, till the year 1852, when he became a supernumerary, and settled in York, his native city. During the period of his retirement he rendered willing and valued service in the cause which he still loved, so long and so far as health and strength permitted. He is said by those who knew him, to have been 'a good man, and always ready to speak a word for Christ to those

with whom he came in contact.' His end was peace. Among his last words were, 'My love, my warmest love, my undying love to all the brethren.' He died at York, on January 15th, 1877, in the ninety-first year of his age and the sixty-eighth of his ministry.

#### GARDENER SCATES,

**B**ORN at Mildenhall, Suffolk, in the month of August, 1843, was truly converted to God at the age of eighteen through the instrumentality of Dr. and Mrs. Palmer, the American evangelists, and from that time he felt it his duty to call sinners to repentance. In 1868 he was accepted as a candidate for the Wesleyan ministry, and, having been designated to the mission work, he was sent to Richmond College, where he proved himself to be an earnest and successful student. At the end of three years he received an appointment as a missionary to South Africa; and he embarked for his distant station in the month of November, 1871, in company with other brethren who were proceeding to that part of the world.

The first sphere of labour occupied by Mr. Scates in South Africa was in connection with the English department of the work in the Cape Town Circuit, where he spent three happy years. He resided at Mowbray, a pleasant rural village four miles from the city, and took his regular interchanges with the other ministers at that place as well as at Wesley Chapel, Bury Street, Wynberg, and occasionally at Simon's Town. At all these stations he was much esteemed, and his able, lively, and energetic ministry was highly appreciated. At the Triennial Conference held at Natal, in January, 1875, which Mr. Scates attended as one of the delegates from the Cape of Good Hope District, he accepted an appointment as superintendent of the work at the Diamond Fields. This change proved to be detrimental to his health, his naturally delicate constitution being hardly equal to the rough work of the interior. From a manuscript journal which has been placed in my hands, it would appear that he suffered much discomfort on his journey from the Cape to his new station, which was performed in a mule-wagon, and when he got there he was not favoured with the conveniences

similar to those he had left behind. He nevertheless toiled on through the year without sparing himself. At the close of the District meeting, finding himself in a debilitated state, he left home for Bloemfontein, hoping to benefit by the change; but whilst there he was suddenly seized with typhoid fever, and died on February 15th, 1877. The work to which he had devoted himself occupied his thoughts when dying. On one occasion he said, 'The Gospel, the Gospel alone can meet the wants of the human race, because it touches every point of our character, and reaches to the wellspring of our being.' On another occasion he said, 'Let us serve God faithfully;' then offered a prayer remarkable for simplicity and power, and closed with this personal allusion, 'O Lord, I give myself to Thee, to Thee.' Soon afterwards he passed away to his eternal rest.

#### GEORGE BLANCHFLOWER,

**B**ORN at Rocklands, in Norfolk, on January 19th, 1817, was brought under religious influences in early life at the Methodist chapel, which unhappily his own home did not supply. Under deep conviction of sin he was very unhappy, and sought the Lord with sincere sorrow for having offended Him. A long period of unrest was followed by peace in believing, when, at the age of twenty, he received into his heart the Gospel of forgiveness, as he listened to the preaching of the celebrated William Dawson of Barnbow. From this time he became a new man in Christ Jesus, and showed his gratitude to God for His great mercy by doing good to others in every possible way. His earliest efforts in the cause of Christ evinced considerable native talent, which he improved by careful reading and study; and, having exercised his gifts for some time as a local preacher, in 1843 he was received as a probationer into the Wesleyan ministry. He had only laboured one year in England when he was appointed as a missionary to the West Indies, where he spent ten years in earnest efforts to benefit all classes of the population who came under his influence.

The scenes of Mr. Blanchflower's principal foreign labours were the islands of Antigua, Dominica, St. Kitt's,

and Nevis, in all of which his able ministry was made blessing. In the island last named he was exposed to a dreadful hurricane, of which he gave the following account, under date of August 26th, 1848:—"On Monday night, the 21st instant, we were visited by the most awful hurricane that has been experienced here for the last thirty years. At two o'clock our house, which is new, and a strong wooden building, writhed under the power of the blast, and every joint creaked as if it would fall to pieces. But the Lord had mercy on us, and it stood firm. The out-buildings were most of them destroyed. My dear wife and myself were graciously supported. We fully expected our house would give way, and there seemed but a step betwixt us and death. In that dread hour we felt the value of personal religion, and cried unto the Lord and He delivered us out of our trouble. The chapel is somewhat injured, and the destruction among the houses of the labouring classes is truly distressing. Two or three persons were killed, and numbers had limbs broken, and others were very much bruised. I am resolved to live only to glorify God, and "to preach among the Gentiles the unspeakable riches of Christ."

Mr. Blanchflower returned to England in 1854, with his health somewhat impaired; but he was soon able to enter the home work, and for twenty-two years occupied various Circuits in his native land with credit to himself and advantage to the cause of God. In him a transparent simplicity of character was blended with great shrewdness and sagacity; and cheerfulness shone consistently with thoughtful piety. His unbending integrity commanded respect and trust, while his tenderness of spirit won the love of all who knew him intimately. He was an able preacher, a diligent pastor, and a judicious superintendent; whilst as the chairman of a District he showed a conscientious regard for the welfare of his brethren, and the general interest of the work. His honourable and useful career was brought to an end somewhat suddenly while stationed at Warrington. He died in peace on February 28th, 1877, in the sixty-first year of his age and the thirty-fourth of his ministry, sincerely regretted by a large circle of friends and others who had been benefited by his earnest and self-denying labours both at home and abroad.

## GEORGE BEARD

WAS born in Southwark, London, in the year 1793. His parents were earnest Wesleyan Methodists, who endeavoured to train up their children in the way they should go. Indeed, his father was an energetic and devoted local preacher who spent all the time he could spare from business in trying to do good. When only seven years of age George became the subject of gracious influences which resulted in his conversion; and from his youth he was accustomed to take an active part in public worship. At the age of eighteen he began to call sinners to repentance, and in due time his name was entered on the plan of the Southwark Circuit as an accredited local preacher. In this capacity he also laboured for several years in connection with the 'Christian Community,' an unsectarian organisation which had for its object the holding of religious services in workhouses and other necessitous places. He always spoke of these exercises as advantageous to himself and other brethren who engaged in them, as well as beneficial to those whom they sought to bless. Whilst thus usefully employed he believed that he was called of God to offer himself as a candidate for the work of the ministry, and after undergoing the usual examinations he was received on probation at the Conference of 1825. Being willing to engage in the foreign department of the work, he was at once appointed as a missionary to the West Indies.

The first sphere of Mr. Beard's missionary labours was in Jamaica; but he had not been long there when circumstances occurred which caused his removal to the Bahamas District, where he spent six years in earnest efforts to elevate and benefit the people among whom his lot was cast. That his labours were not in vain may be gathered from the tenor of his communications to the missionary committee. Writing from Nassau on August 10th, 1830, he says:—'I am appointed to stay in Nassau this year, although I should have rejoiced to return for a fourth year to the hard and poor Circuit of Eleuthera. The last year I spent there was the best I ever had since I became a missionary; and the warm attachment manifested to me and my family by the people when I had to leave them



has endeared them to my heart. During the year I had great peace and prosperity among the Society, and above seventy new members were added to us. I had also the happiness of seeing the number of scholars in the Sunday-school more than doubled. This was partly owing to a liberal supply of books from one of my London friends.'

In 1833, Mr. Beard was transferred to the St. Vincent's District, and in the following year my personal acquaintance with him commenced. On the three stations which he occupied during the six years that he laboured in that part of the mission field I succeeded him, and can testify from personal observation as to the esteem in which he was held both in St. Vincent's, Trinidad, and Grenada. From the station last named he embarked for England in 1839, followed by the prayers and good wishes of an affectionate people. Mr. Beard had occupied various Circuits in his native land with acceptance and success for twenty-seven years, when failing health obliged him, in 1866, to retire as a supernumerary. The evening of his life was spent in the midst of his children at Charlestown, Cornwall, where he died in peace on April 5th, 1877, in the eighty-fourth year of his age and the fifty-first of his ministry. Mr. Beard was a man of considerable genius and a poet withal, and he often amused his friends with his own effusions, of which he published two volumes with good effect. Among his last words were the following lines of the hymn referring to the Atonement,—

' His blood for me did once atone,  
And *still* He loves and guards His own.'

### P. NATHANIEL,

ONE of the earliest native converts given to Wesleyan missions at Bangalore, was a man of mark in his day. He was brought to a saving knowledge of the truth through the instrumentality of the Rev. Thomas Cryer, whose memory he cherished to the last with sincere affection. After serving the Tamil mission in Bangalore as a schoolmaster and catechist for several years, he was received into the ministry in 1860. He did not possess abilities of a superior order, but was remarkable for his simplicity and uprightness of Christian character, earnest-

ness of zeal, singleness of purpose, and unwearied labours as a preacher and pastor; and also for the godly influence which he exercised as the head of a Christian household. For twelve years he was 'in labours more abundant' in Bangalore and the neighbourhood, often going out in company with the European missionaries and frequently alone into the highways, streets, and bazaars to make known to his deluded fellow-countymen the good news of salvation. Nor did he labour in vain. Considering the difficulties he had to contend with, it may be safely said that he was the honoured instrument in winning a goodly number of souls for Christ.

In 1872 good old Nathaniel was obliged to retire from the full work and become a supernumerary, in consequence of the loss of sight and other infirmities. For a few years before his death he was very feeble; but even then, in his weakness and blindness, he talked almost all the day long of the love of Christ; and when he passed away to his eternal rest he left a precious testimony to the power of the Gospel to raise and bless the Hindu. He died in great peace at Bangalore, in the month of April, 1877, sincerely regretted by the mission families, and the people among he had laboured.

#### JOHN NELSON,

**H**AD the honour of being baptized by the Rev. John Wesley on the occasion of his only visit to Lisbellan, his native village. His parents were among the early friends of Methodism in that part of Ireland; and from the day of his baptism his pious mother regarded him as in a special sense dedicated to the service of Christ. He was very early in life the subject of gracious influences; and in the course of a series of special services held in connection with a revival of religion with which his native place was visited, whilst he was yet a youth, he yielded his heart to God, obtained a clear sense of the Divine favour, and became a decided follower of the Saviour. His zeal and usefulness in the cause of Christ soon marked him out as one who was destined in the order of Divine providence for a wider sphere of service in the Lord's vineyard, and in 1809 he was received on trial as a

Wesleyan minister, and forthwith appointed to the Irish Mission. In this arduous sphere of labour he was occupied for several years with great success, preaching the 'glorious Gospel of the blessed God' in the markets and fairs in the spiritually destitute parts of his native land to his Roman Catholic fellow-countrymen, not a few of whom, it is believed, will be his joy and the crown of his rejoicing in the day of the Lord Jesus.

For the long period of fifty years Mr. Nelson occupied a prominent place among his brethren in the Irish Methodist Connexion, during which he filled several responsible and important positions with credit to himself and advantage to the Church of his choice; and in some of his Circuits his ministry was greatly owned of God in extensive revivals of religion, the fruit of which was in many instances rich and abiding. As a preacher he was a workman needing not to be ashamed, rightly dividing the word of truth, while as a pastor he watched over souls as one that must give an account. In spirit he was meek and gentle, and in manner kind and courteous; giving no offence in anything, that the ministry might not be blamed. He was distinguished by a close walk with God, and he might be truly designated 'an Israelite indeed, in whom was no guile.'

After a retirement as supernumerary of nearly twenty years, during which he was ever ready to do all in his power to advance the interests of the Redeemer's kingdom, the end came; but he was prepared for the solemn change. His last illness was short and painless, and never was descent to the grave more gentle. His confidence in God was unwavering, and his hope full of immortality. As he entered the valley he repeated several favourite hymns, and one of the last sentences that he uttered was, 'Give my best love to the Conference.' He lay in a gentle slumber for some hours, and on Sabbath evening, May 20th, 1877, he entered into the heavenly rest, in the ninety-second year of his age and the sixty-eighth of his ministry.

#### WILLIAM PENROSE,

**W**AS born in Cornwall, on November 25th, 1851, and savingly converted to God during a revival at

Liskeard, in the year 1867. His newborn zeal for Christ, and his convictions of duty, soon led him to put forth efforts to save others. Being of an ardent temperament, he boldly called sinners to repentance regardless of the fear of man. At the age of twenty-one he removed to London; and having joined the Wesleyan Society at Hornsey Road, he found a congenial sphere of labour in the Sabbath school. He also engaged in other departments of Christian labour. His talents and energy made themselves felt, and having been accepted as a candidate for the ministry he was sent to the Richmond College, where he proved himself to be a diligent and conscientious student. Adverting to this period of his career he afterwards said: 'There I spent two of the happiest years of my life.'

There being a call for a missionary for Western Africa to fill a vacancy in the Gold Coast District, after much prayerful consideration Mr. Penrose cheerfully consented to go. He was accordingly appointed to Akrah; and, on reaching his destination, he entered upon his labours in the spirit of a genuine missionary. He was resolute without presumption; cautious without timidity; and cheerful without levity. He grappled manfully with the complex difficulties of his work. Ever buoyant in spirit and spiritual in purpose, his life was one of unreserved and cheerful consecration. Nor did he labour in vain. The Master greatly owned his efforts, and sinners were won to Christ, whilst at the same time believers were built up in the faith and hope of the Gospel.

After two years of unwearied toil in this trying climate the health of Mr. Penrose completely broke down. A change to a colder region became imperative; and, with the advice of his medical attendant, he embarked for England. He reached this country considerably improved by the voyage; and though severely shaken by repeated attacks of fever, hopes were entertained of his ultimate recovery. These hopes were doomed to disappointment, however, for it soon became evident that his work was done. Landing on May 12th, 1877, he became much worse on the 14th, and on the 22nd triumphantly passed away to be for ever with the Lord. During his last illness his conversation most plainly evinced the spirituality of

his desire and hopes. 'Jesus is precious' were among the last words of the devoted young missionary before he entered into the presence of his Redeemer.

### S. SOMOSOONDRUM,

**A** GIFTED native Indian minister, has an interesting history as one of those devoted men who have been raised up from time to time as the fruit of missionary labour to take part in the evangelization of their fellow-countrymen. He was the first caste convert given to the Wesleyan mission in the south of India. He had been for some time halting between two opinions; but was at length brought to decision for Christ under the judicious teaching of the Rev. J. Hobday. The circumstances attending his conversion were somewhat remarkable. Talking with the missionary one day about peace with God, and how it was to be obtained, he was asked what Jacob did, and replied, 'Wrestled with the angel.' On the following day at dawn, after a whole night spent in prayer, he made his way to the missionary's house; and, in his eagerness to communicate his new-found joy, he forgot the usual salutation, and burst forth with the exclamation, 'Sir, I have found the angel!' He was baptized by the Rev. E. E. Jenkins in the year 1854; and by the consistency of his future conduct proved himself worthy of the Christian name. The heroic courage and manly Christian bearing which he manifested during a season of severe persecution, and the unswerving fidelity to his convictions which he displayed when attempts were made by his relatives to turn him from the truth, encouraged others who were desirous of renouncing heathenism, yet feared to avow their convictions.

Mr. Somosoondrum was admitted into the ranks of the Wesleyan ministry in 1862, his first station being Nega-patam, where he had formerly been so bitterly persecuted; but he lived down all opposition, and eventually came to be highly respected and esteemed both by his own relatives and the community at large. He was a man of more than ordinary scholarly attainments, and was connected with the Madras University. His preaching talents were also of a very high order; his sermons indicated a deep and

accurate acquaintance with the Word of God, were intensely practical, and were delivered in a fervent and forceful manner. As a pastor he was exemplary, and his unobtrusive bearing, kindness, and sympathy, and manifest love of the people for Christ's sake, were such as to win upon all with whom he associated. His influence over the native students and converts was most powerful, and was always exercised for the immediate benefit and for the glory of God. In 1876 he had an attack of cholera, from the effects of which he never fully rallied. His death was most triumphant. After commending his family to the care of the Church, and expressing his firm confidence in the Atonement, he passed away to his eternal rest at Royapettah, on May 25th, 1877. His last words were, 'I die trusting in Jesus.'

#### WILLIAM SATCHELL

WAS born in Dorsetshire, in the year 1802. He was brought up among the Congregationalists, but at an early age heard the Methodist preachers, and became deeply convinced of sin. He sought the Lord earnestly for several weeks, till he found redemption through the blood of Christ. About the year 1827 he began to preach, and for fifty years was permitted with few interruptions to proclaim to his perishing fellow-men 'the glorious Gospel of the blessed God.' His educational advantages were very slender; but by dint of persevering application to study, so far as the claims of business would permit, with the assistance of a dear friend he acquired a considerable amount of useful information, and prepared himself in some humble degree for the great work that was before him. When he had exercised his gifts for some time as a local preacher he offered himself as a candidate for mission work in foreign lands; and having been accepted as a probationer at the Conference of 1831, he was appointed to labour in Southern Africa. His first station was Salem, where he was employed in the English department of the work. In one of his early letters to the Committee, dated March 7th, 1833, he mentioned the following interesting incident:—'On Sunday last I preached in Graham's Town in the morning

to a large and deeply attentive congregation. In the evening brother Shaw preached his farewell sermon, prior to his leaving for England. The chapel was crowded to excess, and the greater part of the congregation were deeply affected. Afterwards the sacrament of the Lord's Supper was administered to upwards of two hundred communicants. It was affecting to see Europeans, Kaffirs, Malays, Mosambiques, and Hottentots bowing together at the altar, and receiving the emblems of redeeming love. It reminded me of the song of the redeemed in heaven : "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

When Mr. Satchell had laboured in the Cape Colony about four years, circumstances occurred which led to his return to England, when he was appointed to the Bungay Circuit; but in the course of a few months he was sent out to the West Indies, where he laboured faithfully and successfully for twenty-one years. The stations which he occupied were chiefly in the Leeward Islands, in the Antigua District, where the recollection of his name and labours is still cherished by some of the old people; for although there was a spice of eccentricity in some of his movements, he nevertheless rendered good service to the mission cause at an important period of its history, when the negro slaves were just emerging from their long night of bondage.

Mr. Satchell finally returned to England in 1857; and having entered the home work he laboured diligently and acceptably in several Circuits in his native land for fifteen years, till failing health obliged him to retire from the full work. On becoming a supernumerary he settled at Newark, where he assisted the Circuit ministers as his strength would permit till within three months of his departure. Never was he so happy as when employed in the service of the sanctuary. His last days were attended with much feebleness; but he anticipated death without fear, and looked to the future with hope and confidence, expressing himself as ready to depart. On June 27th, 1877, he calmly passed away, resting on the atonement of Jesus, in the seventy-fifth year of his age and the forty-sixth of his ministry.

## JAMES W. WALLIS,

THE son of a devoted Wesleyan missionary of the same name, was born at Waingaroa, New Zealand, on May 18th, 1842. At ten years of age he was sent to the Wesleyan College, Auckland, then under the charge of the Rev. J. H. Fletcher. Having been trained from his infancy in the knowledge and fear of God, he was at times the subject of gracious influences from his earliest recollection. It was not, however, till the year 1859 that he experienced the converting grace of God, and became a faithful disciple of Christ. From this time he began to work in the Lord's vineyard as he had opportunity. After being proved as a local preacher, he was received as a probationer for the Wesleyan ministry in 1863, and being of an amiable disposition and possessed of good abilities he gave promise of a useful and successful career.

Mr. Wallis's first sphere of labour after being admitted to the full work of the ministry was the Wellington Circuit, to which he was sent to supply a vacancy, as he was also afterwards to Christ Church. In 1864 he was appointed to the Nelson Circuit, where he laboured with acceptance and success. His next station was Marlborough, where he was equally happy and useful. When he had been employed about four years in New Zealand, chiefly in colonial work, he offered himself as a missionary to the Friendly Islands and Samoa. He entered upon his work there in the true missionary spirit, but his naturally delicate constitution seemed scarcely adapted to the climate and to the common trials of mission life among the islands. Through excessive toil and exposure he became the subject of pulmonary disease, which after a few years compelled him to retire from active work. He accordingly returned to New Zealand, the land of his birth, and for some time before his death he was one of the editors of the *New Zealand Wesleyan*. At length the disease under which he suffered entirely incapacitated him for every kind of exertion, and all hope of his recovery was taken away. He was graciously supported in the last stage of his illness, till the final summons came, and he peacefully passed away to his eternal rest. He died at the residence of his father at Auckland, on August 2nd, 1877, in the thirty-sixth year of his age and the fourteenth of his ministry.



## JOHN CORLETT.

FEW missionaries have laboured for a longer period, or with greater diligence, zeal, and success in the foreign field than the Rev. John Corlett; nor have many a more interesting missionary history. He was a native of the Isle of Man; and having given his heart to God in early life, and been called to preach the Gospel, in 1824 he was admitted as a probationer into the ranks of the Wesleyan ministry. His first Circuit was Kendal, where my personal acquaintance with him commenced. In his periodical journeys round the Circuit he was entertained at my father's house at Sedbergh, and I have a very pleasant recollection of his earnest ministry, his social conversation, and of the pains which he took to do me good as a youth attending the Sabbath school, in which he took much interest. The young preacher made a favourable impression in the sphere of labour which he was thus first called to occupy, but he had only been engaged one year in the home work when he received an appointment as a missionary to Newfoundland, for which place he embarked in 1825. Mr. Corlett spent nearly five years in Newfoundland, and the character of his work and the manner in which he laboured may be inferred from the following sentences gleaned from his journal:—'June 25th, 1826. This morning I felt my strength renewed by waiting upon the Lord at the early prayer-meeting. On my return home I found the English Harbour friends waiting to convey me thither in their little boat. After a pleasant sail of one hour we landed at English Harbour. I proceeded to the chapel immediately, where I saw what caused me tears of joy—thirty-seven children, clean and decently dressed, were reading, with few exceptions, out of the Scriptures. As soon as I had sung and prayed with the children the congregation came in, and the little chapel was quite full.'

In 1830, Mr. Corlett returned to England, visited his native isle, took to himself a wife, and reported himself to the missionary committee as again ready for foreign service. He was accordingly appointed to Jamaica, together with two or three others, who were sent out to fill vacancies which had been occasioned by the ravages of yellow fever.

Previous to his embarkation I had the pleasure of meeting him in London, when he expressed his surprise and delight to find that the youth whom he had known in his first Circuit had been called of God to preach the Gospel, and was about to proceed on a mission to Africa, and we praised God together. After seven years of successful labour in Jamaica, Mr. Corlett was appointed chairman and general superintendent of the Bahamas District, where after nine years he removed successively to other parts of the West Indies, Barbadoes, Demerara, Antigua, and finally again to Jamaica. He continued in the full work of a missionary, occupying various stations in the respective Districts just mentioned, until 1874, when, after fifty years of uninterrupted missionary labour, he retired as a supernumerary.

Describing the character and career of this faithful servant of God, a missionary who knew him well says :— ‘ The distinguishing characteristic of John Corlett was a quiet, indomitable energy and devotion to his work ; by which, through the Divine blessing, he accomplished results which have had no parallel in this part of the world. Four of the Circuits in the Jamaica District owe their origin to his earnest and successful efforts ; and in the several Districts in which he laboured nearly twenty chapels, many of them of considerable magnitude, may be counted, which were erected by him. In Jamaica, Barbadoes, Demerara, and the Bahamas, these monuments of a zeal which never flagged, and a devotion to Christ’s cause which no opposition could discourage, shelter within their hallowed walls, from Sabbath to Sabbath, thousands of Christian worshippers ; and will continue to do so for years to come, when the hand that reared them is mouldering in the dust. It has been my lot to follow Mr. Corlett in several of his spheres of labour, and I have invariably found his name more precious among the people than that of any other minister who had laboured with them, and always a goodly number of souls that had been won to Christ through his instrumentality. It is seldom that so large a measure of energy and activity are found in combination with the Christian meekness that formed an important element in his character. He was quiet and reticent, and eminently long-suffering and forgiving. His

pulpit talents were, moreover, of a highly respectable character; his preaching being often marked by a degree of chastened eloquence and power which caused his ministry to be attractive and popular, whilst at the same time it was effective in the conversion of sinners and in the building up of the Church of Christ.' Mr. Corlett passed away in peace to his eternal rest at Knutsford, St. Ann's, Jamaica, on August 6th, 1877, after having exercised his able and useful ministry, chiefly in the mission-field, for the long period of fifty-three years.

### GEORGE GRAYSON,

**A** NATIVE of Sherburn, Durham, where he was born in the year 1847, was brought under religious impressions and savingly converted to God in his youth, and soon gave evidence of the genuineness of the change which he had experienced as well as of adaptation for usefulness in the Lord's vineyard. He became an earnest worker for God, and before long he preached with acceptance and success. The superintendent of the Circuit spoke to him of the Christian ministry; but the way appeared to be hedged up. This was made a matter of special prayer, and soon the difficulty was removed. In 1871 he was received by the Conference as a probationer for the sacred office, and sent to Richmond Missionary College, where he prosecuted his studies with diligence and success for nearly three years. In the early part of the year 1874 he received an appointment as a missionary to the West Indies, and on May 2nd he embarked for his distant station. On reaching his destination he entered upon his work in the true missionary spirit, and his friends anticipated for him a long and useful career; but in the order of Divine providence it was comparatively short. It was not fruitless, however. It is believed that he was the honoured instrument in winning many souls for Christ; and he was highly esteemed by his ministerial brethren and the people of his charge. A brother missionary says of him:—'His genial, frank, and loving nature, and his quiet earnestness in seeking the salvation of sinners and the advancement of believers, made him beloved and respected by all who knew him.'

The principal scene of Mr. Grayson's missionary labours was the island of St. Christopher; but at the District meeting of 1877 he was appointed to Montserrat. He had been there but a short time, however, when he paid a visit to Dominica, where he was seized with serious illness which caused him to return to his former station for the benefit of his health. The sequel of the brief but affecting history of this devoted young missionary will be best told in the words of the Rev. W. W. Thackray, who wrote to the committee in London from St. Christopher, on October 3rd, as follows:—'It is my painful duty to notify you of the death of our dear brother, Mr. Grayson. He came to this island about four weeks ago in a state of prostration from a fever he had taken in Dominica, where he had gone a short time before to assist at the missionary meetings. After about three weeks stay with us, he, in spite of our entreaties, determined to return to his Circuit, Montserrat. We saw that he was not sufficiently recovered to bear a sea voyage in a small vessel, under a tropical sun; but his Circuit being without a minister, he naturally felt anxious to get back, and he went in spite of the united advice of his brethren and friends. He had not gone more than ten miles, however, before the sun and the sea told upon him. Springing up from where he was he said he was dying, and begged the captain to take him back; but having the mails on board the captain dared not return. A boat passing soon afterwards he was put on board and brought to St. Christopher's. Having commended his soul to the Saviour, he said, "My poor little Montserrat! My poor little Montserrat!" and then became insensible. On arriving at Basseterre he was carried on the shoulders of men to the house of one of our members (Miss Wigley), and doctors were at once sent for. Three of them speedily arrived; but it was too late—he was dying. About half an hour after landing he breathed his last, on Thursday, September 27th, 1877.'

The respect in which the dear departed missionary was held was evinced by the large attendance at his funeral. He was followed to his grave by hundreds of sincere mourners, and his name will long be precious to multitudes to whom his ministry was made a blessing.

## THOMAS W. BLANCHARD.

WAS born at Terrington, near Castle Howard, on December 29th, 1834, and was led to remember his Creator in the days of his youth. About the age of seventeen, chiefly through the instrumentality of the Rev. Josiah Hudson, he gave himself unreservedly to Christ. As a young man he went to Manchester, where he became a local preacher, and in various ways exerted himself to advance the interests of the Redeemer's kingdom. It soon became evident that the Lord of the harvest intended him for a wider sphere of usefulness in His vineyard; and, having satisfactorily passed through the usual examinations, he was received as a probationer into the ranks of the Wesleyan ministry at the Conference of 1859. He offered himself for the foreign work; and, missionaries being urgently required for Western Africa, he nobly volunteered his services for that interesting but trying part of the wide field. He was accordingly appointed to Sierra Leone, where he laboured with characteristic earnestness for nearly four years, during which he was mercifully spared whilst many fell a sacrifice to the climate. He was a brave and active missionary, and so zealously did he denounce the idolatry and superstitions which prevailed among the pagan natives, that he was positively feared by the heathen who lived near him. At the same time he was kind and genial in his intercourse with his brethren, and with ministers of other denominations, as will appear from the following brief extract from a letter which he addressed to the committee in London under date of January 21st, 1861:—"The week before last was observed as a week of special prayer throughout the colony. In Freetown all the Societies united, and it was pleasing to see ministers and members of different denominations meet together "with one accord in one place," for the purpose of praying for the outpouring of the Holy Ghost. The right Rev. Dr. Beccles, the bishop of the colony, also attended. His lordship offered the concluding prayer, and pronounced the benediction in our Buxton chapel on the Monday morning when the first meeting was held. "Behold how good and how pleasant it is for brethren to dwell together in unity."

On his return to England, in 1863, Mr. Blanchard entered the home work, and laboured with acceptance and success in the Stokesley, Bedale, Leith, Shotley Bridge, Otley, and Castleford Circuits in succession, in all of which he was much respected, and his ministry was made a blessing to many. Those who knew him well say of him that 'he was a true friend, a kind-hearted man, and a laborious and useful Methodist preacher.' His sermons were carefully prepared and often discovered considerable originality, with a spice of quaintness in the style. Although a great visitor he found time for literary pursuits, and his *Life of the Rev. Samuel Bradburn* is well known and highly valued. Whilst in charge of the Circuit last named the devoted servant of God finished his course. He had been in feeble health and unable to attend to his ministerial duties for some time, but was only confined to his bed for about twelve days before he died. During his last illness he was graciously supported, and perfectly resigned to the will of God. One friend said to him, 'Christ, whom you have recommended to others, will not forsake you now.' 'No, no, I am all right there,' said the dying man. He said again, the day before his death, 'I have given up everything—ambition, hopes, family, work, all; given all back to Him.' A little before he passed away he said, 'I am trying to fix my mind on God;' and so he fell asleep in Jesus on November 23rd, 1877, in the forty-third year of his age and the eighteenth of his ministry.

#### JOHN F. ENGLAND.

IT is recorded of the Rev. John F. England that he was born in Birmingham, on June 15th, 1794, and that his early days were spent in sin and folly. He was not favoured with pious parents like the majority of those who are called to fill honourable positions in the Church of Christ. His father was an avowed infidel, and he trained his son in the knowledge and belief of his own pernicious principles. In the order of Divine providence, however, the unhappy youth was convinced of the truth of the Christian religion by the influence and example of some good Methodist people with whom he came in contact. He soon afterwards saw and felt himself to be a

sinner in the sight of God, and sought and found pardoning mercy through faith in the Atonement. From this time he became exceedingly zealous in the service of God, and became a collector for Wesleyan missions in 1814, before the formation of the first regular Society. Believing himself to be called of God to the work he began to preach, and was ultimately induced to offer himself as a candidate for the Wesleyan ministry. After passing the usual examinations he was accepted by the Conference of 1822; and having offered himself for the foreign work in the following year, he was sent as a missionary to Continental India. In the Madras and Bangalore Districts he laboured with exemplary zeal and diligence for ten years, paying special attention to the religious instruction of the young, and exerting himself in every possible way to extend and consolidate the influence of the mission.

In 1833 Mr. England was obliged to return to his native land on account of the failure of his health. After resting for one year he entered the home work, and laboured in various Circuits till 1859, when he finally retired as a supernumerary. He now took up his residence at Instow, North Devon, where the last eighteen years of his life were spent, and where he rendered such service as his declining health and strength would permit. He is described by those who knew him intimately as 'a good man, a diligent student, a faithful pastor, and an acceptable preacher.' At length the last messenger came to call him to his eternal rest. He was found 'looking unto Jesus,' and simply trusting in the precious Saviour whom he had so long been recommending to others. He died in peace at Instow, on December 5th, 1877, in the eighty-fourth year of his age and the fifty-fifth of his ministry.

#### WILLIAM SECCOMBE,

**A**N earnest, warm-hearted Cornishman, was a man of note in his day, and his career as a minister and missionary of the Cross was marked by features of special interest. He was born at Calstock, on March 6th, 1808. Having been brought under the sound of the Gospel, he was awakened to a sense of his state as a sinner in early life, and on April 8th, 1827, he joined the Wesleyan

Methodist Society, with a sincere desire to flee from the wrath to come. In the course of the following week he found peace in believing, and henceforth his course was marked by Christian consistency and constant progress. He became a local preacher in 1830, and in 1833 he was admitted into the ranks of the Wesleyan ministry. After labouring for two years in the home work he felt it upon his heart to offer himself for foreign service, and at the Conference of 1835 he received an appointment as a missionary to Jamaica, where he laboured with exemplary zeal and diligence for nine years. His sympathy for the poor negroes in their sufferings, and his earnest efforts to promote their temporal and spiritual welfare, as they were just emerging from their long night of bondage, were worthy of the highest commendation. Nor were his labours in vain in the Lord. It is believed that many souls were won to Christ through his instrumentality, and that numbers were also comforted in their sorrows by his kindly ministrations both in public and in private.

Returning to England in 1844, Mr. Seccombe henceforth laboured in the home work, occupying several important Circuits with credit to himself and advantage to the people of his charge. His piety was deep, unobtrusive, and uniform. He seemed to 'abide under the shadow of the Almighty.' He was eminently a man of prayer; and his character beautifully combined simplicity, humility, and spiritual-mindedness. It was his constant aim to be holy and blameless. His mental endowments were, moreover, considerable. He had a clear, ready, and vigorous understanding; and while his reading was extensive he found special delight in Biblical study. His sermons were thoughtful, practical, and earnest; and in their delivery both at home and abroad they were often attended with soul-saving power. As a Christian pastor he was laborious and successful, whilst in social life he was affable and courteous, winning the affections and confidence of the people wherever he was stationed.

Mr. Seccombe was compelled by failing health to retire from the full work of the ministry in 1870; but for several years he rendered valuable service as his strength would permit. At length the Master's message came with solemn suddenness; but the faithful servant was found



prepared and watching for the coming of his Lord. Whilst taking his usual walk at Camborne on the afternoon of Thursday, December 7th, 1877, he fell down in the road and died before medical aid could be called. The dear servant of God was in the seventieth year of his age and the forty-fifth of his ministry.

#### HENRY BADGER,

**B**ORN at Bilston, Staffordshire, on October 6th, 1815, was from an early age the subject of the strivings of the Holy Spirit, but was for a long time troubled with unbelief. At length he overcame this difficulty and was enabled to believe more fully until, as he afterwards said, 'I was, I trust, made truly happy, in the pardoning grace of God through Christ.' He soon afterwards began to call sinners to repentance, in the Walsall Circuit, where he then resided, and in 1837 he was accepted as a probationer for the Wesleyan ministry. Offering himself for the foreign work, he was at once appointed as a missionary to Western Africa, and entered upon a career of self-denying labour which has seldom been equalled and never surpassed in the history of that interesting mission.

Mr. Badger spent the comparatively long period of fifteen years in connection with the Wesleyan missions in Western Africa, including occasional visits to England for the recovery of his health, and on account of domestic circumstances. He was first stationed at Sierra Leone, and afterwards at St. Mary's on the River Gambia; and on both stations he laboured with exemplary zeal and diligence, and was made the honoured instrument of winning many souls for Christ. He was not only indefatigable in his exertions to consolidate and extend the work, as evidently appears from letters which I received from him at different times; he also suffered much from personal and domestic affliction and bereavement. More than fifty attacks of African fever did his strong constitution withstand; and twice he was left a widower, on one occasion with a babe only five days old. But he was graciously supported in the hour of trial, and persevered in his work in the most courageous and heroic manner. For several years he filled the responsible position of chairman and

general superintendent of a District, the duties of which he discharged with credit to himself and advantage to the cause in which he was engaged. When called upon to act as colonial chaplain for a time, for which he received handsome remuneration from government, instead of appropriating the money to his own use, as some advised, he conscientiously devoted it to the mission fund, as others had done before him, wishing above all things to serve the cause he loved so well.

With his health considerably impaired, Mr. Badger finally returned to England in 1852, and entering the home work, he travelled in various Circuits for twenty-four years till 1876, when he was obliged to retire as a supernumerary. After this his strength rapidly declined, and he died very happy in God at Stow-on-the-Wold, on December 24th, 1877, in the sixty-third year of his age and the forty-first of his ministry.

#### RICHARD HARDING.

IT is recorded of the Rev. Richard Harding that he was born at Winstrow, near Frome, on May 7th, 1809; and that at an open-air service, conducted by the late Dr. Newton, when quite a youth, he received impressions which resulted in his conversion to God and union with the Wesleyan Methodist Church. His parents were members of the Church of England, and at first opposed his identifying himself with another communion: but his consistent religious demeanour had the effect of removing their objections. Having made a surrender of himself to God, and fully persuaded that he was Divinely called to the Christian ministry, he offered himself for that service and was accepted as a probationer by the Wesleyan Conference of 1834.

From the first Mr. Harding expressed a preference for the foreign department of the work, and after labouring a little more than a year in England he received an appointment as a missionary to Jamaica. In that island he laboured with diligence and success as health and strength permitted during the remainder of his comparatively long and useful life. While devoting his best energies to purely spiritual work he sought the general improvement

of the Circuits in which he laboured, by promoting the erection of chapels and other mission buildings, which still remain as monuments of his zeal and industry. He was remarkable for his modesty and reserve, and was evidently willing to toil in the Master's vineyard without winning human applause; but his works declared themselves, and proved him to be a faithful servant of the Lord Jesus Christ. Amid his abundant active missionary labours he found time to store his mind with extensive and substantial theological and general knowledge, and when untrammelled by his natural diffidence, he showed in his public ministrations as well as in private conversation that he was a man of respectable attainments.

In 1874, in consequence of declining health, Mr. Harding retired from the full work of the ministry and took the position of a supernumerary, as he had done for two or three years at a previous period. But he still continued to reside in Jamaica, and whether in the ranks of efficient men or in comparative retirement, he was ever ready to co-operate with his brethren in carrying on the work of the Lord, according as his health and strength would permit. Whilst travelling to an appointment on horseback in his last Circuit, he sustained serious injury from a fall, from the effects of which he never fully recovered. About a year afterwards he had an attack of paralysis, which proved to be the messenger sent to take him to his Father's house above. He continued in a helpless state for two or three years, although he was not confined to bed more than a week. He endured his affliction patiently, and with entire resignation to the Divine will. He died in peace at Kingston, on December 25th, 1877, in the sixty-ninth year of his age and the forty-third of his ministry.

#### WILLIAM J. WAYMOUTH,

THE son of a zealous and successful Wesleyan missionary in the West Indies, was born in the island of St. Kitt's, in 1839. From his infancy he was trained up in the knowledge and fear of God; but it was not till he had reached the age of seventeen that he became decided for Christ. His conversion took place at a class meeting in

1857, and from that time he began to work for God according to his ability and opportunities. He was first engaged as a Sabbath school teacher and tract distributor, and afterwards became an accepted local preacher. In 1862 he was received as a probationer for the Wesleyan ministry, and entered upon mission work in the West Indies in a manner which led his friends to anticipate for him a long and useful career. In St. Martin's, Dominica, Tortola, and Antigua he laboured for nine years with great success; but in 1871 he was seized with an illness from which he never fully recovered.

In 1872 Mr. Waymouth came to England and settled as a supernumerary at Helston, in Cornwall. He afterwards resided for a time at Rheims, in France, and subsequently at Penzance and Dunster. In each of these places he rendered such service as his failing strength would permit; but it was evident to his friends, if not to himself, that he was gradually sinking. He is described by those who knew him personally as 'amiable in disposition, courteous in manner, and upright in his whole conversation.' On all his stations he was highly respected and beloved, both by his brethren in the ministry and the people of his charge. In his last illness he suffered much, but he was graciously supported by the presence of his Saviour till the last messenger came to his relief. He died in peace at Dunster, on January 1st, 1878, in the thirty-ninth year of his age and the sixteenth of his ministry.

#### THOMAS KILNER

**W**AS born near Doncaster, in the year 1806, and at an early age his parents removed with him to Sheffield, where he for the first time attended the services of the Wesleyan Methodists. It was under the faithful ministry of the Gospel with which the youth was now favoured that he was convinced of sin and ultimately became a happy subject of the saving grace of God. He at once joined the Methodist Society, of which he was henceforth a consistent and active member. At the age of eighteen he began to preach; and influenced by the advice of his class leader and other Christian friends, he at length offered himself as a candidate for the ministry, and

was cordially accepted by the Conference of 1830. Having expressed a willingness to engage in the foreign department of the work, he was at once appointed as a missionary to Ceylon. It was while in London, in 1831, preparing for embarkation, that I became personally acquainted with him and learned to 'esteem him very highly in love for his works' sake,' and for the many amiable qualities which he possessed.

Mr. Kilner embarked for the East in company with four other young missionaries, to whom he became much endeared by his generous, affable, and loving manners; and on reaching his destination he entered upon his work in the spirit of his Divine Master. He spent nearly ten years in Ceylon and proved himself to be a faithful, persevering, and successful missionary of the Cross. He soon mastered the difficult languages of the people among whom his lot was cast, and had the pleasure of proclaiming to them, in their own tongues, 'the glorious Gospel of the blessed God.' The late Rev. R. S. Hardy testified concerning Mr. Kilner that 'his knowledge of Singalese and Portuguese was second to none,' and that 'his words stuck like burrs to the hearts of his hearers.' He, moreover, rendered important service to the cause of missions by his facile pen, translating school books and compiling a Pali dictionary which proved very useful to his successors. Writing to him many years afterwards, a Ceylon missionary says, 'Your name and memory are still fragrant here as our sweetest spicy breezes, and some of our old members refer to your days of hallowed toil in this island, as those of their conversion to God.' Failing health, however, compelled him to relinquish his beloved work in the East, and in 1840 he returned to England.

On his partial recovery Mr. Kilner entered the home work and was appointed to the Mansfield, Belper, Northwich, Uttoxeter, Malton, and Ripon Circuits in succession, in all of which he was much esteemed. In 1850, his health failing again, he was obliged to become a supernumerary. After eleven years of comparative retirement, he again entered the full work, and for two or three years laboured with acceptance and success at Rheims, in France. For a long time he cherished the hope of returning to the East, but the continued delicate state of his health, and

other untoward circumstances, intervened to prevent it, and in 1864 he finally retired from Circuit work. He was ever ready, however, to do what he could to help forward the work of God in the places where he resided, and he continued to preach occasionally and to perform other pastoral duties up to within a few months of the time of his death. His strength declined rapidly towards the last, and he peacefully passed away to his eternal rest, on January 19th, 1878, at Swadlincote, in the seventy-second year of age and the forty-eighth of his ministry.

### SAMUEL ALLEN,

**W**AS born at Fetcham, Surrey, in the month of March, 1800. Like many more who have been raised to honourable spheres of usefulness in the Church of Christ, he was favoured with godly ancestors, who carefully trained their offspring in the fear and admonition of the Lord. His parents were pious Methodists, who rejoiced to see three of their sons become ministers of the Gospel, in connection with the Wesleyan Conference. Samuel was savingly converted to God under the ministry of the Rev. John Fairbourn, at the early age of fourteen; and from that time he longed to win souls to Christ in any part of the world to which the Church might call him. Having been accepted as a probationer in the Wesleyan ministry, he was ordained to the sacred office in 1818, and appointed as a missionary to Ceylon, where he laboured with exemplary diligence and success for fourteen years. A glimpse of the manner in which he toiled in the foreign field, and a specimen of the results of his labours, and those of his brethren, may be obtained from the following brief extract from one of his letters, dated Negombo, June 3rd, 1822:—‘Last Sunday but one, a lovefeast was held in the Negombo Chapel, attended by most of our friends from the country, and the manner in which they disclosed their religious experience evinced their sincerity. Several related, with loving simplicity, the circumstances of their conversion, showing by what means they were saved from heathenism, and how they obtained the peace which passeth all understanding. May they endure to the end! The whole scene was certainly superior to anything

of the kind which I have witnessed in Ceylon, and reflected the highest credit upon the excellent missionaries who for several years laboured so faithfully and successfully in teaching Christianity, and establishing the pastoral discipline of Methodism at this station.'

In 1832 Mr. Allen returned to England in consequence of the failure of his health. As soon as he was able to do so, he entered the home work; and, henceforth, he occupied various Circuits in his native land, with credit to himself and profit to the people who were favoured to sit under his instructive ministry. His experience of Eastern mission work was a lifelong advantage to him, by drawing forth his mind in profitable study and missionary service. He acquired habits of careful reading, vigilant observation, and exact expression, which distinguished him in after years. His home ministry was greatly valued for the thoughtful exposition of Scripture, persuasively applied to the consciences of his hearers. He was a scribe well 'instructed unto the kingdom of heaven;' a son of consolation to the sorrowful; and successful in turning many to righteousness. His delight in the law of the Lord induced him to study the Scriptures in the original tongues, as well as to make himself familiar with the best commentaries and theological works in the English language. He was, moreover, a faithful and discriminating pastor; caring for the neglected, remembering the forgotten, and sowing precious seed beside all waters.

Mr. Allen was compelled, by failing health and increasing infirmities, to retire from the full work of the ministry in 1863; but he continued to labour, as his strength would permit, in the different Circuits in which he resided, shedding a heavenly light around him wherever he went. His personal character was pre-eminently pure, unselfish, and high-principled; and his conversation was invariably instructive. He experienced successive bereavements; but praise, resignation, and joyful anticipation brightened his last days. In the extreme debility of his last illness he exclaimed, 'God is good. Oh! how I should like to praise Him with thousands, thousands, thousands!' A few hours before his death he wrote with a trembling hand, in the New Testa-

ment Greek: 'Love never faileth!' He died in peace at Wavertree, on April 11th, 1878, in the seventy-ninth year of his age and the sixtieth of his ministry.

### WILLIAM CLEAVER.

**F**EW missionaries have a more interesting history than the Rev. W. Cleaver. He was a native of Trinidad, West Indies, having been born at Port of Spain, in the month of February, 1818. He received a respectable secular education in his boyhood; but, having gone to reside on a cocoa estate in the mountains above Arima, he was cut off from all religious influences, and grew up literally 'without God and without hope in the world.' His parents, who were of European descent, knew nothing of religion only as taught in the Roman Catholic Church; but their children, from the circumstances alluded to, knew scarcely anything of the dogmas and superstitions of Romanism; and the entire family, like thousands more at that time in the West Indies, were in a state of deplorable spiritual destitution.

In the year 1846, whilst I was labouring as a missionary in Port of Spain, a gracious revival of religion occurred in the Society and congregation, by means of which several members of the Cleaver family were largely benefited. The father had died some time before, and the widowed mother with two sons and a daughter were then residing in the city, whilst William continued in charge of the cocoa estate in the quarter of Arima. In the course of my pastoral visitation I was requested to call and see the elder brother who was confined to his bed by a painful and lingering disease. I did so, and, at the request of the family, I continued my visits to the last, and had the pleasure of seeing him die in a very peaceful and happy state of mind. In the meantime the family had become constant attendants at the Wesleyan chapel, and some if not all its members had become the subjects of the converting grace of God. The first time I saw William was at the funeral of his brother, at which I was called to officiate. He seemed much impressed under the address and the prayers that were offered, as well as with the change which had taken place in his brother and sister,



and the account which he heard of the happy death of the dear departed one. Shortly afterwards he accepted an invitation to attend the chapel and hear for himself that glorious Gospel which had been made such a blessing to the family.

When William Cleaver came to the Wesleyan chapel in Port of Spain for the first time, he was not aware that he had previously been more than twice in any Protestant place of worship in his life,—a circumstance which made his conversion the more remarkable. As he entered the chapel I was giving out the hymn beginning, 'Would Jesus have the sinner die.' As he afterwards testified, with feelings of deep emotion, the words of the hymn went like a dagger to his heart, whilst the discourse which followed presented the truth to his mind in an entirely new light. The consequence was, he was clearly convinced of sin; and he returned home with a penitent and contrite heart, resolving never to rest till he found peace and rest in Jesus. It was not long before he was enabled to believe with his heart unto righteousness, and he became 'a new creature in Christ Jesus.' He soon afterwards became a Sabbath school teacher, an exhorter, and a local preacher. Believing that God intended him for a higher sphere of usefulness, I placed him in charge of the Port of Spain mission day school, that I might have him entirely under my care. At the same time he joined a theological class which I had formed for the mutual improvement of young men and pursued a regular course of study under my direction. In this new position he gave me great satisfaction, being humble, pious, and industrious. Such was the rapid progress which he made in Scriptural knowledge and religious experience, that within two years from the time of his conversion he stood an accepted candidate for the Christian ministry before the District meeting at Tobago, to which place he had accompanied me to preach his trial sermon and undergo the usual examination.

Mr. Cleaver was admitted to the ranks of the Wesleyan ministry by the Conference of 1843, and for thirty years laboured as a missionary in the St. Vincent and Demerara Districts with the most exemplary zeal and diligence. Nor did he labour in vain, as many who were brought to God through his instrumentality can testify. He was a man of

a quiet and retiring temperament, and by his amiable and genial disposition and his attention to every part of his ministerial work he gained the confidence and esteem of his colleagues and the people of his charge wherever he laboured. Failing health induced him in 1876 to pay a visit to Canada, and during his sojourn there he had a severe attack of rheumatic fever, which left its mark in the form of disease of the heart which supervened, and from the painful effects of which he never fully recovered. In January, 1877, he returned to Barbadoes, where he had previously laboured, but the best medical advice failed to alleviate much less to remove his malady, and in April he removed to Trinidad. The following twelve months were filled with pain and suffering which he endured with patience, fortitude, and uncomplaining submission to the will of God, till the last messenger came to his relief. He died in peace at Port of Spain, on April 19th, 1878, in the sixty-first year of his age and the thirty-fifth of his ministry.

#### LUKE SCOTT.

**T**HE career of the Rev. Luke Scott was exceedingly chequered. He was born at South Shields, on April 9th, 1837. From his boyhood he was the subject of the strivings of the Holy Spirit, and at the age of seventeen he yielded himself fully to the Lord and became the subject of His saving grace and mercy. Immediately after his conversion he began to work for God; and it soon became evident that he was destined for a wider sphere of usefulness in the Master's vineyard. Having offered himself as a candidate for the Wesleyan ministry, he was accepted by the Conference of 1860, and sent to the Richmond College, where he remained for two years assiduously preparing himself by diligent study for foreign service. Having received an appointment as a missionary to Ceylon, he embarked for his distant station in the month of January, 1863. On arriving at his destination he entered upon his work with a full determination to spend and be spent in the service of the Lord. He had laboured with acceptance and success for about six years when his health, which had never been robust, gave way, and he was obliged to return to England.

Somewhat disappointed at the short duration of his foreign service, and still wishful to labour for the Lord in the sacred office Mr. Scott entered the home work as soon as his shattered health would permit. At the Conference of 1876, his health becoming still more feeble and broken, he was obliged to ask for permission to become a supernumerary. When he had rested a year at Doncaster, where he had previously laboured, his ardent spirit prompted him again to enter the full work, and he was appointed to Dumfries, where comparatively little physical labour was required of the minister. Here his health again gave way. He worked for the Master as long as he had strength to stand or speak, and then lay down to die. His last days were filled with suffering, and with some measure of spiritual darkness. But at last the suffering ceased and the clouds dispersed. On being asked: 'Is all right—have you joy in believing?' he replied firmly: 'It is all right; no joy, but settled peace; the darkness is gone and the dawn shines clearly.' Just before he passed away, he was asked, 'Is Jesus precious to you now?' A beautiful light shone in his eyes, and with strong emphasis he pronounced the word, '*Very.*' He died at Dumfries, on April 23rd, 1878, in the forty-second year of his age and the fifteenth of his ministry.

The remains of Mr. Scott, in accordance with his expressed wish, were removed to Doncaster for interment. There a solemn and interesting funeral service was held, and the most honourable testimonies were borne to the excellent character of the departed servant of God. Mr. Scott was said to have been 'peculiarly fitted for the office of a Christian minister. His mind, naturally clear and acute, had been diligently cultivated. His moral tone was high, his sympathies keen, and his piety deep and unostentatious. His preaching was marked by fearlessness, incisiveness, and reverence for the Word of God; whilst exceedingly interesting it was also searching and intensely practical. It is believed that many were won to Christ through his instrumentality.'

#### THOMAS PEARSON,

A NATIVE of York, was born on January 28th, 1813. He was trained up from his childhood in the nurture

and admonition of the Lord; and at the early age of thirteen he yielded his heart to God, and gave evidence that he was the subject of His converting grace. He began to preach and to make himself otherwise useful in the Church of Christ when a comparative youth, and it was soon apparent that the Lord of the vineyard intended him for a more extensive sphere of usefulness. Having offered himself as a candidate for the Wesleyan ministry, he was accepted by the Conference of 1836, and forthwith received an appointment as a missionary to the West Indies. For fifteen years he continued to labour with exemplary zeal and diligence in the Antigua District, the islands of Nevis, St. Kitt's, Tortola, Dominica, Antigua, and Montserrat sharing his services in succession. On every station which he occupied he was greatly beloved by his brethren in the ministry and the people of his charge; and it is believed that he was instrumental in winning many souls for Christ as well as in building up the Church of the living God.

Mr. Pearson exercised his ministry in the West Indies on some stations amid much opposition and persecution; but he conducted himself with great prudence and discretion. This clearly appears from the following account which he gave in one of his letters of what occurred at a missionary meeting at Dominica, on October 18th, 1847: 'The Roman Catholic mob rapidly increased, and when they saw that shouting and yelling did not succeed in breaking up the meeting, immediately after the collection was made they filled the chapel-yard, brandishing large sticks at the windows and doors, and throwing in several stones, by one of which a young female was cut in the forehead. At this moment the greatest excitement prevailed in the chapel, some running one way and some another; and as I did not consider it prudent to continue the meeting, I exhorted the congregation to retire gradually, and to repair to their homes in peace and quietness.'

In 1851 Mr. Pearson returned to England and entered the home work; but he never lost his interest in foreign missions, being ever ready to advocate the cause from the pulpit and the platform. When he had occupied various important Circuits in his native land for fourteen years he was obliged by the failure of his health to retire from

the full work of the ministry and take the position of a supernumerary. He settled at York, his native city, where he continued to render valuable service to the good cause as his strength would permit, till the Master called him to rest from his labours. In the course of his last illness, which was brief, he said to a brother minister, 'Jesus is present, Jesus is precious, Jesus is mine: He is all and in all: His grace is sufficient for me.' Soon afterwards he passed away in great peace on May 11th, 1878. He was in the sixty-sixth year of his age and the forty-second of his ministry at the time of his death.

#### WILLIAM SCHOFIELD.

THERE were some features in the character and career of the Rev. William Schofield of more than ordinary interest. He was born at Dudley, near Bradford, Yorkshire, on June 17th, 1793. In 1819 he became a local preacher, and for several years laboured in that capacity with acceptance and success. Having been honoured of God with fruit to his labours, he was proposed by the Rev. Dr. Townley as a candidate for the Wesleyan ministry; and having been accepted by the Conference of 1826 he received an appointment as a missionary to Tasmania. His first station was Macquarie Harbour, where he laboured for four years among the convicts of that penal settlement. By the blessing of God on his unwearied efforts for their benefit, many a poor outcast was brought to a saving knowledge of the truth. In 1832 Mr. Schofield was appointed to Parramatta in New South Wales, after which he laboured in the Sydney, Melbourne, and other important Circuits until 1851, when, in consequence of failing health and family circumstances, he retired from the full work of the ministry and took the position of a supernumerary. Henceforth he resided in or near Sydney, and in many ways served the Methodist Church, of which he was a consistent and devoted minister. His last public act was to lay one of the memorial stones of the Stanmore College, he having been invited by the council to take part in the ceremony as the oldest minister of the Australasian Methodist Church and a liberal contributor to the funds of the institution. His last illness was of brief duration,

and before many of his friends knew that he was ill, he had peacefully passed away to his eternal rest. He died at Sydney, on Sunday, June 9th, 1878, in the eighty-fifth year of his age and the fifty-second of his ministry.

The testimony borne by Mr. Schofield's surviving brethren to his many excellencies of character is distinct and emphatic. As a missionary, Circuit minister, and pastor he is said to have been zealous, industrious, and indefatigable. His sermons were of the expository type, evangelical, earnest, carefully prepared, and delivered with unction from the Holy One. He had a remarkable gift in prayer, was an affectionate leader, and a judicious adviser. He zealously circulated Methodist and other religious literature among the people, and laboured in every possible way to advance the interests of the Redeemer's kingdom.

During his residence in Australia Mr. Schofield came into possession of large property, which he dispensed with a liberal hand. He bequeathed upwards of £40,000 to the church building fund of the Australasian Methodist Church, and in various other ways helped forward the work of God; thus exemplifying the Saviour's words, 'Freely ye have received, freely give.'

### MATTHEW BANKS

**W**AS born at Rotherham on February 23rd, 1798. Brought to God in early manhood, he immediately became an active worker in the cause of Christ. After a period of great mental conflict, he yielded to the solicitations of the Circuit ministers and friends and went forth to preach. From the beginning God greatly blessed his labours. Five persons were brought to God at his first service, among whom were his brother and sister. He now entered with all his powers into a great Yorkshire revival, and was favoured to see multitudes brought to a saving knowledge of the truth. It soon became apparent that he was destined by the Lord of the harvest for a more extensive sphere of usefulness; and having offered himself as a candidate for the Wesleyan ministry he was accepted by the Conference of 1826. In the true missionary spirit he expressed a preference for the foreign work, and forthwith received an appointment to the West Indies. In the

islands of Antigua, St. Kitt's, Anguila, and St. Eustatius he laboured with zeal, diligence, and success for eleven years. His published letters and journals during this period abound with references to revivals and the gathering of precious souls into the fold of Christ. Writing from Antigua on August 1st, 1827, he says, 'I am happy to inform you that the good work is still reviving in this island. We have recently admitted a number of promising new members into the Society. On Sunday last we had a blessed day at Paraham. I admitted eleven on trial and many more are seeking mercy.'

In 1837 Mr. Banks returned to England and henceforth laboured in the home work. For twenty-three years he occupied various Circuits with credit to himself and advantage to the cause in which he was engaged. He retained to the last the characteristics of his early ministry. He was quick and decisive in action, independent in judgment, and an original thinker. His preaching was characterised by great earnestness, fervent Protestantism, and remarkable originality, and he was eminently successful in awakening sinners and leading them to the Saviour.

At length the health of Mr. Banks gave way, and in 1860 he was obliged to retire from the full work of the ministry. He settled at Bridlington Quay, where he continued to labour as his declining strength would permit, till he was entirely laid aside. His last illness was very painful. He suffered much from depression of mind, but there were bright intervals in which all his old fervour, and faith, and joy, broke through the gloom. 'The blood of Jesus Christ His Son cleanseth from all sin, hallelujah,' he exclaimed. When the last messenger came he was found patiently waiting for his final change, and he peacefully passed away to his eternal rest. He died at Bridlington, on June 15th, 1878, in the eighty-first year of his age and the fifty-second of his ministry.

#### WILLIAM SIMPSON,

**B**ORN at Longton, in the year 1808, was a man of considerable eminence. Amidst the influences of a godly home he became the subject of deep religious impressions, and grew up from his childhood in the fear of

the Lord. His early piety was, for a while, blighted by evil companionships, and the peace which he had formerly enjoyed gave place to severe inward conflicts. At the age of seventeen those conflicts ended in a clear conversion. Shortly afterwards he began to show to others 'the way of salvation'; and giving evidence of considerable mental ability, as well as fluency of speech, he was encouraged to study and improve his talents with a view to future usefulness in the Lord's vineyard. He was admitted to the ranks of the Wesleyan ministry in 1829, and after labouring a little more than a year in a Circuit at home, he received an appointment as a missionary to Australia. It was while we were detained in London, in 1830, preparing for our embarkation to distant and different spheres of labour, that the present writer became personally acquainted with Mr. Simpson, and was led to admire his loving zeal and earnestness in the cause of Christ.

Mr. Simpson laboured for five years in different Circuits in New South Wales with acceptance and success, and was favoured to see the cause of God advancing from year to year in the most delightful manner. He then removed to Tasmania, where he ministered, both to free settlers and convicts, in a manner which showed that his heart was in the work. It was at Port Arthur, among the people last named, that he was favoured to witness the saving power of Divine grace in the conversion of some of the most degraded characters that were known even in that notorious convict settlement. In acknowledgment of his zealous and faithful labours in this trying but interesting department of the work, he received the cordial commendations of the government authorities, as well as the sincere thanks of those who had been won to Christ through his instrumentality.

Domestic bereavement and affliction necessitated Mr. Simpson's return to England in 1844; and, during the following twenty-one years he laboured in the home work, occupying some of the most important Circuits in the Connexion, with credit to himself and advantage to the people of his charge. His sermons were carefully prepared, and delivered with energy and power; and it is believed that he had many seals to his ministry who will be his 'joy and the crown of his rejoicing in the day of the



Lord.' As a Christian gentleman he was bland and courteous. He had a high sense of honour, was true in his friendships, and had a tender heart, although sometimes his manner was regarded by his friends as somewhat abrupt.

In 1865 Mr. Simpson was obliged, by failing health, to become a supernumerary. He settled in Guernsey, where his health gradually declined, and at length he was afflicted with the total loss of sight. He bore his sufferings with meekness and resignation to the will of God, retaining to the last his mental acuteness, and his calm trust in the Saviour whom it had been his delight to preach to others when in health and strength. He died in peace, on July 20th, 1878, in the seventieth year of his age and the forty-ninth of his ministry.

#### JOSEPH JACKSON

**W**AS for several years an earnest and devoted missionary in South Africa. For this distant portion of the mission field, accompanied by his heroic wife, he embarked on November 12th, 1835. They arrived at their destination in safety in the early part of the following year. During the three months they were detained in Cape Town, Mr. Jackson assisted the missionaries stationed there to the utmost of his power, preaching in the city, at Wynberg, Simon's Town, Stellenbosch, and various other places, whilst at the same time he diligently employed himself in acquiring the language of the people among whom he was to labour. His first station was Nisbett Bath in Great Namaqualand, for which place he set out as soon as a wagon and oxen arrived from the interior to convey him and his family thither. Some idea of the difficulties of travelling in this part of Africa may be formed from the following extract from his first letter to the committee in London, dated Khamiesberg, August 1st, 1836:—'We had a very tedious journey of six weeks to Khamiesberg, owing to the great scarcity of grass, and were obliged to leave twelve oxen on the road. An opportunity presenting itself, I wrote to Mr. Edwards to request help. He very kindly and promptly attended to my request, and sent a wagon and oxen nearly a week's

journey to meet us. Had we not obtained such aid, we should have been obliged to stay on the road. We arrived at Khamiesberg on June 11th, and were kindly received by Mr. and Mrs. Edwards, which greatly refreshed our spirits after the fatigue of so long a journey.'

Leaving his family at Khamiesberg, Mr. Jackson set out on horseback to Nisbett Bath in Great Namaqualand, a distance of nearly two hundred miles, to make arrangements for their removal to that station. After encountering and overcoming numerous difficulties, they reached their destination in the month of August, 1836, and commenced their labours among a wild and barbarous people in the true missionary spirit. At Nisbett Bath and Khamiesberg Mr. Jackson laboured for about fourteen years with acceptance and success, sympathising with the natives in their temporal and spiritual difficulties, and promoting their welfare by all the means in his power. In 1851 his health failed; and, having just arrived from England to take charge of the Cape of Good Hope District, I dispatched a special messenger to Khamiesberg with medicine, &c., for his relief. As there appeared no prospect of his being able to resume his missionary labours, at his own request he became a supernumerary, and removed to the neighbourhood of Cape Town, where I was favoured with his personal acquaintance.

Soon afterwards, Mr. Jackson removed to Natal; and although he never afterwards took a station as an effective missionary, he for many years cheerfully rendered such aid as he was able to give to his ministerial brethren. He was severely afflicted during the last four years of his life, being almost constantly confined to his bed. He was graciously supported by the presence of the Saviour, and peacefully passed away to his eternal rest on September 2nd, 1878, in the seventy-first year of his age, and the forty-fourth of his ministry.

#### SAMUEL HARDEY.

**T**HE missionary career of the Rev. Samuel Hardey was one of great interest. He was born at Barton-on-Humber in the year 1806; and, under the constraining influence of the love of Christ, he was led to consecrate

himself to the service of God in the morning of life. At the early age of thirteen he joined the Wesleyan Methodist Society; and, having been Divinely called to preach the Gospel, he was admitted to the ranks of the ministry at the Conference of 1827. He soon afterwards proceeded to London to undergo the usual examination for the foreign department of the work, for which he had offered himself. He was then in the twenty-second year of his age; and being approved, he forthwith received an appointment as a missionary to Continental India.

In the month of June, 1828, Mr. Hardey embarked for his distant station; and after a dreary voyage of seven months and twenty-one days, including a detention of several weeks, first at Rio de Janeiro and afterwards at the Cape of Good Hope, he arrived in safety at Madras in the early part of 1829. The spirit in which he entered upon his work will appear from the following brief extract from his first letter to the missionary committee in London:— ‘Having been brought, by the watchful care of the Almighty, in safety to the termination of the voyage, which has been unusually protracted, dangerous, and disagreeable, I am constrained to declare that “goodness and mercy have followed me all my days.” I am resolved to praise Him, “while life, and thought, and being last,” as the God of my salvation. I feel, as I have long felt, determined to give my whole soul to the work for which I have been set apart, and to strive to the utmost extent of my ability to promote the glory of God and the salvation of the heathen. I trust that with diligence and perseverance, and entire dependence on the aid of the Holy Spirit, my labour will “not be in vain in the Lord.”’ This good beginning was followed by five years of earnest and faithful missionary labour on various stations in the Madras District—labour which resulted in the gathering of many souls into the fold of Christ, and the consolidation of the work of the mission.

In 1834 Mr. Hardey returned to England, and for some time supplied the place of Dr. Warren, who had just been suspended from his office as superintendent of a Circuit in Manchester during a violent agitation. At the following Conference the young missionary received, in common with other ministers, the public thanks of his brethren for

his faithful and valuable services on the trying occasion. In 1836 Mr. Hardey resumed his missionary labours in India, and was soon afterwards appointed to the important and responsible office of chairman and general superintendent of the Madras District, the duties of which he faithfully and efficiently discharged till the arrival of the Rev. Joseph Roberts in 1842. In 1844 Mr. Hardey was for the first time attacked with serious illness, and was compelled to leave India in search of health. The ship in which he sailed leaked so badly, that she was obliged to put in at the Mauritius for repairs. There he met with Dr. and Mrs. Judson, the latter of whom soon afterwards died at sea, and was interred in the island of St. Helena. After a long and stormy passage the invalid missionary reached England, and on the partial recovery of his health he was appointed superintendent of the Brighton Circuit. There and at Barton-on-Humber he laboured until 1849, when on the death of Mr. Roberts he was again appointed to the charge of the Madras District, and once more embarked for India, where he was received with joy by his missionary brethren, by whom he was highly esteemed.

The health of Mr. Hardey having again failed, in 1853 he was obliged finally to leave India for the milder climate of Western Australia. On his way to that place he spent a few months at the Cape of Good Hope, where I first became personally acquainted with him, and learned to esteem him very highly in love for his works' sake, and for his many excellencies of character. At the Swan River settlement, Western Australia, Mr. Hardey met two of his brothers, whom he had not seen for many years. With them and their families, and the people of his charge generally, he lived and laboured in happy social intercourse for eight years, rendering good service to the mission at Perth and neighbouring places. During this period I had frequent correspondence with him, which resulted in his appointment as my successor as chairman and general superintendent of the Cape of Good Hope District, in 1862, when I had been obliged to return to England for the recovery of my health. In this responsible position Mr. Hardey continued to labour with fidelity, zeal, and success, esteemed and loved by all with whom he was brought in contact for sixteen years, till he was called

to his eternal rest. He had exerted himself very much in connection with the erection of the new church in Green Market Square, Cape Town, when he was seized with his last illness; and after a week of great suffering he died in great peace on September 18th, 1878, in the seventy-third year of his age and the fifty-first of his ministry.

Mr. Hardey was a most laborious and useful missionary, a man of eminently meek and quiet spirit. The respect in which he was held by all classes of the community was evinced by the large attendance at his funeral, including some of the highest officers of government and Christian ministers of every denomination in Cape Town, besides hundreds of sincere mourners belonging to his own congregation.

#### JOHN JEFFERY,

A NATIVE of North Devon, enjoyed the advantage of a godly Methodist parentage, and came under gracious influences in early life. He was seventeen years of age, however, before he fully yielded up his heart to God, and obtained the witness of the Holy Spirit as to adoption. An accident which brought him near to death, and which was succeeded by protracted illness, was the means of his decision. After his conversion and recovery he was instant in every good work; and having become a local preacher, in 1869 he was accepted as a candidate for the Wesleyan ministry. Preferring the foreign work he was sent to the Richmond College for training, and in 1872 he was appointed as a missionary to Jamaica. He laboured in the Kingston, Clarendon, Watsonville, and Falmouth Circuits in succession with much acceptance, and was the means of winning many souls for Christ. He was an earnest and faithful missionary, diligent in his attention to every detail, and ever anxious to see the fruit of his labour. By constant study he had obtained an extensive acquaintance with theological and other literature. His sermons were carefully prepared, and often reached a high standard of excellence, being clear expositions of Divine truth, and delivered with remarkable fervour and power. His manly, frank, and genial deportment helped to make him acceptable to all classes, and extended his usefulness. But the time soon came when the Church

was deprived of his useful labours. On his return home from attending missionary meetings in another Circuit, he was exposed to a tropical sun and showers of rain, which seriously affected a frame already weakened by illness and over-work. He was attacked with fever, and in a few days it was apparent that he was sick unto death. In his delirium the deep feeling of his heart was manifest by his exhortations and counsels, as he appeared to be preaching, and meeting for religious instruction imaginary classes. At length the end came and he passed away to his eternal rest on September 27th, 1878.

### WILLIAM D. JONES

**W**AS a promising young minister, whose career was brief and chequered. Converted to God in early life, and anxious to labour in the Lord's vineyard, he became a local preacher when about seventeen years of age. His health failing he visited Australia, hoping to be useful there; but his prospects were blighted and he returned to England far from well in body or mind. After a while he became a candidate for the Wesleyan ministry, and was accepted by the Conference of 1875. His health again failing he went to South Africa with strong recommendations from home, and received an appointment as a missionary to a station in the Queenstown District. He laboured there with acceptance and success for three years, and hopes were entertained by his friends and brethren that his health, which still continued somewhat feeble, might become consolidated, and that he might be spared to the Church for many years. In the order of Divine providence these hopes were not realised, however. He gradually became worse, and after suffering considerably for two months he peacefully passed away to his eternal rest on November 1st, 1878, in the twenty-sixth year of his age and the fourth of his ministry.

Mr. Jones was a young man of more than average ability; and by his earnest and faithful ministrations, and blameless life, he won the respect and love of the people among whom he laboured. His influence among the families which he visited was sweet and blessed; and had he been spared to the Church of his choice, he bid fair to

become a minister of more than ordinary power and usefulness. But the ways of God in the dispensations of His providence and grace are sometimes dark and mysterious. 'What we know not now we shall know hereafter.'

#### HENRY LAMB

WAS one of a large number of young missionaries who have entered upon the work with bright and hopeful prospects, but whose career of usefulness has been brought to a speedy and unexpected termination in the order of Divine providence. Having been brought to a saving knowledge of the truth in early life, and begun to work for God according to his abilities and opportunities, he offered himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1876. Preferring the foreign work he at once received an appointment as a missionary to the Gambia station, Western Africa. He was originally designated for Macarthy's Island; but, in consequence of certain changes which were made in the method of carrying on the work, he was detained at St. Mary's. This change in his appointment was regarded as providential by his friends, as his preaching abilities and kindness of disposition fitted him rather for the work of a pastor in the colony than for pioneer missionary work in the interior, for which he was at first intended. He is described as 'a faithful, laborious, and loving colleague'; and his early removal was sincerely mourned by his brethren in the ministry and people among whom he laboured for a brief period.

Having successfully battled with several attacks of fever, Mr. Lamb was considered to have passed the most critical period of his initiation; and his friends, regarding him as in a measure acclimatised, were hoping for him a long and successful missionary career, when it was suddenly cut short. He was visited with an attack of fever of a more severe type than any he had had before; and after suffering much for three days and nights, congestion of the lungs supervening, he gradually sank, and peacefully passed away to his eternal rest on November 23rd, 1878. A few months before his lamented death this devoted missionary wrote as follows:—'The work pro-

gresses. The kindly influences of Christianity are felt. Slowly as it may appear to some, yet surely, is Africa being won for the world's Redeemer. We who labour shall not live to see the full fruits of our labour; our only desire is to do the work, and patiently wait for the time when the sower and the reaper shall rejoice together.'

### JAMES SMEETH.

**T**HE Rev. James Smeeth was born at Amesbury, Wiltshire, in the year 1812. At the age of eighteen he earnestly sought and obtained an experimental knowledge of the truth as it is in Jesus. With all the energy of a consecrated youth, he immediately began to work for God, according to his ability and opportunities. Nor did he neglect to prepare himself, as best he could, for a wider sphere of usefulness, which soon opened out before him. His educational advantages had been few and slender, but he had a great thirst for knowledge, and practised much self-denial in order to purchase useful books, which he read and studied with commendable diligence. Fervently he sought the blessing of God upon his humble efforts, and his profiting appeared to many. His Providential designation was soon apparent. Called of God, he was set apart for the work and office of the Christian ministry in 1835. For four years Mr. Smeeth laboured with acceptance and success in English Circuits; but in 1839, on being admitted into full connexion with the Wesleyan Conference, he offered himself for the foreign work and received an appointment as a missionary to South Africa. The following five years he spent in Cape Town, preaching chiefly to the English congregations, at the same time paying attention to the acquisition of the Dutch language with a view to make himself useful to all classes. Whilst labouring at the Cape he endeared himself to his ministerial brethren and the people of his charge by his cheerful, bland manner, genial spirit, and many other excellencies. When toiling in the same part of the wide field several years afterwards I often heard this devoted servant of Christ spoken of with profound respect by those who had been benefited by his faithful ministry.

In 1844, his health having failed, Mr. Smeeth returned



to England, and on his recovery he entered the home work. The remaining twenty-nine years of his ministry were spent in various important English Circuits, in each of which he remained the full period of three years. Preaching the word was his delight. His ministry was plain, powerful, and impressive, and characterised by tenderness of feeling, fervour of spirit, and occasional gleams of subdued humour. He was a diligent student of Scripture; and his daily walk and conversation was in strict harmony with his sacred vocation. He was a faithful pastor, and in two of his Circuits he was favoured to see extensive revivals of religion, as well as the building up of the Church of Christ. In 1873 failure of health obliged him to retire from Circuit work and take the position of a supernumerary. His last illness was severe and prolonged; but in his deepest sufferings he was cheered by the manifested presence of his Redeemer. At length the end came, and he died in the full assurance of hope, on December 27th, 1878, in the sixty-seventh year of his age and forty-fourth of his ministry.

### JOHN RANDERSON.

**F**EW men have been more respected and beloved both at home and abroad than the Rev. John Randerson, and his ministerial and missionary career was both interesting and instructive. He was born at Manchester, on September 29th, 1806; and being favoured with pious parents who trained him up in the nurture and admonition of the Lord, he is said to have been from his childhood virtuous, conscientious, and reverent. But it was not till his twenty-second year that he fully yielded himself to the service of God, and obtained a clear sense of the pardon of his sins by faith in Jesus Christ. The change which he then experienced was followed by an intense desire to bring others into the same happy state, and he soon afterwards began to preach the Gospel according to the best of his ability. His first efforts were of a very humble character; but he sedulously applied himself to the improvement of his mind by reading and study, and it soon became evident that the Lord had a work for him

to do in His vineyard. Upon the unanimous recommendation of his native Circuit, he was accepted as a candidate for the Wesleyan ministry by the Conference of 1832, and he entered upon his sacred calling with a full determination to devote all his powers of body and mind to the service and glory of God.

After labouring acceptably for two years at home, Mr. Randerson felt it upon his heart to offer himself for the foreign work, and in 1834 he received an appointment as a missionary to Jamaica. In that island he spent eight years at a very important period of our West India mission, as the poor oppressed negro slaves were then just emerging from their long night of bondage. In common with his brethren, he laboured earnestly and successfully in preparing them for the happy change which they were favoured to experience.

In 1842 impaired health compelled Mr. Randerson to return to England; and the following thirty-six years of his ministerial life were spent in the home work. During this period he occupied several important Circuits, in all of which he was made very useful in winning souls for Christ. He was a powerful and impressive preacher, a loving and diligent pastor, a genial and affectionate colleague, and a faithful superintendent of the Circuits of which he had charge. He was, moreover, a man of deep and fervent piety, and walked humbly with his God. His health failing in 1866 he retired as a supernumerary, and for four years resided in this capacity at Burnley, where the influence of his saintly example and such pastoral labour as his diminished strength would enable him to give were made a blessing to many. In 1870, his health having improved somewhat, he resumed his labours as a Circuit minister, in which he continued till the last. At length, fairly worn down with the weight of years and incessant toil, his strength utterly failed. But he was very happy in God. As the time of his departure approached, he exclaimed, 'I now feel the force of those blessed doctrines I have endeavoured to preach. They are true—they are true! Let it be known that I said, *all is well, all is well!* I want to escape away; bright prospect! Jesus is there. He is looking on me. Come, come, come!' Thus trusting Jesus, he passed away to his

eternal rest on December 30th, 1878, in the seventy-third year of his age and forty-sixth of his ministry.

### JOHN EGGLESTON.

**F**EW missionary ministers have served the cause of God and the interests of Wesleyan Methodism in the southern world more effectually or for a longer period than the Rev. John Eggleston. He was born at Newark, in January, 1813. At an early period he gave his heart to God, and soon began to preach. He entered the Wesleyan ministry in England in 1834; and after labouring for four years in Sheffield, Edinburgh, and other Circuits in the United Kingdom during the period of his probation, soon after his reception into full connexion and ordination to the sacred office, in 1838, he embarked for Tasmania, to which place he had been appointed as a missionary, accompanied by the Rev. John Waterhouse and others. On his arrival in Hobart Town, in the early part of the following year, he entered upon his work with characteristic zeal and earnestness, and his faithful ministry was made a blessing to many.

In 1840 Mr. Eggleston was transferred to Adelaide, South Australia, to carry on the work so auspiciously begun by the Rev. Mr. Longbottom. A few sentences extracted from his first letter from his new station, dated March 24th, 1840, will show the circumstances under which he entered upon his work there:—‘I arrived at this place last Sabbath morning. We had a stormy and uncomfortable passage of seventeen days from Hobart Town. We anchored on the outside of the bar, thirty miles from the port, on Saturday evening. The captain, knowing that I was anxious to be in Adelaide on the Sabbath, kindly offered to send his boat the next morning to the pilot’s station, which was abreast of us, about six miles off; from there we were to walk through the bush two miles, procure a boat to convey us across the creek to the port, and then proceed by land to the city, which is six miles in the interior. I thankfully embraced the opportunity, and arrived at the chapel a little before twelve o’clock. The local preacher who was officiating recognised me, and beckoned me into the pulpit. I introduced myself

to the congregation, and concluded the service. In the evening we had the chapel nearly full, and I was much comforted while preaching.'

The condition of the natives did not escape the notice of the devoted missionary. In the same letter he says:— 'The state of the aborigines here is most deplorable. I passed by a tribe as I came from the port to the city. The children were running about in a state of nudity, and the adults had a kind of blanket thrown carelessly around them. They are friendly, and spent the day in strolling about the town begging provisions, &c. From what I have heard there is a fair prospect of success, could a missionary be sent out to labour among them.' Mr. Eggleston was not able to do much for the aborigines, but during the three years he spent in South Australia he did a great deal for the development and extension of Methodism among the colonists, by building churches, organising Societies and schools, and by preaching the Gospel with great power and success.

Returning to Tasmania in 1843, Mr. Eggleston spent the next seven years in that island; occupying Launceston, New Norfolk, and Hobart Town in succession. On every station he was esteemed and beloved by all with whom he came in contact, and many souls were won to Christ by his instrumentality. In 1850 he removed to Sydney, and in New South Wales and Victoria he laboured with acceptance and success during the following twenty-four years. For six years he filled the important and responsible office of general secretary of the Australasian missionary society, and was much engaged in correspondence with the missionaries in New Zealand and Polynesia, the work having recently been confided to the management of the Australian Conference. He also took a prominent and leading part in the organisation of the Australasian Methodist Churches into a separate connexion, and filled the office of president of the Conference with dignity and effect, as he did every other position to which he was appointed by his brethren. In 1867 he visited England, when the present writer became personally acquainted with him, and when his sermons and addresses before the Conference were well received.

In 1877, advancing years and increasing infirmities

induced Mr. Eggleston to retire from the full work of the ministry, and to take the position of a supernumerary. He settled at Sydney, where he continued to assist in the good work as his health and strength would permit. In 1878 he paid a visit to South Australia at the invitation of his old friends. He preached and addressed public meetings in Adelaide and other places with good effect, although it was evident that he was labouring under much weakness. Almost immediately on his return to Sydney he was attacked with congestion of the brain, and died suddenly as he was preparing to attend the sittings of the Conference, on January 23rd, 1879, in the sixty-sixth year of his age and the forty-fifth of his ministry.

#### CHARLES CREED.

THE missionary history of the Rev. Charles Creed presents to our view many features of special interest. He was born at Hembridge Farm, Somersetshire, on October 8th, 1812. His parents were adherents of the Church of England, in the doctrines and duties of which he was brought up. He was the subject of deep religious feelings in his youth, and these were strengthened by the godly counsels and earnest prayers of a female Methodist class leader, who, during a long and severe affliction, visited him. In 1830 he found peace with God, joined the Methodist Church, began to work in the vineyard of the Lord, and continued to do so for nearly fifty years. In 1836 he was accepted as a candidate for the Wesleyan ministry, and became a student in the Theological Institution at Hoxton. In 1837 he received an appointment as a missionary to New Zealand, where he continued to labour with diligence and success for nearly twenty years. As a missionary, Mr. Creed was able and useful; none of his brethren excelled him in the knowledge of Maori, and none were more beloved by the natives. After leaving New Zealand he laboured in the Windsor, Newcastle, and other Circuits in New South Wales. His last appointment was to Penrith, and there his health failed, and he was obliged to become a supernumerary at the Conference of 1867. Thenceforth he resided in the Chippendale Circuit, where as a preacher, class leader, and visitor of the sick, he

rendered such service as his health would permit. His last illness was brief and rapid, and he was called away before he or his friends were aware that death was so near. But he was found ready for the Master's call. One of his most frequent sayings in his sickness as in health was, 'The will of the Lord be done.' Another was 'God is love.' In this happy frame of mind he peacefully passed away, to be for ever with the Lord, on February 18th, 1879, in the sixty-seventh year of his age and the forty-second of his ministry.

#### WILLIAM LIGHTBODY,

**A** WARM-HEARTED Irishman, born in the county Armagh in the year 1818, was converted to God in early life among the primitive Wesleyans. In 1842 he went to New South Wales and joined the Wesleyan Methodist Church. At the District meeting of 1843 he was accepted as a candidate for the ministry, and appointed to labour in the Camden Circuit. In 1850 he was sent to take charge of the Western District of Victoria. Being the only minister in this extensive District, his journeys were often long and perilous. He will long be remembered as the pioneer missionary of the Western District. He continued to reside in the Portland Circuit, and up to the time of his illness and death rendered willing help in carrying on the work of God. His last illness was of short duration and terminated in a peaceful and happy death. He frequently expressed strong confidence in Jesus Christ as his Saviour, and his desire to depart and be with Him. With a full and perfect reliance on the atonement, he passed away to his eternal rest on March 13th, 1879, in the sixty-second year of his age and the thirty-sixth of his ministry.

#### ELIJAH BEW,

**B**ORN at Newbury, on July 29th, 1847, was favoured with pious parents, who, by their example and precept, exerted a beneficial influence over him from his childhood. In 1861, at a prayer-meeting after a sermon preached by the Rev. S. F. Black, he sought mercy and believed in Christ. Not having such help as new converts specially need, and failing to meet in class at once, he did

not make progress in the Divine life or retain the blessing which he had gained, but gradually became careless. In the month of February, 1863, he was stirred up to seek the Lord afresh, and happily regained the Divine favour; and learning wisdom from his past painful experience, he at once united himself to the people of God. Henceforth he made pleasing progress in the way to heaven. In 1866 he began to preach, and was afterwards led to offer himself as a candidate for the Wesleyan ministry. Being accepted by the Conference of 1871, he was sent to the Richmond College, where he spent three happy years with profit. In 1874 he received an appointment as a missionary to Sierra Leone, Western Africa, where he spent two years in arduous labour, amid many difficulties. He often felt in preaching that he was in his right place, and was very happy in his work. His ministry was made a blessing to many.

Being obliged to leave Western Africa on account of the failure of his health, Mr. Bew spent a short time in England; but, on his partial recovery, he was sent out to Southern Africa, where the climate was thought to be well adapted to his case. He arrived at the Diamond Fields early in 1878, and spent a year there amid many trials and much discomfort. He commenced a second with a full determination to work for God with all his might; but he was soon afterwards prostrated by fever. At the commencement of his illness he had many spiritual conflicts; but he clung to Christ and felt he was safe. After receiving a special blessing he said 'I am *now* very happy; I never was so happy in my life. My sins are all washed away by the blood of Christ. For me to live is Christ, and to die is gain.' The next day after receiving the sacrament he said, 'I am peaceful; I have full assurance.' After continuing to praise God for some time, he gradually sank, and gently passed away to be for ever with the Lord. He died on Saturday, March 29th, 1879, just two months after his marriage, in the thirty-second year of his age, and the sixth of his ministry.

#### THOMAS HAMMOND

WAS a promising young missionary whose course was soon run, but whose brief career is suggestive and

admonitory. He was born at Kingsley Moor, near Cheadle, North Staffordshire, on May 26th, 1851. He had the advantage of a Christian home and a Methodist training. Whilst quite a boy he became a member of Society, and was led to trust in Christ as his Saviour. As he began to exercise the talents that God had given him, it was apparent to all that he was adapted for more extensive usefulness in the Lord's vineyard, and at the age of nineteen he became a candidate for the Wesleyan ministry. He was accepted by the Conference and sent to Richmond College, to be trained for mission work, for which he had offered himself. There he spent two happy years, and was much esteemed by his tutors and fellow-students. His first station was Rheims, in France. From Rheims he went to Barbadoes, but his health failing he was compelled to return to England. Although only a short time in the mission field, he was spoken of by his brethren as a 'gifted and good missionary.' His first and last English Circuit was West Bromwich. His gentlemanly demeanour, his Christian spirit, his care for the poor, of whom he gathered more than a hundred into classes for religious instruction on Sunday afternoons, as well as his lucid expositions of the Word of God and earnest ministry, endeared him to the people among whom he laboured. In his last illness he was often delirious; but when conscious he exulted in Christ. He said 'Jesus is worth more to me than ever before.' One of his last requests was that those near him would sing 'Safe in the arms of Jesus.' He passed away, to be for ever with the Lord, on May 6th, 1879, in the twenty-eighth year of his age and the sixth of his ministry.

#### WILLIAM CROOKS.

**T**HE Rev. William Crooks was born at Barlborough, Derbyshire, on January 18th, 1803. When about seventeen years of age, during a season of revival, he became deeply concerned about his spiritual state; and, after earnestly seeking the Lord for some months, he was enabled to believe in Christ to the salvation of his soul. Soon afterwards he began to preach; and having been duly recommended, he was accepted as a probationer for



the Wesleyan ministry by the Conference of 1825. Preferring the foreign missionary work, he was appointed in 1827 to Jamaica, where he laboured successfully for eleven years, and was favoured to see the poor slaves emerge from their long night of bondage to the enjoyment of all the blessings of civil freedom for which they had been prepared by the Gospel. He was very highly esteemed by his ministerial brethren, and the people of his charge; and it was not till his health had seriously failed that he returned to England in 1838.

The remainder of Mr. Crooks' ministerial life was spent in the home work, and he occupied various Circuits in the United Kingdom with credit to himself and advantage to the cause in which he was engaged for the long period of thirty years. In 1871 advancing years and increasing infirmities compelled him to retire from the full work of the ministry and take the position of a supernumerary. After residing for some time at Merthyr Tydvil he removed to the Chesterfield Circuit, from which he had entered the work, and in which he had been subsequently stationed. Here he rendered what assistance he could to the ministers of the Circuit till the Lord called him to rest from his labours. He is described by those who knew him well as 'a man of strong mind and considerable information. He was a clear and vigorous preacher, and possessed a natural cheerfulness and humour, which frequently enlivened his discourses, and was often of much value in the conduct of difficult Church business.' The close of his life was attended with much physical weakness; but he was graciously supported by the presence of his Saviour; and his last days were spent in prayer and praise. He died triumphantly happy in God at Old Withington, on May 9th, 1879, in the seventy-seventh year of his age and the fifty-fourth of his ministry.

#### PAUL RODRIGO,

ONE of a noble band of native ministers who have, from time to time, been raised up in connection with the Wesleyan mission in Ceylon, and who have been usefully employed in preaching the Gospel to their fellow-countrymen, is worthy of honourable mention here. He was

brought to God through the instrumentality of the early missionaries, and for several years laboured in the subordinate capacity of schoolmaster and catechist with credit to himself and advantage to the Society in whose service he was engaged. Paul Rodrigo was advanced to the honourable position of the Christian ministry in 1850, and henceforth occupied various stations with acceptance and success. He excelled, as the result of long and arduous study, in knowledge of Buddhism. This was a great advantage to him in his efforts to bring the heathen to Christ. In his personal religion, his family relationships, and his ministry, he was faithful to God and his Church. His loyalty to Methodism and his attachment to his brethren in the ministry were proverbial; and his love for the mission cause to which his life was devoted was manifest in all his proceedings. At length this devoted native minister was called to rest from his labour and join the blood-washed throng in glory. He died in peace at Colombo on June 6th, 1879, in the sixty-third year of his age and the twenty-ninth of his ministry.

#### WILLIAM DOWSON.

THE missionary career of the Rev. William Dowson was brief and touching. He was born at Middleton-in-Teesdale; and, in common with many other faithful servants of God, was converted in early life. He soon began to labour in the Lord's vineyard as he had opportunity. Successful as a local preacher, and endowed with suitable gifts, he was accepted as a candidate for the Wesleyan ministry at the Conference of 1873. After two years' residence at Richmond College, he was appointed as a missionary to the West Indies in 1875. Arriving in the Antigua District late in the year, he was sent to St. Martin's to fill a vacancy occasioned by the death of the superintendent of the Circuit; and during the few months of his residence there he was greatly blessed in his work. At the District meeting of 1876 he was appointed to Antigua, where he laboured with acceptance, and by his amiable and gentle manners endeared himself to all who knew him. In 1878 he was removed from Antigua to St. Martin's, where he was surrounded by the simple-hearted, loving people among

whom he had commenced his missionary ministry, and to whom he was made a great blessing. He was a young man of unquestionable piety and studious habits; a painstaking pastor and a good preacher. Had he been spared to the Church of his choice his career would no doubt have been happy and successful; but he was taken away at a time and in a manner quite unexpected. He was not unprepared, however. For some time previous to his last illness his desires after increased holiness were apparent to all who knew him. Smitten by yellow fever, he lingered for eight days in a state of great suffering, being frequently delirious. In the few lucid intervals with which he was favoured he expressed his entire confidence in the Redeemer. 'All is right,' he said, adding, 'Father, I ask only a place among the sanctified.' He fell asleep in Jesus on June 24th, 1879, in the twenty-ninth year of his age, and the fourth of his ministry.

#### ANDREW KESSEN, L.L.D.

THE long and laborious career of the Rev. Dr. Kessen was alike creditable to himself and honourable to the Society with which he was connected. There were some features in it both interesting and suggestive which are worthy of permanent record. He was born in Glasgow in the year 1814, and was educated at the university of that city, where he took his degree. The son of a minister of the Established Church of Scotland, in early life his heart was touched under the first Methodist sermon he heard, and from that time he became firmly attached to the Wesleyan body. At the age of fifteen he began to exhort; and, becoming a local preacher, soon offered himself as a candidate for our foreign mission work, and was accepted by the Conference of 1840. Henceforth he devoted all his powers of body and mind to the mission cause; and acquired the knowledge of various languages, ancient and modern, which, together with his attainments as a mathematician, proved of great service in after years.

Dr. Kessen's first appointment was to Ceylon, where he entered upon the educational department of the work, specially assigned to him, in the true missionary spirit.

This will clearly appear from the following brief extract from one of his early letters addressed to the missionary committee in London, dated Colombo, March 13th, 1841: 'I am more and more deeply convinced of the necessity of good education. My Circuit is ten miles long and five broad. I shall therefore be able to meet my teachers for an hour and a half every day to instruct them, and to visit my schools frequently to see whether my plans are followed out; two or more schools shall be visited daily.' And then after mentioning several books, maps, and instruments which he required for his schools and teachers, he says:—'O listen to my request! I have a great work to perform, and my hands must be untied. In my Circuit I shall be a student in the morning, a schoolmaster in the forenoon, a pastor travelling from hut to hut in the afternoon, a preacher in the evening, and a tutor at night. My assistants also, and catechists, and local preachers will receive much of my care. I shall put them under a system of instruction suited to their circumstances. Indeed I wish to make my house an institution, and that without any expense to the Society. Everything will be under my strictest supervision: the Circuit will be worked in every part. All my time will be given to the discharge of my proper duties as a missionary to the heathen. I am fagging away at Singhalese: it is uphill work. A Singhalese sermon is being composed.'

In this spirit Dr. Kessen laboured in Ceylon for about sixteen years, occupying the important stations of Colombo, Negombo, and Caltura, organising and superintending mission schools, training catechists and teachers, preaching the Gospel to the heathen, and doing everything in his power to advance the interests of the Redeemer's kingdom. During a considerable portion of this time he was permitted by the Wesleyan Missionary Committee to serve the government of Ceylon as principal of the Native Training Institution at Colombo for native Christian schoolmasters. He was eminently fitted for this important and honourable position, by his scholarly attainments, by his natural gift of teaching, and by the deep interest he always felt in young men.

Dr. Kessen returned to England in 1857, and after three years spent in the English work in Paris he came

to London, where he was employed for several years under the direction of the missionary committee, in training young men for mission work in India and other places. In 1866 he entered the home work, and laboured for a few years with acceptance and success in English Circuits. In 1874 failing health compelled him to retire as a supernumerary, and fixing his residence at Dover, where he had been previously stationed, he devoted his time and attention, as health and strength would permit, to the spiritual interests of the soldiers at the garrison,—a class of men in whom he felt much interest. Two years afterwards, at the request of the missionary committee, he went out to Jamaica, where he spent twelve months in organising and setting to work a new training institution for teachers and native missionaries. On his return to England in 1879 he settled in London as a supernumerary, where he still worked for God according to his ability and opportunities. His pastoral labours were unwearied; his unassuming kindness made him a true friend to the poor; and his genial disposition won the love of all. His life was scrupulously pure and upright; he was a very early riser, and to the last he spent six hours a day in study.

The health of Dr. Kessen had been somewhat feeble for some time; but no one expected his early removal. He was on a visit to his friends in Jersey, when the Master suddenly called him to rest from his labours. He had preached with considerable freedom and power, soon after which being attacked with dysentery, he suffered severely for a few hours, and then on July 19th, 1879, he sweetly fell asleep in Jesus, in the sixty-fifth year of his age and the thirty-ninth of his ministry.

#### FERDINANDO BOSIO

**W**AS one of several Italian converts who were employed as agents of the Wesleyan Missionary Society in the dissemination of Gospel truth among their fellow-countrymen. His history is strikingly illustrative of the providence and grace of God. He was born in the year 1823; and from his childhood was designated for the priesthood of the Church of Rome. At the age of twenty he took the highest scholarship and entered a seminary at

Milan, under the charge of the bishop. It was at this time that he read certain books which shook his attachment to Roman Catholicism. He was ordered to give up reading these, but he refused. After some time he was ordained priest; and in 1850 he received an appointment as professor of rhetoric in the seminary of Mantua. While occupying this position he manifested such a strong antipathy to the Austrian tyranny and gave such vent to his patriotic sentiments, that he was tried and condemned to death. His sentence was afterwards commuted to imprisonment for twelve years, and Ferdinando Bosio found himself a prisoner in the castle of Josephstadt. He was released after five years and returned to Italy.

After this he was sent as a parish priest to Casabromano, where he continued till 1861. A colporteur, now employed as an evangelist in the Wesleyan mission, sold him a Bible, the reading of which was the means of bringing him to the knowledge of Christ. He had a long and severe struggle; but could find no rest till he sought release from the priesthood. He made his case known to the Rev. H. J. Piggott, under whose instructions he emerged into the full light of the Gospel and gave up all for Christ. After his conversion he became a student, an evangelist, and finally he was received as an ordained minister by the Wesleyan Missionary Society. For the last fifteen years of his life he was a faithful servant of God and His Church, esteemed and beloved by his brethren; modest and retiring in disposition, but a man of independent thought and strong moral courage. His preaching was that of a studious and thoughtful man, and he was full of nervous force and earnest appeal. He suffered much from physical debility during the last two years of his life; but up to the time of his death he continued to labour. His last hours were a precious testimony to the presence of Christ, and the blessedness of His salvation. He repeatedly exclaimed, 'The Lord is my Shepherd, I shall not want.' So he died, privileged to witness in death, as in life, for Him whom he had faithfully served during a ministry of fifteen years. The estimation in which he was held by his fellow-countrymen was evinced by the large attendance at his funeral and the deep impression made by his death.

## PETER SALGADO,

ANOTHER zealous and devoted native minister raised up in the island of Ceylon, as the fruit of missionary labour, is worthy of notice here. He was converted to God in early life, and was first employed in mission work by the late Rev. Robert Spence Hardy. Having proved his fidelity and adaptation for usefulness in a subordinate capacity, he was accepted as a candidate for the Wesleyan ministry in 1860, and henceforth laboured with acceptance and success on various stations for the benefit of his fellow-countrymen. Although acquainted only with the Singhalese language, by a diligent use of the means within his reach, he acquired a good knowledge of theology, and by constant study of the Scriptures, he became a workman that needed not to be ashamed. He was unwearied in the work of the ministry, and faithful in reproving sin and in watching over those committed to his care. It was by excessive labour in his pastoral work that he contracted the disease which speedily ended in his death. His piety, always sincere, deepened in the latter years of his life, and when the end came he was found prepared. On his death-bed he gave a clear and triumphant testimony to the saving power of Christ and to his hope of glory.

## JOEL SAMUEL,

A NATIVE of Bangalore, was born of Christian parents, and was baptized in infancy. As he grew up he attended the mission school, and had the privilege of a religious training, being regularly conducted to the house of God by his parents or teacher. Notwithstanding these and other advantages, in the days of his youth he went astray, cast off the fear of God, and plunged into sin. Two providential deliverances—one from a venomous snake, and the other from drowning whilst journeying from Bangalore to join the boys' boarding school at Negapatam—deeply affected him. During his four years' residence at the school just mentioned, his conduct and progress in study were very satisfactory; and at each annual examination he received a prize. The kindness of Mr. and Mrs. Batchelor

had much to do with softening young Joel's heart, and winning him to the faith of Christ; so much so that speaking of it afterwards, he said, 'Religion became an attractive thing, a pearl of great price. I struggled and prayed and wept with great bitterness for the sovereign hope of the Gospel, and it seemed to me that I was not far from the kingdom. But, alas! for my peace of mind. Satan came in like a flood, and I became again the slave of sin, and my darkness and misery were extreme.' The Rev. T. Cryer succeeded Mr. Batchelor at Negapatam, and under his affectionate care the young student was still further impressed for good. About this time he returned to his home at Bangalore; and, although he had not fully decided for Christ, yet, when good worldly positions offered themselves to him, he seemed providentially held back from accepting them, as if the Lord had a work for him to do.

It was on Sunday, April 10th, 1848, that the great crisis of his life occurred. Speaking of this, he says:— 'The morning of that day was to me the gloomiest and the most wretched I ever knew. There was never a more burdened and heavy laden sinner than I was when I entered the chapel.' Before leaving the sanctuary he found peace with God at a prayer-meeting which a few Christian soldiers were holding, and returned home happy in the Saviour's love. The Rev. E. J. Hardey noticing his subsequent piety, zeal, and general adaptation for usefulness in the Church of Christ, encouraged him to work for God as he had opportunity. In 1840 he was accepted as a local preacher at Bangalore. Having received a good education he was soon employed by the missionaries in tuition, and for nine years he was the superintendent of the Royapettah girls' boarding school, and was happy and useful in his work. During all this time he was occasionally engaged in evangelistic work. In 1856 he began his ministerial career, properly so-called, being henceforth entirely devoted to the work of preaching the Gospel, pastoring the flock, and winning souls for Christ. In this he was very successful: and his untiring zeal, persevering diligence, kindly spirit, cheerful faith, and his clear, practical, persuasive preaching will be long remembered in many places, for he lived to labour on every station in the



Mysore District. He was, moreover, a man of considerable literary ability, and wrote several tracts and pamphlets which were published by the Religious Tract Society.

At length it became evident that his useful life was drawing to a close. A few weeks before his death, he went to Bangalore to take part in the South Indian Missionary Conference, and while there he suffered from carbuncles, an affliction which terminated fatally. When it was intimated to him by one of his brethren that his sickness might possibly end in death, his face lighted up with a bright smile, as he assured him he had no fear, and that he felt confident that he should go to be with Jesus. As the disease advanced he became weaker and weaker, but he was sustained by Christian fortitude and resignation to the will of God, and with cheering manifestations of the Divine presence. Among his last words were, 'I have lately had such overpowering manifestations of the love of Christ, that I could not help shedding tears.' He passed peacefully away to his eternal rest on July 2nd, 1879, in the fiftieth year of his age, and the twenty-third of his ministry.

#### ABIJAH SAMUEL,

THE younger brother of Joel, whose memorial sketch has just been given, was also a native minister. He died of the same disease, at the same place, just two months afterwards. For many years they were devoted to the same blessed work of making known to their fellow-countrymen the good news of salvation. As native East Indian ministers they were eminently gifted and useful, and much attached to each other. They were lovely in life, and in death they were not long divided.

Abijah Samuel was born at Bangalore in the year 1837. His parents were among the firstfruits of the Wesleyan mission to that place, and their children had, consequently, the advantage of a Christian training. Abijah was converted to God in early life, and, having received a good education in the mission school, and being possessed of good natural abilities, he was early marked out by Divine providence as a promising labourer for the Lord's vineyard. In 1860, after passing through the usual examinations, he was accepted by the District

meeting and British Conference, and became the first native Canarese minister employed by the Wesleyan Missionary Society. His labours were divided between Bangalore and the city of Mysore, the two principal stations in the province. For nineteen years he was 'instant in season and out of season' in doing the work of the Master, and his labour was not in vain in the Lord. Multitudes were brought to a saving knowledge of the truth through his instrumentality, and the Church of Christ was built up, to a large extent, through his pastoral care and diligence.

The moral and intellectual character of Abijah had some features of more than ordinary interest which demand special notice. His piety was intelligent, earnest, and consistent. To the gentleness characteristic of the Hindus he added a strength and dignity which they seldom possess; and consequently he could command, in a remarkable manner, the respect of all classes of the community. In his domestic relationships he was most exemplary, and his household bore witness to the heathen of the excellency and power of Christianity. He possessed high natural endowments which he cultivated diligently and made subservient to his high and holy calling. He spoke both the Tamil and Canarese languages with fluency, and acquired a fair knowledge of English and Hindustani. He moreover displayed considerable literary ability and turned it to good account in various ways, especially in the composition of lyrics adapted to native tunes, many of which have obtained a wide-spread popularity and promise to be permanently useful.

But it was as a preacher of the Gospel that Abijah Samuel was most noted and popular. In this capacity he was unrivalled. His glowing eloquence and fervour riveted the attention of his hearers, both Christian and heathen. His sermons to his Christian congregations were remarkable for their originality, beauty, and force, and generally concluded with appeals of almost overwhelming power. He was a born orator. The most appropriate words seemed always to present themselves without the slightest effort. His language flowed like a torrent for which the most rapid enunciation furnished much too narrow an outlet. Strong and beautiful thoughts

were clothed with the choicest words. Our Christian people enjoyed most his Sunday morning sermons. He was able to go far beyond the first principles of the Gospel which, as may be expected, form the staple of native preaching; and he was thus able to lead the people up to a higher region of religious knowledge and experience. For the difficult work of street preaching he possessed unusual qualifications. In the busiest thoroughfares he seldom failed to obtain large audiences, and he often held the people spell-bound by his powerful appeals.

Although regarded by some as in the prime of life, the health of Abijah had been failing for some time before he was called away. He had, moreover, to pass through the deep waters of domestic affliction and bereavement. About a year before his decease, when he was himself prostrated by a dangerous attack of fever, he was called to give up his excellent and much-loved wife. From this affliction he never fully rallied, and the death of his brother Joel greatly added to his grief. In his last days his sufferings were very acute, but his mind was kept in perfect peace. His good and gracious Lord was present with him throughout his illness, and his testimony was emphatic as to the power of the Gospel he had preached to others. He died happy in God at Bangalore on September 3rd, 1879, in the forty-second year of his age and the nineteenth of his ministry.

#### JOSEPH BINACE.

SEVERAL promising young men have been raised up and called to work for God in the mission field, of whom the Rev. J. Binace was one, but his course was soon run. He was born in 1841, and savingly converted to God whilst attending a Christian school at Graham's Town, South Africa. He forthwith joined the Wesleyan Methodist Church, and his religious friends anticipated for him a bright and prosperous future. But he fell into temptation, forsook the Church and wandering away from God for several years lived an inconsistent life. He was still the subject of many prayers, however, and, whilst resident in the Annshaw Circuit, he was restored to the Divine favour at the age of twenty, and henceforth lived a Christian life till the Lord called him to Himself.

He was soon afterwards called to work for God in connection with the Wesleyan Missionary Society, first as a day school teacher, then as a local preacher, and afterwards as an evangelist. As a preacher he was made instrumental in winning souls for Christ, and in building up believers in the faith and hope of the Gospel. During the period of the missionary's illness at Wodehouse Forest, the Circuit was for some time left in the sole care of the young evangelist, who discharged his duties in a manner which gave hope of still further usefulness.

In the year 1878, Mr. Binace was admitted as a probationer for the full work of the ministry, and at the District meeting he was appointed to the Queenstown Circuit. There he laboured till the end of August, when he was seized with an illness from which he never recovered. He suffered much for several weeks; but was Divinely supported by the consolations of that Gospel which it was his earnest desire to preach to others. He often expressed his full confidence in Christ during his last illness. At length the end came, when he was released from his sufferings and he passed away to his eternal rest on September 13th, 1879, at the age of thirty-eight, deeply regretted by his friends and the members of the native Church and congregation at Queenstown, upon whom his influence had begun to tell very beneficially.

#### JOHN GEORGE EMERSON,

A PROMISING young missionary, was only just permitted to enter the foreign field when called to rest from his labour, but his character and brief history are very instructive and worthy of being pondered, especially by the young. He was born at Tow Law, on September 5th, 1855. In his schooldays he is said to have evinced a remarkable aptitude for learning, was of quick intellect, and full of buoyancy of spirit. He was carefully trained from his childhood; and decidedly religious impressions showed themselves when he was only eight or nine years of age. At the Sunday-school he greatly benefited by the godly instructions of a singularly successful teacher, and here impressions were made which never

wholly lost their effect. In the summer of 1868 he left home and entered the large business establishment of Messrs. Bainbridge, of Newcastle-upon-Tyne, when the temptations and frivolities of town life proved injurious to his religious interests. At twenty years of age he returned to Tow Law, where in the month of November, 1874, he was led to give his heart to God, under the ministry of the Rev. Aaron Edman. His conversion was clear and striking, and he never afterwards wavered, but kept steadily on his course to the end.

Removing shortly after this to Ripon, he felt himself called to exercise his gifts as a local preacher, and his name was placed upon the Circuit plan in due course. Having returned to Newcastle, in 1877, he was recommended as a candidate for the Wesleyan ministry. Being duly accepted, after the usual examinations, he was sent to Richmond College to prepare for work in the foreign field, for which he had nobly offered himself. There he spent two years in successful study, and became much endeared to his tutors and fellow students. He was, moreover, a warm and earnest adherent of the temperance cause, as is evident from a beautiful letter which I received from him under date of March 21st, 1878. At the Conference of 1879 he received an appointment as a missionary to the West Indies. He arrived at St. John's, Antigua, on September 17th, and had only preached a few times and excited the most sanguine expectations of the people as to his future usefulness, when he was cut down by fever on November 7th, about seven weeks after he landed. The general respect for his memory was evinced by the large attendance at his funeral on the following day, including ministers and gentlemen of various denominations.

Mr. Emerson possessed much force of character, a high sense of honour, a gentlemanly demeanour, and a kind disposition, and was respected by all who knew him. His preaching was pointed and practical, eloquent and soul-saving, and many souls were added to the Church as the fruit of his brief ministry, who will no doubt be his 'joy and the crown of his rejoicing' in that day when the Lord will appear to reward His faithful servants.

## CHARLES KNIGHT

WAS a native African of the Eboe tribe. He was captured with many others from a slave ship by a British man-of-war, and brought to Sierra Leone in 1822, when apparently about seven years of age. He had the advantage of the elementary education which the government-schools of those days afforded; and in after years he was taken under the kind care of the missionaries, who attended to his further instruction and religious training. Whilst still in his boyhood the little liberated slave discovered remarkable aptitude for learning and other mental and moral qualities, which suggested to his friends and patrons the probability of his being usefully employed as a teacher or preacher for the benefit of his fellow-countrymen if his education could be carried on a little longer under proper conditions of discipline and culture. With this view he was sent to England, where he made creditable progress in his studies during his brief sojourn in 'the white man's country.'

Although the moral conduct of Charles Knight had hitherto been what might be called correct and unblameable in the view of the world, it was not till his return to his native Africa that he became a subject of the saving grace of God. When seeking the Lord with a penitent and contrite heart, his convictions of sin were deep, and his joy when he was blessed with a clear sense of the pardoning love of God was abundant. He was now prompted as he had never been before to labour for the salvation of his fellow-countrymen. He began to preach in 1835, and was accepted as a candidate for the native ministry in 1844. By his diligence in study and mental improvement, and by careful attention to his pastoral duties he commended himself to the confidence and esteem of the people among whom he laboured, as well as to the approval of those who were placed over him in the Lord.

On the termination of his four years of probation, Mr. Knight was solemnly ordained to the full work of the ministry, and on writing to the missionary committee soon afterwards, he gives expression to his views and feelings in the following language:—'The ordination took place on Thursday evening, December 21st, 1848, in Zion Chapel,

in the presence of a large and respectable congregation. I do assure you that my feelings during the week in which it was to be celebrated were more than I can express, especially when I thought of the further obligations which this solemn and important service will place me under. I bless the Lord that I have been enabled to cast myself afresh on the strong for strength, and the wise for wisdom; my earnest and constant prayer is, "Lord, make me faithful to the end in this responsible and important undertaking."'

Henceforth Mr. Knight laboured hard and successfully in nearly all the Circuits of the Sierra Leone and Gambia Districts. In a case of emergency he was appointed chairman and general superintendent of the Sierra Leone District by the Conference of 1874, in which office he continued till relieved by the appointment of the Rev. Matthew Godman in 1877. Notwithstanding his humble origin and sable complexion, he was a man of considerable mental ability, intelligence, and varied information. He kept a good library, and was well read in various subjects, particularly in biography and theology. Thoroughly acquainted with Methodist discipline, he administered it with firmness and affection in all his Circuits. His sermons, which were usually delivered calmly and earnestly, but impressively, gave evidence of careful preparation. The gift of prayer belonged to him in a pre-eminent degree, and he had power with God and prevailed. His piety was eminent and deep, and he maintained a high character as a Christian. For some time he had charge of the native institution in Free Town for the training of teachers, preachers, and others in the higher branches of education, and to the students, as well as to his colleagues in Circuit work, he showed much kindness and consideration, and became endeared to all with whom he had to do.

Mr. Knight was obliged by the failure of his health to retire from the full work of the ministry in 1878, and soon afterwards he was entirely laid aside by illness. When suffering from pain and weakness he expressed, so long as he retained the power of speech, an unshaken confidence in the Saviour's love, and declared that he had no fear of death. At length the end came, and the faithful servant of God passed away to his eternal rest on Decem-

ber 14th, 1879, in the sixty-fourth year of his age and the thirty-sixth of his ministry.

## GIUSEPPE SPAZIANTE,

**A**NOTHER devoted Italian evangelist, had a remarkable history; he was born at Laurenzana on October 10th, 1820. A child of Roman Catholic parents, he was trained up in the tenets of that religion. In his youth he entered the order of the Franciscans, and subsequently the ranks of the priesthood. He took an active part in the struggles of his country for freedom and independence, for which he suffered imprisonment. He was afterwards a member of the provisional government that proclaimed the fall of the Bourbon monarchy. But while Spaziante rejoiced in the freedom of his country, he heard a voice within his heart which said, 'Liberty without Christ! what is it?' Convinced of the great truths of Christianity, and the error of his own position, he cast aside the dress of a priest, and embraced the Gospel of peace and love. He then found a small band of Christian workers, and under their direction closely studied the Word of God. He was soon brought to know by experience the truth as it is in Jesus; and, wishing to be useful to his fellow-countrymen, he joined the Methodist Evangelical Church of Italy as one of its missionaries.

Symptoms of disease ere long threatened his life, and he was obliged to take rest; but he could not live without work. He therefore removed to Potenza, and in that city, where he once proclaimed political liberty, and in many adjacent places, he for three years preached Christ as the only Saviour for perishing sinners. But the virulence of his disease increased, and it became evident to all that his days were numbered. On the day before he died he left home in order to visit some members of the Church, and as if with a presentiment of his approaching end he, to one family especially, bade an affectionate adieu. To his brethren who with ceaseless loving care attended him in his last hours, he said: 'The Lord is my Shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.' 'I know whom I have believed.' He suffered



without a murmur, and on February 26th, 1880, died without fear, in the sixtieth year of his age and the fourteenth of his ministry. All the city testified to the esteem in which he was held, many people of all classes following him to his grave.

#### RALPH STOTT.

A MISSIONARY of remarkable zeal and earnestness was the Rev. Ralph Stott in his day, and his career was more than usually eventful. He was born in the Pateley Bridge Circuit on November 9th, 1801. In his boyhood he attended a school kept by the Rev. Mr. Holgate, an Independent minister, in his native town; but on reaching the age of fourteen he removed to Bradford, in Yorkshire, to learn a business. There he was brought under religious influences, gave his heart to God, and became a diligent Christian worker in the Sabbath school and otherwise. It was soon made evident to the ministers and friends that the great head of the Church designed the young disciple for a wider sphere of usefulness, and after he had officiated as a local preacher for some time, they encouraged him to offer himself as a candidate for the Wesleyan ministry. After passing through the usual examinations he was accepted as a probationer by the Conference of 1828; and expressing a preference for the foreign department of the work, he forthwith received an appointment as a missionary to Ceylon.

Mr. Stott spent eighteen years in the far distant East. He soon acquired a fair acquaintance with the difficult languages of the people among whom his lot was cast, and forthwith laid himself out in every possible way to win souls for Christ and to build up the native Churches which were being organised of the converts reclaimed from heathenism by the attractive power of the Gospel. Nor was he unmindful of the best interests of the rising generation. If he were less enthusiastic on the subject of education than some of his brethren, he never neglected the schools which had been organised in connection with the respective stations which he occupied. The spirit in which he prosecuted his important work in Ceylon may be inferred from the following brief sentences from one of his early

letters to the missionary committee, dated Point Pedro, May 24th, 1832:—‘A few weeks ago I baptized a young man who was the brother of Abraham, the first person who was baptized at Point Pedro. He has been a candidate for some time, and I believe has entirely renounced heathenism and embraced Christianity heartily, and I think he promises fairly to be useful. He has more life and energy than any native member I have seen since I came to this country. The missionaries in and about Jaffna have lately been using extraordinary means in order to awaken the people to a concern for the salvation of souls. Four-days’ meetings have been held on the different stations; when five or six missionaries have attended and given exhortations to the people assembled. We were especially pleased to see the anxiety of the females to hear what we had to say. They generally run away when they see a white man, and hide themselves in some part of the house, but on this occasion they nearly all came out and sat down on the ground to hear.’

After Mr. Stott had thus laboured about five years at Jaffna, six in Trincomalee, and seven in Batticaloa, with diligence and success, he returned to England in 1839. Entering the home work, he occupied English Circuits with credit to himself and advantage to the cause in which he was engaged, for fourteen years. In 1860 a missionary who understood the languages of India was much required to instruct the thousands of coolies who were being introduced to the colony of Natal, and Mr. Stott nobly offered his services. From an interesting conversation which I had with the veteran missionary before his embarkation, I can testify to the zeal and enthusiasm with which he entered upon this new enterprise.

During the nineteen years that Mr. Stott laboured among the Indian coolies of Natal, who were widely scattered among the sugar and coffee estates on the seacoast or lowland districts of the colony, he endured hardness as a good soldier of Jesus Christ. The following extract from one of his letters will show the nature of the journeys he had to perform in the discharge of his arduous duties:—  
‘We have lately had a great flood which has swept away seven out of the nine bridges which span the coast rivers. The first day I rode twenty-six miles, crossing three rivers

which were deep but fordable with care. On Sunday morning I had first to cross a river, deep and full of quicksands; I, however, got through dry. After a time I had to cross it again at another place, deeper and softer at the bottom, and got a dipping. When I reached the bank I pulled off my shoes and stockings. On re-crossing, I drew up my clothes, taking care to keep my bare legs well upon the saddle, as I am told that alligators sometimes take a fancy to the bare legs of white people. On Monday I travelled homewards several miles. Tuesday was a wet day, but I pushed on through rain and mud and water, crossing five rivers, and reaching home in health and safety, although both I and my horse thought it was enough.'

At length the health of the veteran missionary failed, and he sank rapidly. But he was found prepared to meet the Master's call, and he died in peace at Durban on March 7th, 1880, in the seventy-ninth year of his age and the fifty-second of his ministry. The respect in which he was held was evinced by the large attendance at his funeral, which included all the ministers of the town, and a considerable number of Indian coolies.

### JOHN SHIPSTONE.

**T**HE Rev. John Shipstone was born at Nottingham on October 14th, 1844. Like many more who have become useful labourers in the Lord's vineyard, he was favoured with a pious parentage, whose godly counsels and example, combined with other concurring circumstances, led him to decide for Christ in early life. His earnest religious conviction prompted him soon after his conversion to put forth earnest efforts for the benefit of others, and as an accredited local preacher, as well as in other capacities, he gave promise of considerable usefulness in the future. At length it became evident that Divine providence intended him for a wider sphere in His vineyard, and he was induced to offer himself as a candidate for the Wesleyan ministry. Having passed through the usual examinations, he was accepted as a probationer by the Conference of 1866, when he was sent to the Richmond College to prepare for the foreign department of the work

for which he had offered himself. There he continued his studies with diligence and success till 1868, when he was appointed as a missionary to the South Ceylon District.

Reaching his distant station in safety, Mr. Shipstone entered upon his work in the true missionary spirit. In the Colombo, Galle, and Matura Circuits, in which he chiefly exercised his ministry, he maintained an unblemished character, being anxious in every relation in life to adorn the doctrine of God his Saviour. Although of a sensitive and reserved temperament, he was a faithful friend, and greatly endeared himself to those who knew him intimately. His preaching was remarkably instructive; his discourses being prepared with great care, and delivered with much fervour and heavenly unction. As a missionary he attained an excellent and scholarly acquaintance with the difficult Singhalese language, and he had ever at heart the extension and success of the work in which he was engaged. He took special delight in visiting the distant stations established among the Buddhists, and in making known to the benighted heathen the good news of salvation. In the midst of his cares and activities in the interests of the Redeemer's kingdom, the devoted missionary was suddenly prostrated by a violent attack of typhoid fever, which speedily ran its course and terminated fatally. After eleven days of severe suffering, during which he was generally delirious, he passed away to his eternal rest. He died at Matura on April 7th, 1880, in the thirty-sixth year of his age and the twelfth of his ministry.

#### ENOCH N. MAIDMENT

WAS one of several young missionaries who commenced their useful career with bright hopes and sanguine expectations, but whose course was brief and chequered. He was a child of godly parents who carefully trained him up 'in the nurture and admonition of the Lord'; and who had their reward in seeing him decide for Christ and heaven in early life. He soon began to work for God, and being a young man of more than ordinary ability, education, and mental culture, and thinking he might employ his talents usefully in teaching the young, he gladly ac-

cepted an opening which presented itself, and became a tutor in Woodhouse Grove School for ministers' sons. He was afterwards employed in a similar capacity at Wesley College, Sheffield, where he had to do with a class of youths more advanced in years, and of higher scholastic attainments. But useful and honourable as was this position, the Lord had a still higher and more important work for him to do, and we must now follow him to an entirely new sphere of labour.

Having been admitted to the ranks of the Wesleyan ministry in 1867, Mr. Maidment was appointed as a missionary to the West Indies, and for five years he had the charge of the high school in Antigua, preaching on the Sabbath, and occasionally at other times, to large and intelligent congregations. He afterwards laboured for some time in St. Kitt's and Dominica; but his health failing, he returned to England in 1874, and was henceforth employed in Circuit work in this country.

At home, Mr. Maidment served the Connexion in the Hornsea, Pembroke, and Penzance Circuits. His preaching was highly appreciated by the thoughtful among his hearers, whilst his genial and kindly spirit won for him the hearts of the poor of his flock, and caused him to be highly esteemed on all his stations both at home and abroad. His course of useful labour was cut short somewhat suddenly and mysteriously. On Sunday, May 2nd, 1880, he preached in two villages of the Circuit. Returning home from his appointments he was seized with sudden illness, from which he seemed soon to recover. Early the next morning, however, ascending the stairs of his house, he fell backwards, the fall resulting in concussion of the brain, and he died on the following day. To his wife he said, a few days before his death, 'May I never have a long illness. I cannot conceive of a more glorious death than to die in the pulpit—to cease at once to work, and live.' He passed away from his work on earth in the prime of life, being only in the thirty-sixth year of his age and the thirteenth of his ministry. The crowds attending his funeral testified to the esteem in which he was held by the people of his charge, and many tears were shed by those who were assembled on the mournful occasion.

## PHILIP TOURGIS,

**A**N eminent French missionary and minister, is fairly entitled to be classed with the missionary worthies of whom honourable mention is made in this volume. The earlier years of his long and useful ministerial life were spent in real missionary pioneer work, as will appear in this brief memorial sketch. He was a native of Jersey, and was brought to God in early life through the instrumentality of a pious mother. Having united himself to the Wesleyan Methodist Church, he soon began to call sinners to repentance, and to lay himself out for general usefulness. As a local preacher, his appeals betokened the fervency and success which characterised his subsequent ministry. After much mental conflict as to God's will concerning him, he entered the itinerant ministry in 1820. After labouring one year in Alderney and Sark he was appointed as a missionary to Normandy, where he spent four years among a poor but deserving people, faithfully preaching the Gospel, visiting from house to house, forming Societies, and doing all in his power to win souls for Christ and build up the Church of God. This he did under many difficulties and amid some opposition from the Romish priesthood, but he nobly discharged his duty without courting the smiles or fearing the frowns of frail mortal men, and he was blessed with a fair measure of success, his ministry being characterised by great fervency, unction, and power.

In 1826 Mr. Tourgis was appointed as a missionary to Paris, where there then was no Methodist chapel or congregation. He commenced his work amid difficulties of no common order, and laboured for some time without any appearance of success; but his efforts were ultimately signally owned of God. He gathered a congregation from almost every rank of society, and founded a Methodist cause which had no existence before, and was the honoured instrument in the conversion of men of mark who became leading members of the evangelical Churches of the French capital. Failing health at length compelled Mr. Tourgis to retire from the Paris mission; and he returned to the Channel Islands, to which his ministerial life was afterwards restricted. In 1868 he

became a supernumerary, but in his retirement he continued his valuable services to the Church, as his health would permit. When laid aside by illness, his heart was still in his favourite work. In conversation with his friends he would relate how in his dreams he was still calling sinners to repentance. His confidence in Christ for full and eternal salvation was firm and even joyous. Some of his last words were, 'This is heaven begun.' Thus he passed to his reward in ripened godliness and assured hope, May 12th, 1880, in the eighty-fourth year of his age and the sixtieth of his ministry.

#### JOHN ADRIAN POULIER

WAS one of a noble band of native assistant missionaries who were raised up as the fruit of Wesleyan missions to the East at an early period. He was born in the Fort of Galle, Ceylon, April 12th, 1801. His parents were professing Christians of European descent, and his godly mother sought to train him in the nurture and admonition of the Lord. To the last he was wont to speak of her with the warmest gratitude, attributing to her under God his early religious impressions, and his preservation from many outward sins. In the year 1817, while residing at Matura, he was brought under the notice and genial influence of the Rev. Messrs. Callaway, Fox, Newstead, and other early missionaries to Ceylon. Under the influence of the minister last mentioned he was convinced of sin and savingly converted to God. He removed soon afterwards to Caltura, where he became a mission school teacher and local preacher, and greatly assisted the Rev. John M'Kenny in building the chapel and mission-house there as well as in carrying on the work generally.

In 1825 Mr. Poulier was received on trial for the work of the native ministry. Of blameless life, considerable energy of character, and a singular sweetness of disposition, he laboured diligently and with much prayer for the salvation of souls; attending unremittingly to preaching, pastoral visitation, schools, and class meetings, instructing the people 'publicly and from house to house.' In every relation of life he was a man greatly beloved. In 1875, advancing years and growing infirmities obliged him to

retire from the regular work and take the position of a supernumerary. He fixed his residence at Kandy, where he continued to take a lively interest in everything relating to the interests of the mission, and spent much time in searching the Scriptures both in English and in Singhalese. Shortly before his last illness he asked the resident missionary to find him some work, saying, 'I do not like to live an idle life.' At length his strength entirely failed; and, when sinking into the arms of death, he said, 'My time is over: I am ready to give up my stewardship.' He died in peace on June 2nd, 1880, in the eightieth year of his age and the fifty-fifth of his ministry.

#### WILLIAM DAWSON,

A PROMISING young missionary whose life was very chequered, and whose course of usefulness was soon run, presents to our view in his character and course some features both interesting and admonitory. He was born at Catwick, near Hull, on January 11th, 1851, was savingly converted to God in the twentieth year of his age, and began to exercise his gifts as a local preacher in the Hornsea Circuit in 1873. Believing himself to be called of God to the full work of the ministry he offered himself as a candidate and was accepted by the Conference of 1875, after creditably passing through the usual examinations. Preferring the foreign department of the work, he was sent at once to the Richmond College for training. In 1876, missionaries being urgently required for the West Indies, he was sent to that part of the wide field before his course of study was completed, but with plans formed in his own mind for future self-improvement.

Mr. Dawson embarked for Trinidad, his appointed station, on board the steamship *Moselle*, in company with several other missionaries bound for different parts of the West Indies, on October 2nd, and on reaching his destination he entered upon his work in the true missionary spirit. After a few days in Port of Spain, the capital of the colony, he proceeded to San Fernando, the Circuit for which he was destined. Unfortunately that part of the island is very unhealthy, and the young missionary, who



never seems to have been very strong, entirely broke down before he had been twelve months in the country, and he was obliged to return to England, having derived no benefit from a change to Barbadoes, which he took towards the close of the first year. During the short period of his ministry in Naparima he won the respect and esteem of the people among whom he laboured, of which he received substantial proof when obliged to leave them.

On reaching his native land Mr. Dawson was better in health for some time, and meeting with an opportunity of going out to Australia he gladly embraced it, thinking the mild climate of that country might prove favourable to his tender chest. He arrived at Adelaide, South Australia, in the early part of 1879; and having been received into the ministry there, he was appointed first to the Minlaton Circuit, York's Peninsula, and afterwards to Pirie Street, Adelaide. After a little more than two months' labour in the Circuit last named he was attacked with hemorrhage of the lungs, which was speedily followed by increasing weakness and death. During his last illness he was greatly comforted by the consolations of that Gospel which he had preached to others. His faith and hope remained unshaken, nor did any doubts arise to disturb his peace. For him death had no terrors. He was ready through grace to enter into rest. He pointed to a text which hung over his bed as expressive of his resignation to the will of God, 'My times are in Thy hands.' He peacefully passed away to be for ever with the Lord, on Sunday evening, June 20th, 1880.

#### CORT HENRY SCHUACKENBERG

**W**AS born at Wilstedt, Hanover, in the year 1812. He was brought up in the Lutheran faith, and had the advantage of a religious training. He went out to New Zealand in 1839, and was engaged for some time in mercantile pursuits in Kawhia. During his residence there he attended the ministry of the Rev. John Whiteley, and gave evidence of growing piety and usefulness. In 1853 he was received as a candidate for the Wesleyan ministry, and for twenty-seven years he laboured with acceptance and success both among the native Maoris and

the English settlers in the Kawhia, Aotea, and Roylan Circuits. He endured many privations and hardships during the unhappy war in which the country was involved, being in the midst of the hostile tribes in the commencement of the conflict. As a Christian his piety was sincere and earnest. He was of a meek and gentle spirit, and of retiring habits. As a minister of Christ he was remarkably conscientious and faithful in the discharge of his duties. His last illness was short and painful, but he was kept in a happy frame of mind and would sometimes break out in prayer, saying, 'Holy Father, blessed Jesus, Heavenly Comforter, blessed and glorious Trinity, come and take Thy servant home.' Anxious to return to Auckland, he started but was not permitted to reach the end of his journey. He died at sea on the passage. Mrs. Schuackenbergh supposed he slept in his berth; but it was the sleep of death. His happy spirit passed away to be for ever with the Lord, without a sigh or other sign of mortal conflict, on August 10th, 1880, in the sixty-eighth year of his age and the twenty-seventh of his ministry.

#### MARK B. BIRD.

**W**HETHER we regard the length or the character of his services in the foreign field, we must admit that the missionary career of the Rev. Mark B. Bird was one of more than ordinary interest. A native of the Channel Islands, and the son of godly Protestant parents, he was trained 'in the nurture and admonition of the Lord,' and in early life gave his heart to God. Indications of natural talent and aptness to teach manifesting themselves at an early period, he was encouraged to engage in such services for the good of others as the Methodist Church of which he was a consistent member, invariably provides for her promising converts. When he had laboured for some time as a local preacher with acceptance and success in his native isle, he was induced to offer himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1833, and immediately appointed to the Evesham Circuit, where he laboured for a few months with acceptance and success. Having expressed a preference for the foreign work, for which he was in many

respects well adapted, in the early part of 1834 he was instructed to proceed to London to be ready for embarkation for the West Indies, to which he had been appointed as one of *eighteen* additional missionaries to be sent out to prepare the negro slaves for their approaching emancipation, all of whom have now, alas! been called to their eternal rest except the present writer and another brother.

It was during our detention in London that I became personally acquainted with Mr. Bird, and learned to esteem him very highly in love for his works' sake, and for his many excellencies of character. Lodging in the same house we had much friendly intercourse, and became mutually attached to each other. I admired his calm, mild, genial disposition and manner, as well as his simple piety and superior intelligence, and strove to emulate his general goodness. At length the time of embarkation came, and we parted to prosecute our labours in widely distant spheres, and were never permitted to meet again in this world; but I trust we shall meet in a brighter and better world above, where parting will be known no more for ever.

Mr. Bird's first foreign appointment was to Jamaica, where he spent four years; the manner in which he entered upon his work, and the spirit in which he laboured, may be inferred from the following brief extract from one of his early letters. Writing from Falmouth, on June 22nd, 1835, he says:—"On the 16th ult. I left Falmouth for Sawyers. This place is about twenty miles south-west of Falmouth, quite in the interior of the island, and a most heathenish and benighted place it is. There are persons in this direction who till lately had never seen a missionary, and are yet perishing for lack of knowledge. The neighbourhood is numerously populated, and the people are eager for the Word of Life. But what can we do? Our labour is already heavy: and, although we do not count our lives dear unto us, yet prudence requires that we keep within certain limits. Oh, for more labourers! We are surrounded by open doors, and the cry of "Come over and help us!" salutes us from every quarter. There is a charm in teaching the sable sons of Africa; but oh, the pain of being unable to yield to their entreaties!"

In 1839, in consequence of his knowledge of the French

language, after a short visit to Europe, Mr. Bird was appointed as superintendent of the Wesleyan mission in the Republic of Hayti,—an office which he filled with credit to himself and advantage to the cause in which he was engaged, for the long period of forty years. If the history of these forty years could be written, they would furnish a chapter of missionary experience which has few parallels in the records of our Church. The work of the mission, which was on the whole prosperous and hopeful, but often painfully fluctuating, was carried on in the face of difficulties such as few missionaries have to contend with. Mr. Bird was called to exercise his ministry in a republic of black and coloured persons, naturally as fickle and unstable as the wind, and under a government of the same temperament; political revolutions being frequently the order of the day, to say nothing of popery and the antagonism of the priesthood. More than once the mission-house and the minister's family were exposed to whizzing bullets and to an excited body of insurgents, the ruling authorities being unable to protect the citizens. It was no uncommon thing to see the city laid waste by fire and sword, and the inhabitants fleeing to the mountains or on board ships in the harbour to save their lives. And yet amid all this and other dangers and discomforts, the missionary remained at his post to protect and comfort his afflicted flock, with a courage and devotion worthy of the highest commendation.

Some of the difficulties alluded to, and the manner in which they were met, will appear from a brief extract from one of Mr. Bird's early letters after reaching Hayti. Writing from Cape Haytien on May 14th, 1840, he says:— 'With regard to the work of God at the Cape, I am thankful to say that our hopes brighten a little. Since my last, we have commenced an additional French service in another part of the city, and have had generally as many hearers as the place would hold, which is about a hundred. But such is the extreme rudeness of the people, that we are obliged sometimes to call in the aid of the police. Indeed the people seem to have little idea of the respect due to a place of worship. We have much to contend with; vice, ignorance, and superstition, the natural offspring of popery, have full dominion; so that although our hopes some-

times revive, yet when we behold the truth of Christ trampled underfoot, and its light extinguished, it is a time of gloom and sadness to us, and we are ready to exclaim, "Who is sufficient for these things?"

In addition to these and other trials, in 1842 Mr. Bird and his family were exposed to extreme peril from an awful earthquake, concerning which he says:—"At the time of this dreadful catastrophe I was sitting reading in the balcony of the house, which projected into the street; and Mrs. Bird was in a room three storeys high, with our youngest and eldest children. At the moment I felt the shock, I started from my chair, and soon became confounded, not knowing which way to turn. At this moment of inconceivable agitation, the entire wall from which the balcony projected, and where I was sitting, fell, and I was precipitated with it into the general ruin; having no idea but I should soon be in eternity, I commended my soul to God my Saviour; but His great mercy suffered me to live. When the dense cloud of dust had passed over, I arose, and beheld nothing but a vast scene of ruin which extended to the utmost limits of the city. But an intense anxiety soon seized me for my wife and children; and, knowing their position previous to the shock, I rushed to the place over the ruins, and found them all in safety, although fearfully shaken and alarmed. Having got together, we hastened over the ruins, for there were no longer any streets, and reached the sea-shore, where we got into a boat, with many others, and went on board a German brig called the *Active*, where we were comparatively safe."

After this and other providential deliverances, Mr. Bird continued his self-denying labours for several years, and was instrumental in winning many souls for Christ and in training up hundreds of children and young people in the way they should go. When fairly worn down with excessive toil, in 1879, he retired from his arduous post of labour and returned to his native land with the hope of spending a few years in calm repose before he was called hence. But this was not to be. His weakness continued to increase upon him, culminating in asthma and dropsy, from which he suffered much. At length the end came, when he was permitted to enter into that rest which remains for the people of God. He died in peace, in

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

## JOSEPH RACE

WAS a young missionary of more than ordinary ability and promise, whose course of useful labour was cut short at the very time that his friends and the directors of the Society in whose service he was engaged were anticipating for him a long and prosperous career. He was born at Stanhope, in the county of Durham, January 11th, 1848. The son of pious parents, he was converted to God in the thirteenth year of his age, and soon gave indications of promising usefulness, labouring as a local preacher for several years with acceptance and success.

Having been accepted as a candidate for the Wesleyan ministry by the Conference of 1870, he was sent to the Richmond College for study and training for the foreign work, for which he had expressed a preference. During his three years' residence there he endeared himself to his tutors and fellow-students by the affability of his manners and the general excellencies of his character. He, moreover, made creditable progress in his studies, and his profiting appeared to all.

In 1873 Mr. Race received an appointment as a missionary to China, and on October 21st he embarked for his distant station on board the steamship *Sarpedon*, accompanied by the Rev. E. Sinzininex and Miss Rowe, who were going on the same errand in the service of the same Society. After a safe and pleasant passage of two months the mission party landed at Canton, and were much pleased with what they saw of the great city and of the work which was being carried on by the agents of the Wesleyan Missionary Society.

Mr. Race set to work at once to study the difficult language in which he would have to teach and preach, and every day witnessed additions made to his store of information. He was destined for the Hankow District, far away in the central or northern part of the empire. For this place he soon set out; and on reaching his destination he met with a cordial reception from the Revs. Messrs. Hill and Scarborough, who were already at work there.

Having conquered the principal difficulties of preparation, Mr. Race threw himself into mission work, first at Kwan-ghai and afterwards at Hankow, with characteristic zeal and diligence, and was fairly successful in his work. In this way Mr. Race had pursued his useful labours for about eight years, without any account having come to hand of his health having suffered in any way, when a telegram reached the Mission House in London, announcing the mournful fact that he had been suddenly smitten down with fever, which ran its rapid course in nine days, and that he had died happy in God at Hankow on August 29th, 1880.

#### JOHN R. SLATER.

THE missionary career of the Rev. John Slater was soon run, and his brief history is soon told. He was born at Tonge Fold, near Bolton, on January 11th, 1855, and was blessed with pious parents who trained him up from his infancy in the good and the right way. In his thirteenth year he gave his heart fully to the Lord, and joined the Wesleyan Society at Ridgway Gates, Bolton. There he became a teacher in the Sunday-school and laboured in various ways to do good, his name being entered upon the plan as a local preacher before he was eighteen years of age. His services were very acceptable, and were crowned with God's blessing. At length it became evident that he was designed for a wider sphere of usefulness; and offering himself as a candidate for the ministry, he was accepted by the Conference of 1875. Expressing a willingness to engage in the foreign work, he was sent to Richmond College to pursue a regular course of study preparatory to his going abroad.

To very good natural gifts Mr. Slater added the most conscientious diligence; portioning out his time that he might the better redeem it for God, and pursuing his studies in the most praiseworthy manner. After three years spent at Richmond, he received an appointment as a missionary to India at the Conference of 1878. He arrived at Madras towards the close of the year, and commenced his labours in the true missionary spirit. On November 13th, 1879, having reached the station to which he was

appointed, he wrote an interesting letter to the missionary committee in London, a brief extract from which will show the spirit in which he had entered upon his work :— ‘ Since I came to Negapatam at the end of January, my time has been fully occupied, and that in a diversity of ways. My mornings and two evenings a week have been given to village work among the heathen ; a part of each day has been devoted to teaching in the high school ; two evenings a week are absorbed by the English Bible class and prayer-meeting ; and Sunday has brought its full tale of toil. With these and other duties, with the preparation which they imply, one’s time flies rapidly away ; and a student may be pardoned if now and then he casts a longing look, retrospective, on the halcyon days of Richmond. Nevertheless, there are other times when the warrior spirit is uppermost, and when one is filled with ennobling consciousness that the battle of life has begun : he has the foe before him, he knows the power of the sword he wields, the fire of God is in his heart, and the voices of the sainted dead call him on to victory.’ Then follows an interesting description of his sphere of labour, and of the towns and villages among which he and his colleagues itinerated.

It is melancholy to add that in less than a year from the date of this letter the writer had finished his course. The hopeful life of Mr. Slater was terminated by a boat accident, the particulars of which have not transpired, but which resulted in his being drowned on November 1st, 1880, when he was only in the twenty-sixth year of his age and the third of his ministry.

#### THOMAS PEARSON,

**A** NATIVE of Haydon Bridge, Cumberland, was born on April 3rd, 1811. In early life he was brought to a saving knowledge of the truth whilst attending the Wesleyan ministry at Newcastle-upon-Tyne. The reality of his conversion was soon manifested by earnest efforts to win souls for Christ. After labouring with acceptance and success, first as an exhorter and then as a local preacher for some time, he was advised to offer himself as a candidate for the Wesleyan ministry, and was accepted as



a probationer by the Conference of 1835. His first appointment was to the Wrexham Circuit; but having expressed a willingness to devote himself to the foreign department of the work, in the course of the following year he was sent as a missionary to the West Indies. He arrived in Antigua, December 7th, 1836, and commenced his labours in the true missionary spirit, at a time when the poor negroes were just emerging from their long night of bondage, and stood much in need of counsel and instruction.

Mr. Pearson spent about fourteen years in the West Indies, during which he laboured with the most commendable zeal and diligence in most of the islands comprised in the Antigua District. In St. Kitt's, Montserrat, Dominica, and Tortola, his name is still remembered with pleasure by a few old surviving members who sat under his ministry in early life. Writing from the station last named, on December 17th, 1841, he describes some of the difficulties with which he had to contend, and the spirit in which he met them. Alluding to the removal by death and otherwise of several of his missionary associates, and to the excessive labour which devolved on those which remained, he says, 'I am now left alone on this station without any hope of help until the District meeting. I must travel over these mountains and contend with the waves of the sea, preach, administer the sacraments, renew the tickets, marry, bury, draw up Society and school reports, and make out all the accounts for the year, which will soon close. Well, thank God for health of body, and a desire to act, and think, and speak for Him. I wish my short day (for I know it is but short) to be spent in doing good, "my night in prayer and praise." I am endeavouring to live with death continually in view; for I am quite convinced that if more missionaries are not soon appointed to this District many of us will, ere long, be numbered with the dead. We shall not be able to endure such labour as now devolves upon us much longer. No less than three of our number have died within the last twelve months. Oh, that I may be ready when the Master calls me!'

In 1850, failure of health obliged Mr. Pearson to return to England; and, when he had recovered his strength

somewhat, he entered upon the home work, to which the remainder of his ministerial life was devoted. He occupied several important Circuits in this country; everywhere winning the respect and esteem of the people among whom he laboured, as well as the confidence and affection of his colleagues. He was a man of great integrity and earnest godliness. His piety commended itself to all with whom he came in contact, and his faith in God was simple and joyful. He walked before the world with unblemished Christian deportment, but he shone most of all in the affectionate circle of his own home and among his personal friends. As a pastor he was diligent, faithful, and tender, ever ready to give counsel to the perplexed and sympathy to the sorrowing. As a superintendent he administered Church discipline with firmness and thoughtful care, and attended well to every department of the work connected with his office. He had a goodly, commanding personal presence, a fine voice, and other qualities favourable to a public speaker. His sermons, which were replete with evangelical truth and beautiful illustrations, were delivered with remarkable solemnity and power. He was a workman who needed not to be ashamed, rightly dividing the word of truth. He ever cherished the true missionary spirit; and his impressive speeches and sermons delivered in various places in the interests of the good cause which laid so near his heart will long be remembered by those who were favoured to hear them, as was the present writer when happily associated with him in deputation work.

In 1875 Mr. Pearson was obliged to relinquish the full work of the ministry in consequence of the failure of his health, and he settled as a supernumerary at York, where he continued to render such service as his declining strength would permit. At length he was entirely laid aside, and during a distressing and protracted affliction he glorified God by his cheerful resignation to His holy will. When the time of his departure approached, his faith in Christ was unflinching, and his hope of heaven unclouded. When the end came, death had no terrors and eternity no gloom. His victory was assured, and one of his final triumphant utterances was,

‘ Me for Thine own Thou lov’st to take,  
In time and in eternity ;

Thou never, never wilt forsake  
A helpless worm that trusts in Thee.'

Calmly resigning himself to God, in whose loving care he had trusted for more than half a century, he entered into rest on Tuesday, November 16th, 1880, in the seventieth year of his age and the forty-sixth of his ministry.

#### HENRY HURD.

**F**EW missionaries have laboured more faithfully and for a longer period abroad than the Rev. Henry Hurd. He was born at Honiton, Devon, November 20th, 1817. His parents were consistent members of the Church of England and endeavoured to train up their children in the fear of God according to the light which they had; but it was under the arousing ministry of the Wesleyan Methodists that Henry was convinced of sin and brought to a saving knowledge of the truth, when he was about seventeen years of age. Soon after his conversion, which occurred in 1834, whilst attending a series of special services held by the Rev. J. W. Roberts, he began to call sinners to flee from the wrath to come, and to labour in other ways to do good, according to the ability which God had given him. Having acted in the capacity of a local preacher for two or three years with credit to himself and advantage to the cause which he had espoused, he was induced to offer himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1838. Expressing a preference for the foreign work, he forthwith received an appointment as a missionary to the West Indies, where he laboured with the most praiseworthy zeal and diligence, with scarcely any intermission, save occasional visits to England, for the long period of forty years.

Mr. Hurd arrived in St. Vincent's on December 19th, in company with the Rev. James Bickford who had been his fellow-voyager from England. Both of these devoted young missionaries were destined for the island of Trinidad as the colleagues of the present writer; but Mr. Hurd was detained during the whole of the following year at the station where he landed to assist the chairman of the District, who was in a feeble state of health. In the mean-

time I received from him several interesting letters which gave me a most favourable impression of his piety and zeal, an impression which was amply justified in after years. In one of these communications, dated St. Vincent's, May 30th, 1839, he says, 'With respect to my studies, I am sorry to say that I cannot report so favourably as I could wish. As yet I have had but little time to spare, but that little I have diligently employed. I have read ten or twelve volumes. I quite agree with you that "now is the time to make progress," and I intend to be doubly diligent, that at the District meeting I may be able to present a list to your satisfaction.' On September 11th, the same year, whilst still detained in St. Vincent's, adverting to his religious experience, Mr. Hurd wrote me as follows:—"I feel more than ever the responsibility of my position, and am determined to be entirely the Lord's. My great business is to save souls, and if I fail in this, I miss my way. "He that winneth souls is wise.""

In the month of January, 1840, on my arrival in St. Vincent's to attend the annual District meeting, I saw Mr. Hurd for the first time, and there commenced then a mutual attachment which continued through life. At the close of the business he accompanied me and Mr. Bickford to Trinidad, his first Conference appointment in the West Indies. We arrived at our destination on Saturday, February 1st, and on the following day my new colleague commenced his labours in Port of Spain in a manner which gave pleasing promise of success. He soon proceeded to San Fernando, his appointed station, where we had just completed the erection of a new chapel and mission-house, and he soon won the affections of the people to whom he ministered. Many pages might be filled with details of our toils and triumphs in that semi-popish country at this early period of my young friend's long and useful career; but it must suffice to say that during the whole period of our connection in the mission field he gave me great satisfaction, and that I never had a colleague who was more pious, earnest, and affectionate; or who laboured with more zeal to win souls for Christ; and to advance in every possible way the interests of the Redeemer's kingdom.

— After three years spent in Trinidad, Mr. Hurd returned

to St. Vincent's, where he had only laboured a short time when he was appointed to the superintendency of Tobago. In that interesting island, and subsequently in Grenada, British Guiana, and Barbadoes he toiled for many years with commendable zeal and diligence, and a pleasing measure of success; but it was in the colony last mentioned, where he laboured at different times for more than twenty years, that he was best known and consequently most esteemed and beloved. During this period he was favoured to witness several blessed revivals of religion, when hundreds of sinners were savingly converted to God, as the result of his faithful ministry and that of his devoted missionary associates. His sermons were always characterised by sound doctrine, strong common sense, and sometimes by vehement earnestness. He was a diligent student of the Scriptures, and was fairly well read in Wesleyan and other theological and historical literature. He delighted to converse and correspond on the various subjects which engaged his attention, as is evident from a number of interesting letters now before me, which I received from him at different periods during our long and happy association in the mission field, and after our separation to toil in distant lands. Nor did he neglect the improvement of his mind when his time became more fully occupied with the various duties connected with his important position as superintendent of a Circuit and chairman of the District. He was ever mindful of the spiritual welfare and mental improvement of the young missionaries under his care, some of whom he had generally under his roof in the later period of his life, and they were much benefited by his rich experience and wise counsels. By them he was looked up to as a father and a friend.

In the course of his long and arduous missionary career, Mr. Hurd had several serious attacks of fever and other forms of illness incident to the tropical countries in which he laboured. These evidently affected and ultimately undermined a constitution originally strong and robust, and in 1878 his health so completely failed that he was compelled finally to return to his native land. At the Conference of the following year, which was held at Bradford, I had the pleasure of meeting with my dear friend

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once more, after a separation of nearly thirty years. I found him much changed in his personal appearance, but he possessed the same affectionate, genial manner; and as we talked of our toils and triumphs in many lands since we parted in the West Indies in 1847, our hearts glowed with gratitude to God for His preserving goodness.

The health of Mr. Hurd having somewhat improved during the voyage and a short residence in England, he received an appointment to the Cardiff (Loudoun Square) Circuit. There he laboured diligently as his health and strength permitted; but it soon became evident that the important charge was too much for him; and in 1880 he was obliged to retire as a supernumerary. He settled in Cardiff, where during his brief sojourn he had won many friends. He endured without a murmur a lingering and painful illness, and awaited with calm confidence the coming of his Lord. He was graciously supported by the presence and blessing of God in his affliction. Shortly before his decease he emphatically exclaimed, 'For me to live is Christ, and to die is gain.' He peacefully passed away to his eternal rest on December 5th, 1880, in the sixty-fourth year of his age and the forty-second of his ministry.





## SIXTH SECTION.

1881-1885.

### ROGER MOORE,

**A** NATIVE of Devonport, was born on November 9th, 1790. His father died when he was quite a child; but his widowed mother trained him up in the fear of the Lord, according to the light she had, as a professed member of the Church of England. Roger had a cousin who was a Methodist local preacher, whom he often accompanied to his appointments, and by whose kindly influence he was brought to a saving knowledge of the truth. The impression gradually deepened in the mind of the young convert that he too was called to preach the Gospel, and he accordingly began to call sinners to repentance. Believing it to be his duty to do so, he offered himself as a candidate for the Wesleyan ministry, and was accepted by the Conference of 1815. Expressing a willingness to labour anywhere at home or abroad, and missionaries being much required in the West Indies, he forthwith received an appointment to the Bahamas District, in which, and at Bermuda, he spent thirteen years in ministering chiefly to the poor white settlers and also to the oppressed negro slaves, before their dreary lives were cheered by a hope of ultimate freedom.

Mr. Moore's communications to the missionary committee in London, as published in the early magazines and *Missionary Notices*, are voluminous and full of interest. Being written when the enterprise was in its infancy, they served to fan the flame of missionary zeal which was beginning to burn in many hearts, and were thus made instrumental of much good. Scores of pages might be

filled with interesting extracts, if space permitted; but it must suffice to say that the devoted missionary laboured with indefatigable zeal and earnestness, amid many difficulties; travelling from island to island in small open boats; exposed to all kinds of weather by day and by night; 'enduring hardness as a good soldier of Jesus Christ.' Nor did he labour in vain. Multitudes of precious souls were won to Christ through his instrumentality, who will no doubt be his 'joy and the crown of his rejoicing in the day of the Lord.'

In 1828 Mr. Moore returned to England, and the remainder of his long and laborious life was devoted to the home work. He was a man of great intelligence, gained by varied and extensive reading, and his classical attainments were considerable. He loved to study the Scriptures in the original tongue, and was thereby enabled more clearly to unfold their meaning. In the offices of superintendent of Circuits and chairman of Districts, he never failed to uphold the Connexional honour and discipline, and he was respected and esteemed both by the people of his charge, and his brethren in the ministry.

Failing health and increasing infirmities obliged Mr. Moore to retire as a supernumerary in 1859; but he still continued to labour as his declining strength permitted in Ashbourne, Calais, Dover, Glasgow, London, and other places where he sojourned. At length he was entirely laid aside by age and infirmity; but his last days were cheered and brightened by the presence of his blessed Saviour, whom he had served so long and so faithfully. He suffered little physically, and he retained his intellectual faculties unimpaired to the last. He calmly fell asleep in Jesus, January 10th, 1881, in the ninety-first year of his age and the sixty-sixth of his ministry.

#### JOSEPH FLETCHER,

**A** NATIVE of Worcestershire, where he was born in the month of November, 1790, was blessed with pious parents, who trained him up in the fear and nurture of the Lord. His mother took him with her to the Methodist services, where he was convinced of sin and brought to a saving knowledge of the truth in early life.



In the eighteenth year of his age he joined the Wesleyan Society, and was ever afterwards a useful and consistent member. Having exercised his gifts for some time as a local preacher, he was at length induced to offer himself as a candidate for the Wesleyan ministry, and he was duly accepted as a probationer at the Conference of 1818. Expressing a willingness to be employed as a missionary to the heathen, he was at once designated to the foreign department of the work, his first appointment being to Bombay, where a mission had recently been commenced by the Wesleyan Missionary Society. There his health failed; and other untoward circumstances occurring, he returned to England in 1821. He was not tired of the mission work, however; for so soon as his health was restored, in the month of December of the following year he embarked for the West Indies, accompanied by Mrs. Fletcher and the Rev. T. and Mrs. Murray. The mission party arrived at Barbadoes on January 28th, 1823, where they were kindly received by the Rev. W. J. Shrewsbury. On the following day they sailed for St. Vincent's, where they entered upon their work in the true missionary spirit.

Mr. Fletcher spent ten years in the West Indies, ministering chiefly to the negro slaves at a time when they were severely oppressed by their cruel taskmasters. He occupied the St. Vincent's, Demerara, Grenada, and Trinidad stations in succession, in every one of which we have heard him spoken of with respectful esteem by persons who had been benefited by his earnest labours. In common with other missionaries he had to contend with many difficulties; but he 'endured as seeing Him who is invisible,' and the Lord prospered his efforts. Writing from Demerara on December 3rd, 1827, he says:—'Sometimes we hope prejudice is lessening, and the way to more general usefulness opening before us; at other times it seems to be increasing. We have, however, abundant reason to be thankful that after making up vacancies occasioned by deaths, removals, &c., we shall have an increase for the year on this station of upwards of two hundred members.'

In 1833 Mr. Fletcher returned to England, and thenceforth laboured in the home work. He travelled in various

Circuits in the south-west of England with acceptance and success for nineteen years till 1855, when failing health compelled him to retire as a supernumerary. He settled at Taunton, where he rendered such ministerial service as his diminished strength would permit. At length he was entirely laid aside by advancing years and increasing infirmities, being afflicted in his later years by deafness and loss of sight. He was a plain, earnest preacher, and faithfully served Methodism in the respective Circuits to which he was appointed at home and abroad. He peacefully passed away to his eternal rest on January 20th, 1881, in the ninety-first year of his age and the sixty-third of his ministry.

#### PHILIP LE GRESLEY

**W**AS a zealous and devoted French missionary whose career was marked by the special providence and grace of God, and whose name is worthy of a place in these records of missionary worthies. He was born at St. Ouen's, Jersey, on January 1st, 1825; and at the early age of thirteen he obtained a clear sense of the pardoning love of God, during a revival which occurred in his native parish. He early devoted himself to active Christian service, and eventually became a local preacher. Although married and settled in business, he had a strong conviction that he was called of God to a yet wider sphere of usefulness in the Church; and feeling an ardent desire to engage in missionary labour, he only awaited the indication of Divine providence to offer himself for the work. In 1853, the Rev. P. Guiton visited Jersey in order to secure the services of an evangelist, the result being the employment of Mr. Le Gresley under his direction.

Having laboured for some time in a subordinate capacity, Mr. Le Gresley was at length received as a minister in connection with the French Conference. From the beginning of his ministry his zeal and faith were honoured in the revival of God's work and the conversion of sinners on the respective stations which he occupied. He laboured successively at Congènies, Nyons, and other places in France; at Bastia in Corsica; in Vauvert and Jersey; and was afterwards appointed for a second time

to Congènes and Jersey, as a home missionary. In all these spheres of labour he was much esteemed by the people to whom he ministered, and successful in winning many souls for Christ.

In 1871, the health of Mr. Le Gresley, which had been for some time in a precarious state, obliged him to retire as a supernumerary. Henceforth his life was one of great suffering and affliction; but he was Divinely supported by the presence and blessing of God. A few months before his decease he wrote as follows to his brethren of the French Conference:—‘Dear brethren, from the verge of the tomb allow me to call upon you to “work while it is day, for the night cometh, when no man can work.” It has come upon me—the night of sickness, helplessness, and retirement. Blessed be God! He is faithful to His promises, and I feel that the grace of my Redeemer sustains me in death as in life.’ He died in peace, January 21st, 1881, in the fifty-seventh year of his age and the twenty-fifth of his ministry.

#### JAMES MOWAT

**W**AS born at Hexham on January 15th, 1798. He was the seventh son of the Rev. George Mowat, one of Mr. Wesley’s early preachers. Hence he was favoured with the privilege of being educated at the Connexional schools for ministers’ sons; and in early life he was brought under gracious influences which resulted in his conversion to God and his call to the ministry. Offering himself for the foreign department of the work, in 1819 he received an appointment as a missionary to India, for which country he embarked in the spring of the following year, accompanied by Mrs. Mowat and the Rev. Elijah Hoole. On board the *Tanjore*, in which they sailed, were also two young men, natives of Ceylon, who had been educated by Dr. Adam Clarke; and Sir Richard Otley, a warm friend of the mission. The party sailed from Gravesend on May 19th, 1820, and reached Ceylon on September 5th. There they landed some of their passengers and their luggage; and the following day the ship weighed anchor and stood away for the continent of India, but she had not gone far when she was overtaken

by a fearful thunderstorm which resulted in her entire destruction by fire. A few sentences extracted from the account afterwards given by the missionaries will best show the nature of the danger to which they were exposed, and the wonderful deliverance which they experienced:—

‘At sunset the sky bore a squally appearance, and about seven o’clock we had heavy squalls with thunder and lightning, far surpassing anything of the kind we had ever witnessed in England. At half-past eight the vessel was struck with lightning, and immediately afterwards she was discovered to be on fire in the main hold. The captain used every exertion to extinguish the flames; but this being impossible, he ordered the boats to be got ready. The flames had taken hold of the long boat, and it was with difficulty that we made our way over the side of the ship. Except two sailors who were killed by the lightning, all the ship’s company, forty-eight in number, got into the boats, and we were obliged to leave the ship to save our lives. At ten o’clock we saw the masts go overboard, the vessel being in a perfect blaze, nor did the fire disappear till four o’clock in the morning. After pulling all night, the return of daylight revealed the land at a distance, which cheered all our hearts. We were all in a most forlorn and pitiable condition; in fact there was only one among us who was in any way decently dressed.’

Thus did Mr. Mowat and his fellow-voyagers in the *Tanjore* ‘suffer the loss of all things,’ barely escaping with their lives. Falling in with a native vessel which kindly took them on board, they ascertained that they were about sixteen miles from Trincomalee, where they were safely landed in the course of the day. Here they were kindly received and cared for by the Rev. Messrs. Carver and Stead. After resting for a few days and refreshing themselves, the shipwrecked mission party proceeded to Madras and commenced their labours with a zeal and earnestness which augured well for the future of their missionary career.

Mr. Mowat spent ten years in India, labouring chiefly in Bangalore and Negapatam for the spiritual benefit of all classes, preaching in two or three different languages,

and exerting himself in every possible way to do good. Writing from the place last named on October 2nd, 1827, he says:—‘Our Tamil service in the chapel is far better attended than formerly. Prejudices are giving way, and the last time I preached the congregation of natives was larger than I had before witnessed. The schools and the services of the station have been conducted in the usual manner as formerly reported, except that we have now an additional service—a monthly missionary prayer-meeting. This is generally well attended, and has evidently excited an interest in the success of missions among the people.’

In 1829 Mr. Mowat returned to England with his health much impaired; but after a few months’ rest he entered the home work and did good service for many years in several important Circuits. He was possessed of a mind eminently practical, a sound judgment, and a fine catholic spirit. As a preacher he was fervent and useful. His discourses generally displayed a firm grasp of the vital truths of the Gospel, which were presented in a well-defined form, and in their delivery were often attended with the unction of the Holy One. As a superintendent he was trustful, affectionate, and generous; gladly honouring his brethren, and tenderly considerate of his junior colleagues. As chairman of a District, and in other positions of trust, he won the confidence and love of his brethren by the wise and kindly discharge of his various duties. In social life he was amiable and attractive. Indeed his whole course was radiant with moral beauty, and he was loved and esteemed by all with whom he came in contact.

In 1862 Mr. Mowat was compelled by advancing years and increasing infirmities to retire as a supernumerary. He settled at Frome, where he still served the good cause as his enfeebled health would permit until the end came. During his last brief illness he was graciously sustained by the presence and blessing of God. Shortly before his death he said, ‘Whatever is best; saved freely; saved fully; saved for ever.’ He peacefully passed away to his eternal rest on January 22nd, 1881, in the eighty-fourth year of his age and the sixty-second of his ministry, greatly beloved by his brethren and highly respected by all with whom he had to do.

## JOHN THOMAS.

FEW agents of the Wesleyan Missionary Society have laboured for a longer period or with greater efficiency in the foreign field than the Rev. John Thomas, and his career was marked by many incidents of more than ordinary interest. He was born at Worcester in the year 1796; and, although not favoured like many with the advantage of early religious and intellectual training, he was ere long clearly marked out as a chosen instrument of good to his fellow-men. He was savingly converted to God in his youth under the influence of Methodist preaching in the neighbourhood of his home; and soon after he had joined the Society, he began to call sinners to repentance. After he had laboured for several years as a useful and acceptable local preacher, the reading of the *Life of Henry Martyn* awakened in his heart an ardent desire to be employed as a missionary to the heathen; and offering himself as a candidate for the important work, he was accepted by the Conference of 1824, and forthwith received an appointment to the Friendly Islands.

These islands were at that time inhabited by a race of savages, deeply sunk in moral degradation and crime. A few years before, of a party of missionary mechanics and evangelists sent there by the London Society they had murdered some and driven away the rest, and the Rev. Mr. Lawry, of the Wesleyan Missionary Society, had been obliged to leave after a futile attempt to bring them to a better state of mind. The establishment of a permanent Wesleyan mission in the Friendly Islands was now entrusted to Mr. Thomas; and, with the help and blessing of God, he nobly performed his task.

Mr. and Mrs. Thomas embarked for Sydney on their way to the Friendly Islands in the ship *Andromeda*, and on reaching New South Wales after a long and dreary voyage they were detained for some time before they met with an opportunity of proceeding to their appointed station. It was not till the month of June, 1826, that Mr. Thomas, accompanied by his wife and Mr. and Mrs. Hutchinson, who had joined them in Australia, arrived at Tonga in a whaling ship by which they had obtained a passage from Sydney. On landing, they met with a more favourable

reception from the paramount chief, Ata, than they expected, and they commenced their work in the true missionary spirit, applying themselves to the acquisition of the soft and melodious language with commendable zeal and diligence. Many trials and difficulties had to be encountered in the early years of the mission; but Mr. Thomas was admirably adapted by the geniality of his disposition, tact, and perseverance for pioneering work among a savage and untutored heathen people. Consequently, with the help of God, he overcame every obstacle; and, after many years of patient toil and perseverance, he was favoured with an amount of success which has scarcely been witnessed in the history of the Christian Church since the days of the apostles. Many pages might be filled with accounts of thrilling interest in reference to the toils and triumphs of the missionaries and their devoted native assistants, whilst Mr. Thomas had the oversight of the work; but it must suffice to say that during the twenty-five years that Mr. Thomas spent at Tonga, a moral revolution occurred through the introduction of Christianity which has scarcely a parallel in any other country.

Mr. Thomas returned to England in 1850, and was employed for some time in advocating the cause of missions in his native land. In 1854 he again sailed for the Friendly Islands, where he continued to labour for six years more; superintending the work, counselling the young missionaries, and watering the native Churches which he had previously planted in the respective islands of the group. Great was his joy to witness the conversion and baptism of King George and his Queen Charlotte, the extinction of idolatry, and the permanent establishment of Christianity throughout the whole country.

In 1860 Mr. Thomas finally returned home with his health considerably impaired. Retiring as a supernumerary, he settled at Stourbridge, where he continued to labour as his diminished strength would permit, occasionally preaching and attending missionary meetings till he was far advanced in life. When he could no longer take a more public part in the work, he led a class and conducted a weekly prayer-meeting till he was past fourscore years, his ardent desire being to do good. At length he was

entirely laid aside by advancing years and increasing infirmities. During his last illness his sufferings were acute, but his patience never failed, and his confidence in the Redeemer was unshaken. His love for the mission cause was a ruling passion till the last. Often he said to his visitors, 'Pray for the heathen in the mission field.' Just before he died he said, 'Let me go,' and with unusual strength of voice he exclaimed, 'Come, Lord Jesus!' His ransomed spirit soon afterwards passed away to its eternal rest. He thus finished his course on January 29th, 1881, in the eighty-fifth year of his age and the fifty-seventh of his ministry.

#### RICHARD GIDDY.

**T**HE Rev. Richard Giddy was a zealous and devoted missionary, who laboured in South Africa for the long period of forty-six years without ever visiting his native land. We have not been able to collect much information in reference to his early days, but the record of his missionary career is full of interest. He was born at Devonport in the year 1806; and having given his heart to God in his youth, and begun to work for Him, he entered the Wesleyan ministry in 1834. He laboured for a brief period in the Tavistock Circuit, and his superintendent at that time testifies that 'he was a pious, devoted young man whose preaching was effective and powerful; but that his whole soul was ardent in anticipation of missionary work, especially in Africa.' That anticipation was soon after realised, for in the course of a few months he received an appointment to the Cape of Good Hope, where he arrived in safety and entered upon his labours at the commencement of the year 1835, in a manner which excited sanguine hopes as to his future career.

Mr. Giddy's first station in South Africa was that of Cape Town, the capital of the colony, where he laboured for some time with acceptance and success, preaching earnestly in English both in the city and neighbouring villages of Rondebosch, Wynberg, and Somerset, and at the same time making diligent efforts to acquire the Dutch language to prepare himself for future usefulness among the natives. In 1836 missionaries were required



for stations in the interior, where several native tribes appeared ready to receive the Gospel, and Mr. Giddy was removed to the Bechuana country, where the greater portion of his future life was spent. At the large and important stations of Thaba 'Nchu and Plaatberg he laboured for more than twenty years, and was favoured to see many souls won for Christ, and the scattered remnants of various tribes of Bechuanas, Corannas, and Baralongs, which had settled there, raised to a higher state of civilisation. Having a practical knowledge of printing, Mr. Giddy's time was much occupied in this department of Christian labour, a mission press having been recently sent out to the Bechuana country by the committee in London.

The cheerfulness with which Mr. Giddy entered upon his new sphere of labour in the interior will appear from a brief extract from his first communication to the committee after reaching his destination. Writing from Thaba 'Nchu, under date of May 15th, 1837, he says:— 'As early as possible, after having received your letter of the 24th of September last, directing me to get ready to accompany Mr. W. Shaw to Graham's Town, on my way to the Bechuana mission, I left Somerset and repaired to Cape Town to await his arrival. Though fully, I trust, disposed to go into the interior, and meet any difficulties which might occur in the prosecution of my work, I could not but regret leaving a Circuit where openings for usefulness were presenting themselves on every side.' After a most interesting account of his travels by land and water of more than 1,000 miles, he adds: 'On the whole our journey to this place has been pleasant, and not marked with any considerable difficulty. We have often heard the natives who accompanied us praying in retired places, and have sufficient proof that the word of God has not been preached to them in vain. I am exceedingly glad to find that the printing press we have here is one of the best manufacture. The type, though small in quantity, is in tolerably good condition. With a few additional materials I shall be able in a very short time so to conduct our printing affairs as to prevent their being in future a heavy tax upon the Society's funds. Through the mercy of God we are all well. The climate is exceedingly conducive to

health, and we are as comfortable as we can expect to be on a mission station so far in the interior.'

During my residence in Cape Town, many years afterwards, I had frequent correspondence with Mr. Giddy, and a considerable number of his interesting letters are now before me. In the first of these, dated Plaatberg, June 7th, 1851, he says, 'I am personally unknown to you, but when I tell you that I am a Wesleyan missionary, I feel sure that it will be a sufficient introduction. I am at present on a station belonging to our Society in the Bechuana country, north of the Orange River, and the immediate object of my writing to you is as follows:—The mission printing press here is under my superintendence. We are about to commence printing an edition of the Psalms (5,000) in the Sesuto language, for which we shall want about 130 reams of demy printing paper, which I shall feel obliged if you will kindly procure for us in Cape Town and forward to this station, &c. We are at present in circumstances of considerable danger and anxiety arising from the wars which are now raging between native chiefs, and I fear there is a prospect of several years' trouble before us; but "the Lord reigneth," and our trust is in the kind and ever watchful providence of our heavenly Father.'

The difficulties anticipated by the devoted missionary were painfully realised, as his subsequent letters abundantly show; but he nobly clung to his post of duty, and was mercifully brought through them all. At the Conference of 1880, worn out with incessant toil and suffering, Mr. Giddy retired as a supernumerary, and hoped to spend a few years of comparative rest and quiet usefulness among the farmers and natives of a settlement called 'New England,' but this was not to be. When on his journey to his new home he was attacked with dysentery, which proved fatal in the course of a few days. He died in peace at a farm-house, on February 6th, 1881, in the seventy-fifth year of his age and the forty-seventh of his ministry. His last words were, 'My heart and my flesh faileth: but God is the strength of my heart and my portion for ever.'

## JOSEPH CULSHAW,

THE son of Roman Catholic parents, was born at Ormskirk, on September 25th, 1856. In the order of Divine providence he was brought under the influence of the Wesleyan ministry in early life, and received impressions which resulted in his conversion. He began betimes to work for Christ, according to the ability which God had given him; and whilst a comparative youth he was employed as a local preacher. The earnestness and simplicity which characterised him through life won for him the love and esteem of his hearers, and he became a great favourite, especially in the villages of the Circuit where he lived. In 1877 he was proposed as a candidate for the ministry; and having passed through the usual examinations he was accepted by the Conference, and sent to Richmond College to prepare for the foreign department of the work, for which he had nobly offered himself.

During his brief stay at Richmond, Mr. Culshaw endeared himself both to his tutors and fellow-students by his habitual cheerfulness and transparent sincerity. He had not been long at college, however, when, missionaries being required for South Africa, he received an appointment to the Diamond Fields. He entered upon his work there in the early part of 1879, in a manner which favourably impressed the people to whom he ministered. In the course of the following year he suffered from an attack of fever so severely that for some weeks his recovery seemed doubtful. During his illness he said to a colleague, 'I should not like to live if I had no converts; I would pray for death with every breath if I could not live to save souls.' After his recovery he removed to Kronstadt, in the Orange Free State. On February 8th, 1881, he left home on his usual monthly round to preach among the scattered settlers of his Circuit, and on the 11th, whilst attempting to cross a dangerous drift in the river near Heilbron, he was carried away by the violence of the stream and drowned. Thus suddenly was cut short a life which gave promise of much usefulness. The dispensations of Divine Providence are sometimes dark and mysterious, but 'what we know not now we shall know hereafter.'

## JOHN OTLEY RHODES,

A NATIVE of Manchester, was born in the month of April, 1844. He was blessed with pious parents who trained him up in the nurture and admonition of the Lord. His mother took him with her to the class meeting from his infancy, and helped him much by her earnest prayer and godly example. At the age of thirteen he found peace with God, and was henceforth enrolled as a Church member. Some time afterwards he began to preach; and at the age of nineteen he was accepted as a candidate for the Wesleyan ministry, and sent to Richmond College to prepare for the foreign mission work, in which he had expressed a willingness to engage. During his three years at college he became much endeared to his tutors and fellow-students, and made rapid progress in his studies. He consequently took a high position in the classes, and his whole course as a student was most exemplary and full of promise.

Having been designated for the Ceylon Tamil mission, he was ordained for the full work of the ministry in October, 1866, and on the 22nd of the following month he embarked for his distant station. Writing to the committee in London from Jaffna on July 24th, 1867, he says, 'You have been informed of the safe arrival of Mr. Brown and myself at Colombo and Jaffna on February 21st. I have now for some time been anxious to write to you; but, what with the amount of my work, and my newness in it, I have had unwillingly to let mail after mail slip away without doing so. Indeed until lately I have felt as though I had more on my hands than I could well do, and am only just beginning to feel that I can fairly grapple with my work. My attention, as you know, is principally directed to the educational department. On March 1st we re-opened the central preparatory schools, and we have now under our care in this Circuit daily upwards of 300 Tamil boys, &c.'

Mr. Rhodes had persevered in his delightful work of teaching and preaching for nearly fifteen years, frequently suffering from the delicate state of his health, when in the month of May, 1880, he was advised to try a visit to Australia, with the hope that the voyage and a brief

residence there might prove beneficial. At first this hope was partly realised, and he preached at Adelaide and other places to the great delight of both ministers and people, to whom he soon became much endeared by his genial disposition and many excellencies of character. Proceeding to New South Wales, he had a relapse from which he never recovered. He died in peace at Bathurst on March 12th, 1881, in the thirty-seventh year of his age and the sixteenth of his ministry.

Mr. Rhodes was endowed with rare gifts, both of heart and head. No one could be long in his company without being deeply impressed with his earnestness, his intelligence, and his piety. His consecration to the mission work was unreserved and whole-souled. As a preacher he was able and acceptable. His sermons were full of evangelical truth, and were invariably the outcome of a deep and reverent study of the Holy Scriptures. His printed discourses clearly indicate that, had his physical strength been equal to his mental power, and his life been spared, he would have obtained a foremost place among the ministers of our Church.

### BENJAMIN GARTSIDE

WAS born at Stoneswood, Saddlesworth, on May 9th, 1799. He was brought up in connection with the Established Church, and knew nothing about experimental religion in his early days. At the age of seventeen he went out of curiosity to hear the Rev. W. E. Miller preach. The result was his saving conversion to God and union with the Wesleyan Methodist Society. His early education had been neglected; but by strenuous exertion and remarkable self-denial he made up for his lack of schooling, and became a fairly well-read man. Having laboured for some time as a local preacher, he was received as a probationer for the Wesleyan ministry in 1825. Expressing a preference for the foreign work, for which he seemed well adapted, at the following Conference he received an appointment as a missionary to the West Indies. He embarked for Antigua in the ship *Marlborough* on January 13th, 1826; and on arriving at his destination in the latter

part of the following month, he entered upon his labours in the true missionary spirit.

Mr. Gartside spent about eleven years in the West Indies, at a time when the poor negroes were suffering untold miseries from the horrid system of slavery, previous to their glorious emancipation. His first station was Parham, from which he sent copious extracts from his journal. Writing under date of February 28th, 1827, he makes the following touching reference to the lamented missionaries who lost their lives in the previous year by the wreck of the *Maria* mail boat:—‘This morning I attended the prayer-meeting and found God according to His word present with us. This being the day of humiliation and fasting, we held another meeting at twelve o’clock; it being appointed by the District meeting that on this day the mysterious event of the loss of the missionaries last year should be observed by sermons preached in all our chapels. I went to Sion Hill and preached from Luke ii. 29, 30. The Lord gave me enlargement of my views and liberty to declare them. I read the character of each brother from the minutes of Conference. The congregation was overflowing and very serious.’

Having laboured faithfully and acceptably in the islands of Antigua, Nevis, Montserrat, and St. Eustatius till 1837, when his health failed, Mr. Gartside returned to England, and was henceforth employed in the home work. He occupied several important Circuits with credit to himself and advantage to the cause in which he was engaged for twenty-five years. As a preacher he was clear and logical, always faithful and pointed, often impassioned. His sermons were lucid in their arrangement, and generally contained something new and interesting. In the management of a Circuit he was judicious and kind; but strictly attentive to Methodist law and discipline. His private life was without a stain. He was a thoroughly good man. On the failure of his health in 1862, he retired as a supernumerary and settled at Poulton, in the Blackpool Circuit, where he continued to labour as his diminished strength would permit till the eve of his departure. He preached his last sermon on Easter Sunday, a few weeks before his death. He had for some time had an impression that his death would be sudden,

and it was even so ; but he was found ready. He passed away in sleep, almost without any previous illness, on May 5th, 1881, and was buried on his eighty-second birthday. He cherished a love for the mission cause to the last, and the present writer has a pleasant recollection of meeting him at some interesting missionary anniversaries.

#### WILLIAM OVEREND SIMPSON.

**F**EW men have attained to greater popularity and eminence both at home and abroad, in a comparatively short time, than the Rev. W. O. Simpson ; and fewer still have had a ministerial and missionary career more clearly marked by the providence and grace of God, and by heroic zeal and devotedness to the cause of the Redeemer. He was born at Leeds in the year 1830, where he grew up from infancy amidst the genial influences of a godly home. He was brought to religious decision in his youth, and soon began to work for God according to his ability and opportunities, and ere long he was called to preach to others that Gospel which had been made the means of his own salvation. Having done effective work as a local preacher in his own Circuit for some time, he was at length promoted to the full work of the ministry. He was accepted as a candidate for the foreign department of the work by the Conference of 1850 ; and after spending three years in Richmond College, he received an appointment as a missionary to India, for which country he embarked on December 29th, 1854.

Mr. Simpson laboured at Negapatam, Trichinopoly, Manârgudi, and Madras for ten years with great acceptance and success. His keen powers of observation, his genial humour and fine sympathy enabled him to gain an intimate knowledge of the people, and to appreciate the peculiar phases and attitude of the native mind ; and be compelled, in many instances, the admiration and esteem even of those who opposed his teaching. He had his full share of the toils, the sufferings, and the discouragements of missionary life in India ; but it was also given him to share the harvest joy of success ; and he had the privilege of admitting to Church fellowship a few converts of the highest caste, as well as many in the lower orders

of society. The charm which his influence always had over young minds stood him in good stead in the mission field, as it did afterwards at home; and from among youthful Hindus, who were first led by him to the knowledge of Christ, there were raised up after his departure some of the most valuable Christian witnesses and agents which have been given to the Church in India. Both among Christians and the heathen his name is still held in affectionate and respectful remembrance on the respective stations which he occupied.

Family affliction obliged Mr. Simpson to return to England in 1865; but he fully intended to resume his beloved missionary labours in India after a brief sojourn in his native land. In the order of Divine providence this was not permitted. When preparing for his return voyage, with a heart glowing with missionary zeal and love for the poor Hindus, it was discovered that the health of his devoted wife, both physical and mental, was such as to render it impracticable for her to reside again within the tropics. The man of God meekly bowed to this severe disappointment, and henceforth laboured in the home work, occupying Circuits in Manchester, London, and Bradford in succession for fifteen years with credit to himself and advantage to the cause of God. In every sphere of labour his undying love for the missionary enterprise was conspicuous, and he everywhere rendered it valuable service by his powerful and untiring assertion of its claims, and by his brilliant and graphic descriptions of its scenes and operations. Nor was he less mindful of the interests of the work demanding his immediate attention. He brought all the rich resources of his mind and his ample stores of experience to his work as a preacher of the Gospel. In the Circuits to which he was appointed, and elsewhere, he devoted all his vigour and skill to the organisation of direct evangelistic efforts, and worked his hardest and his best in every sort of service connected therewith, being often cheered by immediate fruit in the ingathering of precious souls to the fold of Christ.

Many pages might be filled with a simple record of numerous excellencies of Mr. Simpson's ministerial and Christian character, but it must suffice to say that he was endowed, as few men have been in any course of life, with



the power of popular advocacy. He knew how to enkindle the enthusiasm of an assembly, and with the happiest ease he awakened their gladness, or with irresistible pathos found the source of their tears. His eloquent lectures and powerful speeches in various parts of the kingdom on behalf of missions, temperance, and other benevolent objects, will long be remembered, as well as his massive, manly, genial, and humorous presence. He was an able, powerful, and interesting preacher and expositor of God's Holy Word, being well read in Christian theology and general literature. As a pastor he was diligent, courteous, and affectionate; familiarly identifying himself with all the interests of the people committed to his charge. He was pre-eminently the friend of the young; but if any feature of his character was more marked than another it was his glowing, chivalrous love for his ministerial brethren, and his tender affection for the members of his family, all of whom, alas! so keenly feel their sad bereavement.

The end of this strong, devoted, loving and much-loved minister of the Gospel came with mysterious and solemn suddenness. During the meeting of the Halifax and Bradford District Committee at Huddersfield on May 18th, 1881, immediately after delivering a most characteristic speech on the business before the meeting, he left the room complaining of faintness. He soon fell into unconsciousness, and in about two hours afterwards passed away from the service of the Church militant on earth to that of the Church triumphant in glory. He died in the fifty-first year of his age and the twenty-eighth of his ministry.

#### ISAAC WATSON HARDING,

**A**N intelligent and promising native minister, was soon called to rest from his labours. But he was not permitted to labour in vain; nor was his brief career without its lessons of instruction to those who survive him. He was born at Wilberforce, Sierra Leone, on January 19th, 1841. His parents were liberated Africans; and, having themselves been brought under the influence of the Gospel, they sent their children to the mission

school from their infancy. Isaac was converted in the eighteenth year of his age, and soon afterwards commenced to work for God as an exhorter. In 1861 he was sent to the Wesleyan Training Institution, after which he was successively employed as a day school teacher and catechist. In 1877 he was removed to the Gambia, and he entered upon his new sphere of labour in the true missionary spirit. He was received on probation as a native minister at the Conference of 1879, and continued in the faithful discharge of his duties till May 29th, 1881, when he was carried off by smallpox, after a few days of great suffering, during which he manifested perfect resignation to the will of God, and firm trust in the atonement.

Mr. Harding is described by his colleagues as a 'trustworthy, plodding brother, earnest and faithful in his preaching, diligent in pastoral labour, and much respected and beloved by the people among whom he lived; and many, it is hoped, will be the 'crown of his rejoicing in the day of the Lord Jesus.'

### CHARLES TUCKER

**W**AS born at Horton, Gower, on March 12th, 1808.

The death of his mother when he was quite a boy so impressed his mind that he resolved to give himself up to the service of God. He was gently drawn to Jesus, and received the witness of the Spirit as he walked by the way. He became a member of the Wesleyan Methodist Society when he was eighteen years of age, and shortly afterwards began to work for God, being appointed to the important offices of class leader and local preacher. In 1831 he was accepted as a probationer for the Wesleyan ministry; and, offering himself for the foreign department of the work, after labouring for a few months in a Circuit at home, he received an appointment as a missionary to the Friendly Islands.

After a long and dreary voyage, Mr. Tucker, accompanied by his devoted wife, arrived at Tonga in the latter part of the year 1833, just as the dark night of apparently fruitless toil was passing away and a glorious day of prosperity was beginning to dawn upon the islands. During the ten years that he spent in connection with this remark-

able mission, many interesting incidents occurred, but the most noteworthy event was the great revival of 1834. Describing what occurred on one occasion during this wonderful outpouring of the Holy Spirit, Mr. Tucker afterwards wrote as follows:—‘As soon as the service began, the cries of the people began. They were melted into tears on every hand, and many of them cried aloud by reason of the disquietude of their souls. Oh, what a solemn but joyful sight! One thousand or more bowed before the Lord, weeping at the feet of Jesus, and praying in an agony of soul. I never saw such distress, I never heard such cries for mercy, or such confession of sin before. The Lord heard the sighing of the mourners, He bound up many a broken-hearted sinner in that meeting, and proclaimed liberty to many a captive. Other meetings were equally remarkable, and in the island of Vavau, where King George and Queen Charlotte were converted, as many as 2,262 seeking penitents found peace in the course of a few days.’

In 1843 Mr. Tucker returned to England with his health considerably impaired; but after resting for one year he entered the home work and laboured in various Circuits in his native land with acceptance and success till 1864, when he was obliged to retire as a supernumerary. He settled at Bristol, where he continued to labour as his diminished strength would permit for nearly seventeen years, being greatly esteemed and beloved by all with whom he came in contact. He was of gentle and quiet deportment, judicious in all respects, and self-denying in the use of his substance and in the employment of his gifts. His ministry was edifying and soul-saving. As a pastor he was diligent and affectionate, and was ever ready to soothe and sympathise with the poor and afflicted of his flock. He suffered much in the course of his missionary career, his dwelling houses having been twice or thrice demolished by fires and hurricanes, and his goods scattered or destroyed, whilst he and his family had to escape for their lives in the darkness of the night; but he ‘endured hardness as a good soldier of Jesus Christ.’ At length the end came with solemn suddenness on June 27th, 1881, whilst attending the quarterly meeting at Portland Chapel, and just after he had been speaking of his Friendly Islands’

experience, he was seized with mortal illness and immediately passed away to his eternal rest in the seventy-fourth year of his age and the fiftieth of his ministry.

## WILLIAM FRANCIS COCKS,

A YOUNG missionary of great promise, was soon called to rest from his labours. He was born in the parish of St. Agnes, Cornwall, in the year 1850, and was favoured with a good religious training in his childhood and youth, his parents being pious members of the Wesleyan Methodist Society, and his father a local preacher. In early life William became the subject of deep religious impressions, and at the age of fifteen, during some special revival services which were held in his native place, he decided to consecrate himself to the Lord. Four years later he became a local preacher, and at the age of twenty-four he entered the Wesleyan ministry and was designated for the foreign work. After a residence of two years and six months at Richmond College, he received an appointment as a missionary to the West Indies, and entered upon his work with a pleasing prospect of success.

That Mr. Cocks did not labour without some encouragement will appear from the following brief extract from one of his letters, dated Biabou, St. Vincent's, August 7th, 1877:—'A few weeks ago I was summoned to the bedside of one of our members. I found him apparently dying; but death had no sting. At eventide it was light. He was near the grave and near home. Half-unrobed of earth, he seemed to be putting on immortality; and as I rehearsed to him the sweet promises of God, and knelt beside his bed to pray, I felt the truth of Dr. Young's declaration about "the chamber where the good man meets his fate." And when I rose to go, he grasped me by the hand to say a last farewell, and exclaimed, "If I do not meet you again on earth, I shall meet you in heaven." Saved he was by Jesus Christ, through the instrumentality of our missionaries. This is one case of many to show that in these western isles those who preceded us in holy toil laboured not in vain, and we are reaping a few ripe sheaves from the seed scattered by early workers.'

Coming from a station occupied by the present writer several years previously, this noble testimony to the blessed results of early missionary labour is very welcome; and it is a melancholy task to record that Mr. Cocks was so soon afterwards called away from his beloved work. On July 10th, 1881, he fell a victim to yellow fever after six days' illness, and in death as in life he exercised a sure and exclusive trust in Christ as his Saviour. He passed away to his eternal rest in the thirty-first year of his age and the sixth of his ministry.

The following honourable testimony is borne to the character of Mr. Cocks by those who knew him intimately: 'He threw his whole soul into his work, and laboured harmoniously with all his brethren, and thereby won their esteem and love. His pastoral duties were faithfully and promptly discharged. His sermons were thoughtful, pointed, and practical, and his studies were engaged in with the sole view of preaching "Christ and Him crucified."'

#### GEORGE PARSONSON.

THE Rev. George Parsonson was a native of Doncaster, where he was born on May 25th, 1817. He was converted to God at the age of twenty, and soon afterwards began to preach. Having offered himself as a candidate for the Wesleyan ministry, he was accepted by the Conference of 1843, and forthwith received an appointment as a missionary to Macarthy's Island, River Gambia, Western Africa. In that unhealthy climate he spent two years in earnest efforts to raise the degraded natives to a higher state of civilisation. After a short visit to England, he returned to the scene of his former labours as a married man. The health of his wife having seriously failed after two years of further service at the Gambia, they took passage for England as the only means of saving her life. On the eve of their embarkation news came to hand of the death of the only remaining missionary in the District, and Mr. Parsonson nobly offered to remain at his post of duty at St. Mary's, his wife cheerfully consenting, under the circumstances, to proceed to England alone. In 1848, reinforcements having been sent out, the devoted missionary, with his health much enfeebled by repeated

attacks of fever, returned home to rejoin his self-denying partner.

A few months' residence in England so far recruited the health of Mr. and Mrs. Parsonson that they were induced again to offer themselves for the foreign work. They were accordingly appointed to Southern Africa, where they laboured faithfully for nearly ten years, occupying various stations in Natal, the Cape Colony, and Namaqualand. During the latter half of this period the present writer was intimately associated with Mr. Parsonson in missionary labour in the Cape of Good Hope District, and can therefore testify to his zeal and fidelity in the service of his Lord and Master.

In 1859, Mr. Parsonson returned with his family to England, and during the following seventeen years he laboured in the home work. He was both acceptable and useful in the Circuits which he occupied from time to time; his plain and pointed ministry being made a blessing to many. In 1875, failing health induced him to retire from the full work of the ministry and become a supernumerary; and he soon afterwards went out again to South Africa, where his eldest son was labouring as a missionary. There the remainder of his life was spent in such ministerial service as his enfeebled health would permit. The last year or two of his life was marked by great suffering, which he bore with perfect patience and submission to the will of God. Occasionally he was favoured with delightful manifestations of the presence of his blessed Saviour, on whose precious atonement he firmly relied, and on July 14th, 1881, he peacefully passed away to his eternal rest in the sixty-fifth year of his age and the thirty-eighth of his ministry.

#### WILLIAM SINCLAIR,

**B**ORN in London of Scotch parentage, July 22nd, 1825, was converted to God at the age of nineteen. Soon after he had experienced a saving change of heart he began to preach, and he had not exercised his gifts long as a local preacher before it was clearly seen that he was destined for a wider sphere of usefulness. He afterwards offered himself as a candidate for the Wesleyan ministry;

and being accepted by the Conference, he forthwith received an appointment as a missionary to the West Indies, where he laboured uninterruptedly with acceptance and success for nearly fourteen years.

Jamaica was the scene of Mr. Sinclair's missionary labours, for which island he embarked by the steamer *Tiviot* on February 15th, 1842. Calling at Grenada on his way to his appointed station, where the present writer was then labouring, we had the pleasure of his company at the mission-house in St. George's for two or three days, during the stay of the steamer in our port. On reaching his destination he entered upon his work at St. Ann's Bay in the true missionary spirit. He was afterwards stationed in the Kingston, Ocho Rios, Yallahs, and Grateful Hill Circuits in succession, in one of which he laboured for seven years with credit to himself and advantage to the cause in which he was engaged. Whilst labouring in Kingston the Wesley chapel and mission premises had a narrow escape from destruction by fire, several houses having been burnt down in the immediate neighbourhood. This visitation and the zeal and earnestness with which the negroes exerted themselves to save their beloved sanctuary were graphically described by him in a letter written soon afterwards to the committee in London. He also makes the following allusion to another awful visitation when writing from Three Hills in the Ocho Rios Circuit on December 27th, 1850:—'You have doubtless been made acquainted by the brethren in Kingston of the unprecedented ravages of the cholera in that city. Out of a population of 50,000 it is said that 5,000, or one in eight of the inhabitants, have been carried off. At Port Maria 250 inhabitants only remain out of a population of 1,000. A few weeks since the disease manifested itself in this neighbourhood, and has since raged with deadly effect. It is pleasing to observe that the people generally recognise this awful visitation as sent by God, as a just punishment for their sins, and that they are humbling themselves before Him.'

Returning to England in 1855, Mr. Sinclair was appointed to a home Circuit, and henceforth laboured in his native land, where he had the happiness of seeing many brought to Christ as the fruit of his toil. His

preaching was simple, earnest, and effective. In pastoral visitation he was extremely diligent, and carried joy into many a sorrowful home. He was altogether a man of an excellent spirit, and was everywhere beloved. At the Conference of 1880 he was obliged by failing health to seek a year's rest from the full work of the ministry, and retired to Blackpool. He loved the work, and spoke hopefully of being able to return to it, but God in His providence ordered it otherwise. His last illness was extremely painful, but his mind was kept in perfect peace. He would frequently say, 'I am waiting the Lord's will.' In the full triumph of faith he passed away to his eternal rest on July 24th, 1881, in the fifty-sixth year of his age and the fortieth of his ministry.

#### MOSES C. HAGAN

**W**AS a zealous and devoted native assistant missionary, whose period of service was comparatively short, but whose history is interesting and instructive. He was born at Wellington, Sierra Leone, Western Africa, in the month of November, 1838. When ten years of age he was deprived of the advantages of further education by the loss of his parents. Stimulated by good advice, he began when about nineteen to improve his mind and to seek the salvation of his soul. One day whilst reading his Bible he was powerfully convinced of sin; and in a simple record of his religious experience which he was induced to commit to writing, he states that after a time of great struggle and soul affliction, under a sermon by the Rev. D. W. Thorpe, he through faith in the Lord Jesus Christ found rest unto his soul.

At his earnest request he was admitted as a student into the Wesleyan Training Institution at King Tom's Point. After about three years' instruction he was appointed as a schoolmaster in the Free Town Circuit, and in 1876 he was received as a native minister on trial. Being transferred to the Gold Coast District, he laboured with commendable zeal and diligence for five years at Yaba, Lagos, and Abbeokuta. As a preacher he proclaimed the truth with simplicity, earnestness, and power, in both Yoruba and English as occasion required. As a native



pastor he was attentive to the sick and poor of his flock, and his care for the general interests of the Societies under his charge was truly exemplary. His useful and successful course of missionary labour was terminated somewhat suddenly. On July 15th he was seized with apoplexy, which shortly afterwards proved fatal. Conscious almost to the last, but unable to speak, he could only show his friends by signs that Jesus was precious to him through those weary hours of suffering. He departed this life in the faith and hope of the Gospel on August 5th, 1881.

#### AMOS XABA,

A SIMPLE-MINDED, good, and promising native assistant missionary in Southern Africa, was born in Basutoland in the year 1845. Trained up in heathen darkness, he knew nothing of the Gospel in early life; but removing to Natal he was brought under the influence of the missionaries and induced to give his heart to God. He forthwith joined the Wesleyan Methodist Society, and proved the genuineness of his conversion by his holy walk and conversation, and by earnest and persevering efforts to benefit his benighted fellow-countrymen. Being a young man of deep piety, and possessing good mental abilities, he was received on trial for the native ministry, and appointed to the native department of the work in the Harrismith Circuit in the early part of 1881. He had only laboured for a few months, however, in that interesting portion of the wide field when he was seized with an affliction which speedily resulted in death. He passed away peacefully to his eternal rest in the month of August, in the first year of his missionary service.

The fellow-labourers of Amos Xaba record of him that 'he was beloved by all who knew him, both Europeans and natives, and was removed from us at the very opening of his ministerial life, which gave promise of great usefulness.'

#### SAMUEL JOLL,

THE son of an esteemed Wesleyan minister, was favoured with a religious training and educational advantages in early life above many, and the result was

very gratifying. In the sixteenth year of his age he was induced to give his heart to God, and found peace with Him through Christ Jesus. He very soon began to manifest a strong concern for the salvation of souls, and commenced to preach in cottages and at outdoor services. He was ultimately accepted as a candidate for the Wesleyan ministry, and in 1829 he received an appointment as a missionary to the West Indies. He laboured in the island of Antigua for a short time with much acceptance; but his health failing he was removed to British North America, with a hope that a colder climate would prove more congenial. This hope was not realised, however, and after occupying stations in both Nova Scotia and New Brunswick, where he suffered much from physical weakness, he was compelled to return to England at the end of eight years, and thus completed the brief period of his active ministry. His preaching is characterised by those who knew him as 'original and powerful,' and it is believed that he was instrumental in winning many souls for Christ.

Having no prospect of a state of health that would warrant his continuing in the itinerant work, in 1837 Mr. Joll retired and entered into business. He did not lose his interest in the cause of God, however; but in his capacity of local preacher he rendered all the assistance in his power to his ministerial brethren, and lived a blameless and upright life. In 1865, having relinquished his business engagements, he was restored to the rank of a supernumerary minister, and settled in the Horncastle Circuit. There he lived and patiently suffered for many years in extreme weakness, till he was called to enter upon his eternal rest, on October 14th, 1881, in the seventy-fifth year of his age.

#### PETER BATCHELOR,

**B**ORN at Dundee in the year 1809, the Rev. P. Batchelor was highly favoured in his childhood and youth. His parents being devoted members of the Church of Scotland, they trained up their son to reverence the Sabbath, to read God's Word, and diligently to use the means of grace. When about sixteen years of age he was induced

to hear the Rev. Peter McOwan, and under the sermon he was deeply convinced of sin, and earnestly sought pardon. This blessing he obtained some days afterwards at a prayer-meeting, and the evidence of his acceptance with God he never lost. He began at once to witness for Christ as he had opportunity. At the expiration of his apprenticeship he removed to London and became a member of the Wesleyan Society at City Road, meeting in the class of the late Rev. John Mason, and working diligently as a tract distributor and visitor of the sick, &c.

In the year 1837, having gone out to Madras, Mr. Batchelor there entered the ministry, his first station being Melnattam, in Southern India. Thence he removed to Negapatam, then one of the most important Circuits of the District. Here he had ample and congenial scope for his tact, calm persistence, and clear-sighted estimate of the importance of educational efforts among the better class of Hindus. He was the pioneer of a higher education in that part of India, and his well-timed efforts were crowned with a cheering measure of success. In this and other departments of Christian labour he had been usefully employed for nearly sixteen years, when his health failed and he was obliged to return to England.

In 1856, being under the direction of the Wesleyan Missionary Committee, Mr. Batchelor was sent out to the Crimea to minister to British soldiers; but on the close of the war in the following year, he resumed his missionary labours at Negapatam in Continental India. His health failing again, after he had been there about five years, he removed to the Cape of Good Hope, where he laboured as his strength would permit for thirteen years, his stations being Wynberg and Simon's Town. In 1865 he was obliged finally to relinquish his missionary labours and return to England. He settled as a supernumerary minister in London, where he manifested a commendable willingness still to work for God, but he was not able to do much, as he suffered severely from bronchitis each winter.

During his last illness Mr. Batchelor's mind was kept in perfect peace. Death had lost all terror. His hopes were definite and full. There was no doubt on his mind as to the virtue of the atonement; no misgiving as to the

work of the Holy Spirit. He calmly trusted in Christ to the last, and on October 23rd, 1881, he passed away without a struggle, as in sleep, waking up to behold the glory of his beloved Master. He died in the seventy-third year of his age and the forty-fourth of his ministry.

#### TIMOTHY LAING,

**A**N eminent African native minister, was spared for many years to take part in the good work. He was born on the western coast on October 14th, 1824, and received his education at the colonial school at Cape Coast Castle. In the year 1841 he was taken from school by the Rev. T. B. Freeman, general superintendent of Wesleyan missions in that District at the time, and placed under training for mission work. He was soon afterwards sent to the Theological Institution at British Accra, under the tutorship of the Rev. John Martin, and profited much by the instruction which he received. Here also he obtained that knowledge of the Saviour which it became his life-work to proclaim to his perishing fellow-countrymen. From the institution he was sent forth to labour, first as a schoolmaster and then as a catechist, until 1851, when he was received on probation as a native minister. His career from that time was one of untiring zeal and faithful service in the Lord's vineyard, and of marked success and much usefulness. As a pioneer missionary and a Circuit minister he was in labours more abundant in Kumasi, Whydah, Lagos, Cape Coast, Anamabu, Domonasi, Elmina, and Dix Cove. On these interesting stations he spent thirty years, being loved and respected by all who knew him, and successful in winning many souls to Christ.

In 1878 Mr. Laing's health began to fail, and he obtained permission to retire and rest for one year. It was hoped that by these means he would be enabled to return to his beloved work; but the Lord willed it otherwise. A visit to England resulted in a temporary improvement; but severe domestic affliction brought on paralysis soon afterwards, and, on October 22nd, 1881, he was suddenly called to exchange the toils and sufferings of earth for the rest and joys of heaven.

As a Christian, Mr. Laing was humble and sincere, but

rather reticent and undemonstrative. His general deportment gave testimony to his inner life. As a preacher he was first among his native African brethren. He was a power in the Gold Coast pulpit, nor did his usefulness end there. He held Bible classes and organised associations for the religious instruction of young men and others, with the most blessed results. Several influential men, both lay and clerical, bear testimony to the good they obtained by these means. Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.

#### FREDERICK G. ELLIOTT

WAS a young missionary of great promise, but whose course of foreign service was brought to a close in a most affecting manner soon after its commencement. The story of his brief life is, nevertheless, full of interest. Converted to God in early life, and called to preach the Gospel, he was accepted as a candidate for the Wesleyan ministry at the Conference of 1877. Having offered himself for the foreign work, he was sent to the Richmond College for training. There he proved himself to be a diligent and successful student; and after three years' residence he received an appointment as a missionary to the West Indies. He commenced his labours at St. Kitt's in the true spirit of his Divine Master, and by his humble piety, quenchless zeal, and earnest efforts to win souls to Christ, he endeared himself to all with whom he came in contact, and was made very useful. Whilst both he and the people of his charge were indulging the hope that a long and successful career was before him, he was suddenly cut down by malignant fever. During his last brief illness his mind frequently wandered, and for the last two days he was unable to speak; but by the pressure of his hand and the nod of his head, and by pointing upwards, he signified to those that were with him that Jesus was precious and heaven near. He peacefully passed away to his eternal rest on November 14th, 1881.

Mr. Elliott is described by his surviving ministerial brethren as 'a rapid and retentive reader; a quick, clear thinker; and a ready, effective speaker.' It is also said

of him that 'he made the Bible his chief study, and gave himself up with indomitable zeal to gather wanderers into the fold of Christ. As a colleague, deference to superior authority, steadfastness to Christian principle, and cheerful readiness to render aid to the utmost of his power, were beautifully blended. As a preacher he was plain, earnest, and thoughtful, and gave promise of great usefulness.' Whilst a student at Richmond College, on receiving, in common with his brethren, a presentation copy of a volume on the Temperance question from the present writer, he acknowledged the gift in a beautiful letter now before me. The following sentences extracted from it will show his kind and genial spirit, as well as his sentiments on the subject:—'I desire to thank you very much for your kind letter and the beautiful book which you have sent. I have read the work carefully through, and have derived much pleasure and profit from its perusal. It is encouraging to know that you have found total abstinence both practicable and useful in the trying climates in which you have laboured. Self-denial is so little practised by professing Christians, or I think more people would become abstainers; yet this to me seems the strongest argument from Scripture which can be brought to bear upon the subject,' &c.

#### JOHN W. HERIVEL,

**A** NATIVE of Alderney, was favoured with pious parents, his father having been a leader and local preacher in connection with the French Methodist Society in that island. He was convinced of sin during a revival that broke out in the Sunday-school, when in the twelfth year of his age. He then found peace in believing, and henceforth gave evidence of the genuineness of his conversion by an upright walk and conversation and by ardent zeal for the salvation of others. Even at that early age his prayers were fervent and powerful, and to the end he continued to be pre-eminently gifted in prayer. Believing that he was called of God to preach the Gospel, he gladly accepted the invitation of the Rev. James Hocart to enter the training institution at Lausanne.

After a successful course of three years' study, in 1879

Mr. Herivel was sent out as a missionary to Hayti. Having remained for a short time at Cape Haytien, he proceeded to Port-au-Prince, his appointed station, where he laboured hard to revive a cause which had been long neglected. He had not been long there when he suffered from repeated attacks of fever, brought on, it was believed, by over-exertion in his Master's work. About the same time, the smallpox broke out in Cape Haytien, and during the prevalence of the fatal epidemic the devoted missionary took little rest day or night, being constantly engaged in visiting the sick and the dying. Whilst thus engaged in his work of faith and labour of love, he was attacked with yellow fever, which ran its course in a few days, and terminated in death on November 16th, 1881.

The following honourable testimony was borne to Mr. Herivel by his surviving brethren:—'His cheerful, sympathising, and kind disposition won for him the affection and esteem of those among whom he laboured. His preaching was always practical, addressing itself more to the heart than to the intellect. He saw but little fruit of his labours, but his faith and hope in God sustained and cheered him to the end, which was peaceful and triumphant.'

#### THOMAS M. ALBRIGHTON.

THE period of the Rev. T. M. Albrighton's foreign service was not so long as that of some of his missionary brethren; but it was earnest, faithful and fruitful, and there were some features in his successful ministerial career of more than ordinary interest. He was born at Clifton in Derbyshire on November 5th, 1827. In his Christian home he was wisely trained, and in the nineteenth year of his age he was savingly converted to God, after passing through a season of deep sorrow for sin. He soon became a zealous and useful local preacher, and in 1849 he was accepted as a candidate for the Wesleyan ministry. Although entreated by his friends to remain at home, he was constrained to offer himself for the foreign work; and after a successful course of training in the Richmond College in 1852, he embarked for the Bermudas. In those beautiful islands, and in British North America, he spent nine years. On every station which he occupied

he was highly respected, and under his able and powerful ministry many souls were won for Christ. In the discharge of his missionary duties he was often exposed to danger and discomfort, but he endured as seeing Him who is invisible. On one occasion, when on a coasting voyage, he was caught in a fearful hurricane, when the vessel in which he sailed was swept about for fifteen days at the mercy of wind and waves, and his calm and peaceful demeanour so impressed several avowed infidels on board that they were led to Christ.

Through failure of health Mr. Albrighton was compelled to return to England in 1860, when the present writer had the pleasure of becoming personally acquainted with him. From that period to the end of his useful life he laboured in the home work with acceptance and success. In Leeds, Manchester, London, Bristol, Birmingham, York, and other important Circuits, he exercised his able and earnest ministry to the spiritual good of many, and his memory will long be affectionately cherished by the people among whom he laboured. He possessed some advantages above the generality of his ministerial brethren. He had a good voice, a commanding personal appearance, and a dignified, genial, and attractive manner. His sermons were, moreover, carefully prepared, and delivered with much earnestness and power, a blessed unction often attending his ministrations, which were owned of God in the conversion of sinners and the building up of believers in the faith and hope of the Gospel.

Mr. Albrighton was labouring as usual in the true spirit of his blessed Master, and forming plans of usefulness for the further advancement of the Redeemer's kingdom, when he was suddenly called to his eternal rest. After a day of more than usual exertion he retired somewhat weary, but in his usual health. During the night he was taken seriously ill, grew rapidly worse, and died without a struggle in the early morning of December 17th, 1881, in the fifty-fifth year of his age and the thirty-first of his ministry.

#### WILLIAM SWALLOW

**W**AS born at Lound on May 17th, 1813. In early life he was brought to God under the ministry of the



Rev. W. O. Booth, and soon afterwards began to call sinners to repentance. He became a candidate for the Wesleyan ministry in 1837, and from the beginning expressed a preference for the foreign work. In reply to the question asked that year by the mission secretaries, 'Who will go to Western Africa?' Mr. Swallow nobly responded, 'I will.' He was accordingly appointed to Macarthy's Island on the River Gambia, where the present writer had planted a new station a few years before. After spending two years in that unhealthy climate he returned home physically broken down; yet no sooner was his health in a measure restored than his love to Africa constrained him to offer himself again for the same station which he had previously occupied. He returned to the Gambia in 1840 and laboured for three years more at Macarthy's Island, where he exerted himself with commendable zeal and diligence to win souls for Christ, and to raise the degraded natives to a higher state of civilisation. His health having again become seriously impaired by repeated attacks of African fever, he finally left the mission field and returned to England in 1843. From this time he laboured in the home work with acceptance and success.

Both at home and abroad Mr. Swallow was respected and beloved by the people among whom he laboured, and his faithful ministry was owned of God in the salvation of precious souls. His preaching was marked by plainness of speech, vigorous argument, and convincing power. As a pastor he was diligent, and as a colleague he was much beloved. He lived in an atmosphere of devotion, and was most transparent and conscientious in all his movements. His death was sudden and mysterious. Whilst stationed at Retford as a supernumerary minister he was accidentally drowned in the canal during the storm and darkness of a winter night. Testimony in a dying hour was consequently impossible, but his holy living had long shown a state of constant readiness for the final change. This melancholy event occurred on December 20th, 1881, when Mr. Swallow was in the sixty-ninth year of his age and the forty-fifth of his ministry.

### JOHN B. RICHARDSON,

A NATIVE of Nottingham, was born in the year 1840. Favoured with godly parents, he soon gave evidence of being the subject of religious impressions, and at the age of sixteen fully decided for God. For some time he exercised his gifts with acceptance as a local preacher. Having decided to devote himself wholly to the work of the ministry, he was accepted as a probationer by the Conference of 1864. In response to an earnest request from New Zealand for additional missionaries Mr. Richardson was sent out, and in 1865 he was appointed to Timaru. In this and other Circuits he laboured with acceptance and success for several years. By his unwearied and faithful pastoral visitation he endeared himself to the hearts of the people, and by earnest ministry he won souls for Christ and built up the Church of God in every station he occupied. While he was devotedly beloved by the people among whom he laboured he was also held in the highest respect and affection by his ministerial brethren, as is evident by their electing him to the office of president in the year 1881, by a practically unanimous vote. He was a man of scholarly attainments, sound judgment, large benevolence, and deep piety. By the untimely wreck of the steam ship *Tararua*, on board of which he was proceeding as representative to the General Conference in Adelaide in 1881 he lost his life, and the New Zealand Conference one of its most eminent and useful ministers.

### JOHN ARMITAGE

WAS born in Leeds in the year 1834, and was favoured with religious instruction from his childhood, his parents being consistent members of the Primitive Methodist Society. At twelve years of age he gave his heart to God, and forthwith became united in Christian fellowship with his people. Anxious to do good to his fellow men, he was soon engaged in the great work of preaching Christ according to the abilities which God had given him. In 1860 he went out to New Zealand and settled in Christchurch, where he joined the Wesleyan Methodist Church, and laboured with acceptance as a class

leader and local preacher. Having resolved to devote himself more fully to ministerial work, in 1873 he became a home missionary at Leithfield. Two years later he was accepted as a probationer by the Conference, and afterwards laboured with much earnestness, fidelity, and success in the Oamaru and Kaiapei Circuits. In 1879 he was appointed editor of the *New Zealand Wesleyan*, a position which he filled not only to the entire satisfaction of his brethren, but also to the profit and edification of the whole Methodist Church. As a preacher he was thoughtful and practical in his expositions of Divine truth; as a Christian he was a living embodiment of the religion he taught; and in his social life he was highly esteemed by a large circle of acquaintances. His untimely death occurred whilst walking in the path of duty marked out to him by the Church. He was drowned in the wreck of the steam ship *Tararua* when proceeding to the Adelaide General Conference as one of the New Zealand representatives in 1881.

#### JOHN LEWANA,

A NATIVE of Kaffirland, was born about the year 1831. Both his parents were heathens, his father being deeply degraded and a polygamist. Whilst their son was yet a child they removed to Farmerfield, where they came under the saving power of the Gospel. The boy was sent to the mission school on the station; and at the age of fifteen he experienced a decided change of heart, accompanied with a strong assurance of his acceptance with God through Christ, which never afterwards admitted of a doubt. From that hour he walked with God, and made creditable progress in religious knowledge. For several years he had the advantage of residence in the family of the Rev. G. Chapman, who encouraged and directed him in his studies. The Lord touched his heart and he became fully set upon preaching the Gospel to his fellow-countrymen.

Received as a probationer for the native ministry in 1866, John Lewana laboured with devotion and acceptance to the end of his course. His elevation to the ministry deepened his humility, and his saintly character endeared him to the people among whom he laboured;

whilst his own brethren regarded him with peculiar affection. He was a wise steward; and as he moved from Circuit to Circuit his influence and usefulness increased; the Churches were edified and many of the heathen were converted to God through his instrumentality. He suffered keenly from peculiar domestic affliction; but he bore his trial with an admirable spirit, which never for a moment faltered in patient and tender devotion.

His abundant public labours at length proved too much for his delicate frame, and symptoms of consumption were rapidly developed. When for the first time he realised that his ministry might soon close, he was seized with great sorrow and darkness of mind; but the struggle was brief; he found peace in perfect acquiescence in the Divine will. From that moment he patiently waited for his Lord. When he expressed his longing to attend the covenant service, and his superintendent endeavoured to dissuade him from the attempt, he said, 'O let me go once more, and if the Lord will I should be glad to go right up from the communion to heaven.' Rallying a little, he dictated a most affectionate letter to his brethren at the District meeting, in which he bade them farewell, and assured them that he was on the Rock. He passed peacefully away to his eternal rest on January 31st, 1882.

### WILLIAM SANDERS

**W**AS born at Alconbury, Huntingdon, in the month of January, 1807. He was convinced of sin and brought to a saving knowledge of Christ in his youth, under the ordinary means of grace, and thereupon joined the Wesleyan Methodist Society in his native village. Having been accepted as a candidate for the Wesleyan ministry in 1835, he was constrained by the love of Christ to offer himself as a missionary to any part of the world to which he might be sent. He accordingly received an appointment to Sierra Leone, where he laboured for three years with commendable zeal and diligence, amid trial, afflictions, and bereavements known only to those who have resided in that sickly climate in which his lot was cast. Within the short space of two months his three colleagues were cut down, one after another, by malignant fever,

and he was left alone to carry on the work of God single-handed, as best he could. Nor was he himself exempt from serious attacks of illness. More than once he was brought to the verge of the grave; but, in answer to prayer, he was raised up again and continued his arduous labours till the arrival of reinforcements from England, when he returned home with his health and constitution much shattered by repeated attacks of African fever.

From the year 1838 Mr. Sanders was employed in the home work, and occupied various Circuits with credit to himself and advantage to the cause in which he was engaged. He is described by those who knew him as 'a painstaking, unselfish, and holy man, abundant in good works, ready to live or die for his Master.' It is believed that under his plain, but pointed and powerful ministry, many souls were won to Christ both at home and abroad, who will be his joy and the crown of his rejoicing in the last great day.

On retiring from Circuit work with enfeebled health in 1872, he gladly engaged in visiting the sick, leading a weekly class, occasional preaching, and such other pastoral work as his failing strength would permit, and was much respected by the people among whom he laboured. During his last illness, which was short, he was graciously sustained by the presence of his Saviour, but he often expressed a desire to depart and be with Him for ever. He died at Exeter on March 10th, 1882, in sure and certain hope of a joyful resurrection to everlasting life through Jesus Christ our Lord.

### HENRY BLEBY.

**F**EW missionaries have been favoured to labour so long and so successfully in distant lands as the Rev. Henry Bleby. There were, moreover, some features in his character and career worthy of special notice and well calculated to excite to diligence and zeal in the cause of God both at home and abroad.

Mr. Bleby was born at Winchcombe on March 16th, 1809. He was led to decision for Christ in the eighteenth year of his age; and soon after his conversion he began to work for God according to his ability and opportunities.

At the Conference of 1830 he was received into the Wesleyan ministry; and, after a short period of theological training, was sent out as a missionary to the West Indies. He arrived in Jamaica at an eventful period in the history of the negro race in the lands of their exile. The poor slaves were toiling and suffering in hope of emancipation, an Act having just passed the British parliament for the accomplishment of that desirable object. The missionaries were placed in circumstances of peculiar trial, being regarded as the friends of freedom by the planters, who would gladly have kept the people in bondage. They were constantly exposed to bitter persecution. Of this Mr. Bleby had his full share, occupying as he did a prominent position among a noble band of men who counted not their lives dear unto themselves if they could but mitigate the sufferings of the poor slaves and prepare them for the happy change in their condition which had become inevitable.

After he had been usefully and honourably engaged in the prosecution of his missionary duties in Jamaica for nearly seventeen years, and had witnessed the 'death-struggles of slavery' and the advent of entire freedom, he returned to England with his health and constitution considerably impaired by the influence of a West Indian climate. The present writer stood by his side at the recognition of returned missionaries at the Hull Conference in 1848, when the friends there were so pleased with his earnest address, that they invited him to the Waltham Street Circuit. After three years of acceptable and useful labour in Hull, as the colleague of the Rev. Charles Prest, he accompanied his superintendent to City Road, London. He had spent two years in this, the first Circuit of the Connexion, when he was induced to resume his missionary labours in the West Indies, a portion of the wide field to which he was attached by many tender ties.

Mr. Bleby embarked with his family for Antigua in 1856, and in that island, and in Barbadoes, Demerara, and the Bahamas, he spent about twenty-six years; visiting America, and returning home at intervals to recruit his health. During this lengthened period of active service he occupied important and responsible positions as the superintendent of some of the largest Circuits in the

West Indies, and as chairman of the Bahama District. In every relation of life he commanded the respect and confidence of his brethren and the people among whom he laboured, as well as the general approval of the missionary committee; for when he differed from them in opinion he invariably received credit for his undaunted courage, unflinching integrity, and the purity of his motives. The following testimony was borne to his character by his ministerial brethren:—'Mr. Bleby's intellectual acumen and comprehensive Scriptural knowledge made him an able exponent of the written Word. Throughout his career he was exemplary and successful in his work. His ministry was characterised by lucidity of expression, comprehensiveness of teaching, and much spiritual power. His various publications have contributed by their graphic and stirring narratives to disseminate much information respecting the West India Islands.'

In 1878 the enfeebled health of Mr. Bleby necessitated his final return to England. On retiring from the full work of the ministry and taking the position of a supernumerary, it was a pleasure to him to employ his remaining time and strength in such services for his beloved Master as he was able to perform. It was not long, however, that he was thus permitted to labour. He was called away somewhat suddenly, being seized with paralysis, from which he never recovered. On May 22nd, 1882, he peacefully passed away to his eternal rest. He died at Bristol in the seventy-fourth year of his age and the fifty-second of his ministry.

#### FREDERICK M. WEBSTER, M.A.,

**W**AS a zealous and promising young missionary, whose course of foreign service was soon and mysteriously terminated. He was born at Kingstown, Ireland, in the year 1855; and inherited the priceless blessing of a godly parentage. It was in connection with special services held by Messrs. Moody and Sankey that he was convinced of sin and brought to a saving knowledge of the truth. He was at that time an undergraduate of Dublin University. After taking his degree, he offered himself to the Irish Conference for foreign mission work.

Having been accepted after the usual examinations he was sent to the Richmond College where he spent two years. At the Conference of 1878 he received an appointment to Ceylon, and forthwith embarked for his distant station. On arriving at Jaffna he entered upon the educational work, to which he was specially designated, in the true missionary spirit, and his friends anticipated for him a long and useful career.

Mr. Webster's great ambition was to be a true missionary, and most diligently did he apply himself to the acquisition of the Tamil language to fit himself for the work. From year to year he passed his examinations in the vernacular with credit. He was at the same time remarkable for the consistency of his life and the earnestness of his preaching. Although his constitution was apparently good, a slight cold which he caught speedily developed into consumption. He was recommended by his medical attendant to try the climate of Australia, but did not long survive the voyage. Soon after his arrival in Brisbane, Queensland, he became worse, and peacefully passed away in sleep on June 26th, 1882, in the twenty-seventh year of his age and the fourth of his ministry.

### JAMES SUCH.

**B**ORN in London in the year 1811, the Rev. James Such was favoured with pious parents who trained him up in the knowledge and fear of God. It was not till he had reached the seventeenth year of his age, however, that he experienced a genuine change of heart. Soon after his conversion he manifested an earnest desire to do all in his power for the spiritual good of those around him. Having laboured for some time with acceptance as a local preacher, in 1835 he became a candidate for the Wesleyan ministry. His interest in the missionary enterprise led him to offer himself for the foreign work; and, on being accepted, he received an appointment to Tasmania, where he laboured with commendable zeal and diligence for two or three years, notwithstanding the trials and difficulties through which he was called to pass.

In consequence of domestic bereavement, in 1840 Mr. Such returned to England, and henceforth his ministerial



labours were confined to the home work. He was esteemed and beloved in the various Circuits which he occupied, and his earnest efforts to win souls for Christ were not in vain in the Lord. He is described by those who knew him intimately, as 'intelligent, straightforward, and unobtrusive; a devout lover of Methodism, an assiduous student of Holy Scripture,—an Israelite indeed in whom there was no guile.' His sermons were carefully prepared, and consisted mainly of faithful expositions of the Word of God. In 1868 he was obliged by the failure of his health to retire from active work and take the position of a supernumerary. The last six years of his life were years of great affliction, borne without a murmur. His blessed sense of the Saviour's presence continued unclouded to the end. He died suddenly in London on July 7th, 1882, in the seventy-first year of his age and the forty-seventh of his ministry.

#### JOHN L. BLEBY,

THE son of the Rev. Henry Bleby, was born in Jamaica on January 20th, 1843. He was educated at New Kingswood School, and Wesley College, Sheffield, where he showed considerable mental ability and aptitude for learning. He gave his heart to God in early life, and at the age of sixteen became a member of the Wesleyan Methodist Church. Shortly after his conversion he went to Barbadoes, where his devoted father was labouring as a missionary; and to that father's training, example, and prayers he was greatly indebted. He entered the ministry in 1862, and his career as a missionary in the West Indies was eminently energetic and effective. During eleven years he occupied important stations, chiefly in Demerara and Jamaica, with credit to himself and advantage to the work in which he was engaged. Every charge entrusted to him improved numerically, spiritually, and financially during his appointment; and he was esteemed and beloved by his brethren in the ministry and by the people among whom he laboured.

In 1873 Mr. Bleby returned to England on account of the failure of his health. On his recovery he entered the home work, and for several years occupied important

Circuits in England, where he won the confidence and affection of his colleagues and the people generally. His ministry was rendered peculiarly acceptable by his acknowledged ability, and especially by his genial and sympathetic nature, which gave him great influence as a pastor and friend. His preaching was characterised by clearness of exposition, variety, and aptness of illustration, faithfulness of application, and unique simplicity of style. His habitual tone of mind was that of deep spirituality and seriousness, combined with Christian cheerfulness, and his prayers were full of holy unction and power. In business matters he was exceedingly neat and methodical, and as a colleague he was invaluable.

The final summons came to this faithful servant of God somewhat suddenly; but he was found prepared. During his appointment to Darlington he went on a visit to Plymouth, and whilst there he was seized with serious illness, which baffled the skill of the physician, and he peacefully passed away to his eternal rest on August 20th, 1882, in the fortieth year of his age and the twentieth of his ministry.

#### THOMAS HODSON.

**T**HE Rev. T. Hodson was a man of more than ordinary ability, and his long and useful career as a missionary in foreign lands presents to our view many points of interest. He was born at Searle, in Lincolnshire, in the year 1802. When about twenty years of age he gave himself fully to God, and soon afterwards began to preach. He was accepted as a candidate for the Wesleyan ministry by the Conference of 1829; and, offering himself for the foreign work, he received an appointment to Calcutta. After four years of earnest self-denying labour the Calcutta mission, not yielding the results that were expected, was for the time being relinquished, and in 1833 Mr. Hodson was transferred to Bangalore to inaugurate a Canarese branch of the work. In this he succeeded admirably, as he did also in the educational department of the mission, to which he devoted himself with commendable diligence. In after years he laboured with acceptance and success in Goobbee and the city of Mysore, where he enjoyed the

favour and friendship of the rajah or reigning native prince, who manifested a deep interest in the missionaries and their work.

In 1843 Mr. Hodson was compelled through failing health to return to England; and on his recovery he entered the home work. For ten years he occupied important English Circuits with credit to himself and advantage to the work in which he was engaged. In 1853 he again sailed for India, calling at the Cape of Good Hope, where the present writer had pleasant Christian intercourse with him for a few days. From this time he pursued his labours in Bangalore and Mysore, the scenes of his former toils, for nearly a quarter of a century. During this period he had charge of the Mysore District as chairman and general superintendent. In this important and responsible office Mr. Hodson became much endeared to the younger missionaries and the people of his charge generally; and, by his prudent foresight in securing suitable sites for new chapels and school-houses, and otherwise exerting himself for the extension of the work, he did good service for the mission; and his name will long be cherished in Bangalore by those who were benefited by his labours.

In the month of March, 1878, fairly worn out with incessant toil and enfeebled by advancing years, Mr. Hodson was obliged finally to take leave of India, which he loved so well; and at the following Conference he became a supernumerary, fixing his residence at Mansfield, where the remainder of his days were spent in such pastoral labours as his diminished strength would permit. He was characterised by a manly bearing, and possessed a bright and cheerful temperament. He was conscientiously upright and straightforward in all his dealings with his brethren and his fellow-men, and in all things he adorned the doctrine of God his Saviour. His manifest aim in preaching was to do good, and his discourses were refreshing and invigorating. During his last illness he was graciously supported by the presence of God, whom he had served so long and so faithfully. The night before he died he often exclaimed, 'My Saviour, my Jesus!' He then quietly fell asleep, and his redeemed spirit passed away to be for ever with the Lord on September 9th, 1882,

in the eighty-first year of his age and the fifty-fourth of his ministry.

### JAMES EACOTT.

**B**ORN of godly parents in the year 1805, at Chaddleworth, Berks., the Rev. J. Eacott was favoured above many. He consequently became the subject of religious impressions in early life, and joined the Wesleyan Methodist Society in 1823. It was not till three years afterwards, however, that he believed with his heart unto righteousness and obtained peace with God through faith in Christ. Soon afterwards he began to preach, and such was his success that he was encouraged to offer himself as a candidate for the full work of the ministry. He was accepted by the Conference of 1835, and expressing a preference for the foreign work, after labouring two years at home he received an appointment as a missionary to the West Indies. He entered upon his work there when the poor negroes were just emerging from their long night of bondage, and during the transition period from slavery to perfect freedom. He manifested a beautiful combination of zeal, sympathy, discretion, and firmness, which did much to sustain the people of his charge under numerous trials, and to prepare them for the approaching happy change in their social position. For eleven years, at this eventful period, he laboured with acceptance and success in the Antigua and the Bahamas Districts, and by his kind and genial manner he became much endeared to his ministerial brethren and to the people generally.

In 1848 Mr. Eacott returned to England with his health considerably impaired by his earnest labours in a tropical climate. On his recovery he entered the home work; and, as the superintendent of several important Circuits, he discharged his duties with fidelity and diligence. Above all he was a preacher of the Gospel. By diligent study he had stored his mind with doctrinal and practical theology; his addresses were tender and persuasive, and God put the seal of fruitfulness upon his labours.

The ministerial course of Mr. Eacott was eminently peaceful and happy. His contentment and trustfulness

were increasingly manifest in the closing years of his life. At the age of seventy-four he was compelled by paralysis to desist from active service. For several months he was physically helpless, and at times speechless; but always calm and cheerful. When he no longer knew the members of his family he recognised his Saviour's words, and responded with a hearty Amen to the prayers offered. Ready to depart, he expressed his faith in the atoning blood; 'So freely shed for me,—for me,'—he exclaimed, and his last utterance was, 'I shall soon be in heaven.' He died at Leicester on October 25th, 1882, in the seventy-seventh year of his age and the forty-seventh of his ministry.

#### PHILIP BAKER

WAS a native of Sark, one of the Channel Islands. His parents being devoted members of the Wesleyan Methodist Society he was favoured with a religious training, which led to his early conversion. He began to preach when quite a youth; and having offered himself as a candidate for the Christian ministry, he was sent to the Lausanne Theological Institution, where he spent three years of diligent study to prepare for the great work to which he believed himself to be called of God. Being designated to the French work his first station was Rouen, where he laboured earnestly in the midst of persecution and other trials to win souls for Christ, and to establish a Methodist Society. Thence he removed to Honfleur, where he also toiled with characteristic zeal and devotion, dividing his time equally between the town and the shipping in the harbour. In this work he was much blessed. Besides forming the nucleus of a French Society, he was cheered by seeing about one hundred sailors give their hearts to God.

In 1882 Mr. Baker was appointed as a missionary to Hayti, his knowledge of the French language and other qualifications rendering him specially adapted for that station. During his passage out he sought every opportunity for speaking to his fellow-passengers for their spiritual good, and it is believed that his labour was not in vain in the Lord. Immediately after his arrival at Port-au-Prince in the month of October, he threw himself

into the work of the mission with a measure of zeal and diligence truly commendable, and which gave promise of the most blessed results. But in the mysterious providence of God, his life was cut short by yellow fever, which was at that time prevalent in the island. He died in great peace on November 8th, 1882, in the twenty-ninth year of his age and the sixth of his ministry, after an illness of only five days.

Mr. Baker was a man of much prayer and strong faith in God. As a preacher he was plain and practical. His appeals were directed more to the heart than to the intellect; but his sermons were always carefully prepared and delivered with unction. He was gentle, amiable, and good, and his deportment was straightforward and upright. During his last illness, even when his pain was most intense, he exhibited much patience and meek submission to the will of his Heavenly Father, that his eminently happy death was said by those who witnessed it to be 'more powerful and impressive than any sermon he ever preached.'

#### ROBERT NEWTON PORTREY,

THE youngest son of the Rev. Joseph Portrey, was born at Belper, September 12th, 1856. He was early led to seek the Lord, and found peace with God when eleven years of age. He entered the ministry in 1877; and in accordance with his strong desire, was designated to the foreign department of the work. His first appointment was to Calais at the Conference of 1878. After two years of faithful and energetic toil in France he re-entered the English work, and was appointed to Louth, in Lincolnshire, where he won golden opinions by his genial, loving spirit, and by his earnest efforts to advance the interests of the Redeemer's kingdom.

The spirit of heroic ardour which prompted Mr. Portrey to offer himself for the work abroad never slumbered, and when the call came from Hayti, then decimated by disease, with a holy eagerness he responded to the call. He sailed for the West Indies in October, 1882; and immediately on reaching Cape Haytien commenced his labours in the true missionary spirit. But the Master

accepting the intentions of His servant, suffered him to work only for a very short time in the foreign field before He called him to enter upon his great reward. Scarcely two months after landing he was stricken down by yellow fever. During his short illness he exhorted those around him to trust in Christ, and joined in hymns of praise, which weeping friends were singing round his bed. He spoke of his soul as being illuminated by the Sun of Righteousness, and exclaimed a few hours before he died, 'The Sun will never set for me.' He passed peacefully away on December 8th, 1882, just a month after his friend and fellow-voyager, Mr. Baker, had been released from his labours in the same sudden and mysterious manner.

Mr. Portrey is described by those who knew him personally as a young missionary of more than ordinary ability and promise. His attractive ministry drew crowds to hear him; and his industry as a pastor, and his attention to the educational requirements of the locality, during the brief period of his sojourn at Cape Haytien, were above all praise. Hence the grief and disappointment of the people at his early removal, and the deep sympathy which they manifested for his bereaved widow, who returned to England soon after the funeral of her devoted husband.

#### HENRY H. GAUD,

**A** NATIVE of Devonport, where he was born in the year 1811, was the son of Methodist parents, and as such he received an early religious training. As the result of this he grew up in the knowledge and fear of God, and was mercifully preserved in childhood and youth from the gross outward sins into which many unhappily fall. At the age of eighteen he was truly converted to God, and became a consistent member of the Methodist Church. Being constrained by the love of Christ he began at once to work for God according to his ability and opportunity. Entering the Sabbath school he became an active and efficient teacher, and continued to labour in this capacity for several years. Visiting his uncle, the late Rev. Thomas Payne, he was induced to attempt to preach, and succeeded so well that in 1835 he offered himself as a candidate for the ministry; and after passing

with credit the usual examinations he was accepted by the Conference. During the next four years he was employed in several English Circuits, where his ministry was most acceptable and successful.

In the year 1839, having offered himself for the foreign work, Mr. Gaud received an appointment as a missionary to Tasmania. In this important and interesting colony he laboured for thirteen years with zeal and perseverance amid many difficulties. He was sometimes placed in considerable danger from wicked and violent men, but he had the satisfaction of knowing that his ministry was successful in reforming some and restraining many. He subsequently removed to New South Wales, where he laboured happily and successfully at Parramatta and other places for several years. In 1867 he was elected president of the Australasian Conference, the duties of which he performed to the entire satisfaction of his brethren, as he had previously done those of chairman of a District.

In 1875 failing health compelled Mr. Gaud to retire from the full work of the ministry and take the position of a supernumerary. He resided at Parramatta, where he rendered such services as his health would permit, preaching nearly every Sabbath for eight years. At length the end came. His last illness was short, but severe; during which he was graciously supported by the presence and blessing of God. Having repeatedly expressed his unwavering confidence in the atonement, he peacefully passed away to be for ever with the Lord, in the seventy-second year of his age and the forty-seventh of his ministry. He died in the year 1882.

### R. ARUMEINAYAGAM.

**B**ORN in the year 1841, in a village near Tanjore, India, the Rev. R. Arumeinayagam was a fine specimen of the fruit of missionary labour. During his early life he was connected with the Society for the Propagation of the Gospel, and served the mission as a teacher for three years. Being anxious to become a preacher of the Gospel he joined the Wesleyan Methodist Society in 1864, and was sent to labour as a catechist at Negapatam and other stations. He was accepted as a candidate for the Wesleyan



ministry in the year 1873, and ordained in 1877. As a student he was diligent and extremely methodical in his habits, and as a preacher he bestowed great pains on his preparation for the pulpit, striving earnestly to interest and instruct those who heard him. His pastoral duties he fulfilled with affection and conscientiousness. While labouring in the Madras North Circuit in the year 1882 he was visited by an illness which proved to be but the development of a malady from which he had long suffered. Afterwards he removed to Trichinopoly, where after a time of great suffering he died on March 12th, 1883, with an unflinching faith in Christ, in the forty-third year of his age and the tenth of his ministry.

#### ARTHUR W. NIGHTINGALE,

SON of the Rev. Charles Nightingale, was born at Newcastle-under-Lyme, December 28th, 1850. He gave his heart to God in early life and soon afterwards began to preach in the Guernsey Circuit. In 1872 he became a candidate for the Wesleyan ministry and was accepted for foreign mission work. After spending two years at Richmond College he was, in 1874, appointed to the Wuchang District, China. On arriving at his distant station he addressed himself with zeal and diligence to the study of the difficult language and soon began to exercise his ministry among the Chinese. After some three or four years' work his health became seriously affected, and in 1880 he returned to England for a much-needed change. He derived great benefit from this visit home; and on his return to China, in 1881, he appeared so strong and robust that prolonged service was looked for from him in the work to which he re-dedicated himself, and in which he was both happy and useful. But in His all-wise providence God ordered it otherwise. In the month of April, 1883, he was unexpectedly prostrated by a serious attack of malarial fever, and so rapid was the progress of the malignant disease that he finished his course on the 25th of that month, in the thirty-third year of his age and the tenth of his ministry. Unconscious for some days before his death, he left no dying testimony of triumph over the last enemy; but the simplicity, earnestness, and con-

sistency of his Christian faith and character rendered this unnecessary.

Mr. Nightingale is described by his surviving brethren as an affectionate friend, a faithful colleague, and a diligent and sympathetic pastor. As an English preacher he was clear, earnest, and forcible, and was made a blessing to many. The same characteristics and similar success marked his preaching in Chinese; and the impressions of his life and work on the hearts of those to whom he ministered will not soon pass away.

### HILTON CHEESBROUGH.

**T**HE Rev. H. Cheesbrough was favoured to fulfil a long and honourable course of foreign service. He was born at Barnard Castle on August 10th, 1810, and brought up in connection with the Established Church. But when about eighteen years of age he was induced to attend the Wesleyan Chapel, and under the Word there preached he was brought to a saving knowledge of the truth. After a season of deep distress he found peace with God through our Lord Jesus Christ. He commenced at once to use his gifts in the service of God, and in due time he was induced to offer himself for the full work of the ministry. By the Conference of 1834 he was appointed to the West Indies, being one of eighteen additional missionaries sent out that year to prepare the way for the approaching emancipation of the negro slaves. It was when on his way to his distant station that the present writer became personally acquainted with him, and learned to esteem him very highly in love for his works' sake, and for his many amiable qualities. For fourteen years he did good service in the islands of Antigua, Nevis, St. Eustatius, St. Kitt's, and St. Martin's, till in 1848 he was compelled by domestic affliction and failing health to return to England.

After a year's rest at home, and three years' work at Gibraltar, Mr. Cheesbrough resumed his missionary labours in the West Indies, being appointed chairman and general superintendent of the Bahamas District at the Conference of 1852. He resided chiefly at Nassau, New Providence, but frequently visited the out-lying islands of

his District to inspect the schools and Circuits committed to his care. For sixteen years he discharged the important duties of his office with credit to himself and advantage to the cause in which he was engaged. He was an able and eloquent preacher, a wise administrator, and a kind and sympathetic pastor. In his general intercourse with men he was manly and straightforward, giving the impression of great strength and self-reliance. Among his brethren and intimate friends he was always genial, affable, and free.

In the year 1872 Mr. Cheesbrough's health completely failed, and he was compelled to retire from the full work of the ministry. On becoming a supernumerary he removed to Canada, where for a few years he rendered such service as his diminished strength would permit. In the summer of 1881 he crossed the Atlantic to attend the Conference in Liverpool, intending to return to his transatlantic home before winter; but the death of a beloved son, speedily followed by the death of an equally beloved daughter at Blackburn, detained him in this country till the following spring. He journeyed from Blackburn to Liverpool on his way to Canada in April, 1883; but while waiting for the vessel to sail he was seized with illness, and gradually became worse till May 17th, when he sweetly fell asleep in Jesus, in the seventy-third year of his age and the forty-ninth of his ministry.

#### GEORGE A. FRAZER,

**A** NATIVE of Nassau, was born at New Providence in the year 1838, but in early life he removed to Honduras, where he was led to attend the Wesleyan Chapel, and to consecrate himself to the service of God. He became a Sunday-school teacher and a local preacher, and in both capacities he was eminently successful. Believing that he was called to the full work of the ministry, he offered himself as a candidate for the sacred office, and was accepted by the Conference of 1881. From the commencement of his course he laboured to become 'a workman that needed not to be ashamed, rightly dividing the word of truth.' The result was seen in sermons care-

fully thought out, intensely practical, and full of spiritual life.

The island of Ruatan was the principal scene of Mr. Frazer's brief ministerial career. Writing from that place under date of April 28th, 1883, among other things he says, 'This is a new sphere of labour, but, with the exception of the Rev. Messrs. Webb and Sykes, who ministered here from 1855 to 1868, no other European missionary has been able, on account of failing health, to stay the usual time; so that the island can scarcely be said to have had a fair amount of missionary labour. We have five stations in Ruatan, and the adjacent islands of Utila and Bonaceo look for quarterly visits from us, which renders the work somewhat arduous. My health is very bad at present, but receiving help from the Strong One, I am hoping to finish up my third year in this Circuit.'

This hope was scarcely realised, for almost immediately after sending off this his last letter to the missionary committee he became worse, and after suffering for a short time with much patience and entire resignation to the will of God, calmly awaiting the coming of his Lord, he slept in Jesus in the forty-fifth year of his age and the third of his ministry.

#### WILLIAM J. DAVIS,

**A** NATIVE of Salisbury, was born in the year 1810; and being blessed with pious parents who were devoted members of the Wesleyan Methodist Society, he was favoured with a genuine religious training which issued in his early conversion to God. Having been Divinely called to preach the Gospel he offered himself for the missionary department of the work: and at the Conference of 1831 he received an appointment to South Africa. He soon proved his fitness for pioneer work by a ready acquisition of the somewhat difficult Kaffir language and a thorough knowledge of the native character. Amidst frequent wars and tribal changes he laboured with faithful diligence, enduring hardness as a good soldier of Jesus Christ. His ability and success gave him a leading place amongst the heroic men whose successful labours have resulted in the establishment of prosperous mission

Churches in Kaffirland and other parts of the country. In founding mission stations, in establishing schools, in developing a native ministry, and in preaching to the heathen, his skill, courage, and faith never failed. His services also in connection with the formation of Kaffir literature was of special value. His publication of a grammar and the first dictionary in that language greatly facilitated the labours of his successors. 'He was an earnest, brave man, of resolute will; occasionally somewhat stern in manner and warm in debate; but exquisitely tender in feeling for others, steadfast in friendship, and loving and thoughtful as a father. He was much esteemed and beloved in all the relations of life.'

After forty-five years of varied service in the mission field, his hitherto robust health failing, he returned to England and retired as a supernumerary in 1876. The later years of his life were shadowed by the death of his devoted wife who for thirty-eight years had cheered and sustained him amid the perils and trials of his eventful life. Having returned to South Africa, where he had a son engaged in mission work, he finished his course of happy and hallowed toil near to the place where it was commenced. After a brief but severe illness he peacefully entered into rest in all the confidence of Christian faith and hope, at Graham's Town, on June 10th, 1883, in the seventy-third year of his age, and the fifty-second of his ministry.

#### JOHN A. BAILIE,

**B**ORN in London in the year 1816. When only four years of age he was taken by his parents to the Cape of Good Hope, to which colony they emigrated with many others who wished to better their condition by removing to a foreign land. The family was located in Lower Albany, in the eastern province, where John grew up with no religious advantages. When he had arrived at the age of fifteen an apparently trivial circumstance awakened him to a sense of his state and danger as a sinner, and under the influence of his brother Charles, who had previously begun to serve the Lord, he was brought to a saving knowledge of the truth. The two

brothers began at once to read and pray with their neighbours, and ere long succeeded in fitting up a room as a place of worship, there being no church or chapel in that part of the country. In these efforts to do good to their fellow-colonists they were noticed and encouraged by the Rev. William Shaw and other missionaries. John's name was put upon the local preachers' plan by the Rev. W. J. Shrewsbury, and for several years he laboured acceptably and usefully in that capacity.

During the Kaffir war which broke out in 1834 Messrs. C. and J. Bailie were called to take up arms in defence of themselves and their family. Charles was massacred when on patrol by the enemy, and the place where he was buried in the wilderness is known to this day as 'Bailie's grave.' John being engaged as a writer in the commissariat office escaped with his life, and at the close of the war returned home in safety.

In 1845 John was induced to offer himself as a candidate for the Wesleyan ministry; and being accepted, he was sent to supply a vacancy in the Cape of Good Hope District, where I had the pleasure of becoming personally acquainted with him, and of labouring with him for ten years. At different intervals Mr. Bailie was stationed at Khamiesberg in Little Namaqualand, at Nisbet Bath, in Great Namaqualand, at Cape Town, Wynberg, Simon's Town, and Somerset West. At most of these stations I visited him to inspect his work, as general superintendent of the District, always with pleasure and satisfaction. For the long period of thirty-eight years he proved himself to be a pious, plodding, painstaking, and faithful missionary. His evangelical, plain, and pointed preaching, pastoral diligence, ripe experience, and medical skill were made a great blessing not only to the people of his own charge, but also to the inhabitants in general in the neighbourhood of his respective stations. He was possessed of a fund of anecdote and a spice of humour and geniality which made him a truly pleasant friend and companion, and the happy hours which I spent in his company both in the interior and in the colony are now remembered with chastened pleasure and satisfaction.

Mr. Bailie was possessed of a good constitution and great powers of physical endurance; but he exerted him-

self to the utmost of his strength in the work of the Lord. At length his health gave way, and after suffering for a few weeks, during which he was graciously supported by the presence of the Saviour, he was called to rest from his labours on June 20th, 1883, in the sixty-eighth year of his age and the thirty-eighth of his ministry.

### JOHN HOBBS,

**B**ORN in the year 1800, was a 'man of Kent'; and if there be anything in a noble physique, and a vigorous manly independence of character, he wore right worthily the honours of such a name. He was descended from a good old Puritan stock. His father was admitted into the Methodist Society by John Wesley himself, and was for some time employed as one of his lay preachers. John Hobbs was soundly converted to God when sixteen years of age, and about four years afterwards he was moved to go out to Tasmania to try and ameliorate the spiritual condition of the degraded convict population. Soon after his arrival there he yielded to the urgent request of the Rev. Messrs. N. Turner and B. Carvosso to offer himself as an accredited agent of the Wesleyan Missionary Society. His offer was accepted and he was appointed to New Zealand, along with Mr. Turner. He arrived at his destination in the month of August, 1823, so that at the time of his death nearly sixty years had elapsed since he first landed at the Bay of Islands.

If the history of those sixty years were written it would present to our view a scene of toils and triumphs, joys and sorrows, sufferings and privations, which might well quicken our interest in the glorious missionary enterprise. Suffice it to say that Mr. Hobbs took an active and prominent part in the founding of the New Zealand Wesleyan Mission. When the first station at Wangarua was attacked by the savage natives, the houses burnt, and the inmates driven from their humble home, he bore his full share of the sufferings and privations which devolved upon the mission family, and rendered valuable aid by his energy and zeal to its more helpless members. And when the work was resumed in more peaceful times, by his superior skill as an artisan printer, and preacher of the

Gospel, he helped forward the enterprise in a manner worthy of the highest commendation. He spoke the Maori language like a native, and no other missionary or European had more influence with the chiefs and leading men than he. Hence he was often referred to both by the officers of the English government and the Maori chiefs in times of war and commotion, and by his peaceful and wise counsels he was the means of averting many a threatened danger and of promoting the temporal and spiritual welfare of all classes of the community.

Mr. Hobbs remained at his post of duty in New Zealand all those years without ever revisiting England or asking for a furlough for health or pleasure for more than half-a-century. At length he was fairly worn out with incessant toil, and being afflicted with deafness he was obliged to retire from the full work of the ministry and take the position of a supernumerary. Even in this capacity he rendered all the aid he could, till he was entirely laid aside by advancing years and increasing infirmities. He was released from his sufferings, and peacefully entered into the rest which remains for the people of God, on Sunday evening, June 24th, 1883, in the eighty-third year of his age and the sixtieth of his ministry.

#### THOMAS BUDDLE,

**I**N the strength of his convictions, the warmth of his emotions, and the robust earnestness of his religious life, was a characteristic product of North of England Methodism. He was born in the year 1812 in the city of Durham. His parents were Episcopalians, but a sermon he heard in the Wesleyan Chapel having been blessed to his conversion, at the age of seventeen he gladly cast in his lot with the people called Methodists. His capacity for work was soon recognised, and after labouring for some time as a leader and local preacher, in 1835 he was received by the Conference as a probationer for the Wesleyan ministry. Having spent four years in English Circuits, at the Conference of 1839 he was ordained, and formed one of a band of six young ministers who were appointed to reinforce the New Zealand mission.

After a dreary voyage of nine months, Mr. Buddle and



his fellow-travellers arrived in safety at their destination, and the devoted missionary addressed himself to the work which was before him in a manner which gave promise of a prosperous future. He soon learned the Maori language, and earnestly preached the Gospel to the natives in their own tongue. He also took a lively interest in the education and social elevation of the people. For several years he occupied the important position of principal of an institution for the training of native teachers and preachers, whilst at the same time he occupied a seat in the senate of the New Zealand University. When the troublous times came connected with European emigration and the Maori war, Mr. Buddle exerted himself to the utmost in the interests of peace and justice, and was respected and trusted by all parties. The 'journeyings oft' which his work demanded involved great fatigue and hardship, and on two occasions he was in imminent peril of his life; once by the upsetting of a canoe, and again by the wreck of a schooner.

Mr. Buddle was elected to the presidency of the Australasian Conference in 1863; and when, in 1874, a further development had taken place in the Methodism of the Southern World, and the colonies were divided into four Annual Conferences, he was unanimously elected to the chair of the first New Zealand Conference. In these and other important positions which he occupied at different times, he gave entire satisfaction to his brethren and to the Church at large, by his undoubted ability, the kindness of his manner, and his entire devotion to the best interests of the Church.

In 1882 Mr. Buddle found it necessary to retire from the full work of the ministry, and take the position of a supernumerary. He settled at Auckland, and was anticipating a calm and peaceful eventide in the midst of his numerous grown-up family, after a long and laborious day, when he was overtaken by his last brief illness. On Sunday morning, June 17th, 1883, he preached what proved to be his last sermon. On his way home he was seized with a fainting fit and fell down by the roadside. From this he recovered somewhat, but on the 25th he had another attack, and just after hearing of the death of his friend Mr. Hobbs the night before, he suddenly passed away to

his eternal rest in the seventy-first year of his age and the forty-eighth of his ministry.

### EDWARD SPRATT

**W**AS born at Scamblesby, in Lincolnshire, on May 11th, 1830. From early childhood he was the subject of religious impressions, but it was not till the nineteenth year of his life that he yielded himself in penitent trustfulness to the Saviour and became the conscious possessor of pardon and peace. In 1851 he became a local preacher in the Horncastle Circuit, and after five years of willing and acceptable service in this capacity he offered himself as a candidate for the Wesleyan ministry and was accepted by the Conference of 1856. Being designated for the foreign work he soon afterwards embarked for the West Indies, his first appointment being to Demerara. In the British Guiana and St. Vincent's Districts he laboured with acceptance and success for ten years, being much respected and beloved on all his stations both by his brethren in the ministry and the people of his charge.

In 1866 Mr. Spratt was obliged to return to England for surgical treatment of a throat complaint which had been a source of trouble to him for some time. After two years of enforced silence he was again appointed to the West Indies, and as health improved he occupied various stations in the Honduras and Jamaica Districts for fourteen years, till called to his eternal rest in a somewhat painful and mysterious manner. In the course of a journey on horseback to attend his Circuit quarterly meeting in the month of June, 1883, his horse stumbled, causing him to fall heavily, and inflicting upon him such an injury, that after a few hours of much suffering he passed away to be for ever with the Lord, in the fifty-fourth year of his age and the twenty-seventh of his ministry. With his dying breath he exhorted those around him to live to God that they might meet him in heaven.

There were many traits in the character of this dear servant of God which call for a passing notice. As a preacher he delighted to dwell on themes immediately connected with Christ and His atoning work, earnestly urging sinners to accept of salvation so freely offered in the Gospel. In his

intercourse with his brethren he was frank, affectionate, and confiding, and his example and influence as well as his preaching made an impression which will be remembered for years to come. He was especially careful to improve the trust property of the respective Circuits which he occupied, and he left every station better than he found it.

#### BENJAMIN RIDSDALE.

IT is with feelings of mournful interest that I trace the character and career of my friend and fellow-labourer the Rev. B. Ridsdale. He was born in the busy seaport town of Hull in the year 1819. He grew up amid godly influences, and when seventeen years of age began to meet in class, where his profiting appeared to all, and he soon obtained a clear assurance of his acceptance with God through faith in Christ Jesus. Being Divinely called to preach the Gospel, he offered himself for the work of the Wesleyan ministry, and was accepted by the Conference of 1840. After labouring with acceptance for three years in English Circuits, he received an appointment as a missionary to South Africa in accordance with a long-cherished desire to proclaim the glad tidings of salvation in heathen lands. On his voyage to the Cape of Good Hope he was favoured with the company of the Rev. Barnabas Shaw, from whom he received valuable instruction in the Dutch language, as well as in reference to the country and people to which he was going. On his arrival in Cape Town in the early part of 1844 he entered heartily into the work of the mission as it was then carried on in the colonial Circuits; but before the close of the year, when the necessary preparations for the journey were completed, he proceeded with his devoted wife to his ultimate destination, which was the Nisbett Bath station, far away in the interior. The weary journey of 600 miles in a lumbering ox-wagon, and his four years' successful labours among the natives, are graphically and touchingly described in a volume which he published several years afterwards, entitled, *Scenes and Adventures in Great Namaqualand.*

In 1848 Mr. Ridsdale returned to the Cape, and henceforth laboured for nine years with acceptance and success chiefly in Cape Town and Wynberg. It was on my arrival

there in the early part of 1851, to succeed the late Rev. T. L. Hodgson as chairman and general superintendent of the Cape of Good Hope District, that I became personally acquainted with Mr. Ridsdale. He soon became much endeared to me by his frank, kind, and genial manner: and, during the following years that we were favoured to labour together, our acquaintance ripened into a life-long friendship. He proved himself to be an earnest, devoted, and faithful missionary, as well as a diligent pastor and an acceptable preacher of the 'glorious Gospel of the blessed God.' He was highly esteemed by his brethren in the ministry as well as by the people, natives and colonists, among whom he laboured.

In 1856 Mr. Ridsdale returned to England with his health considerably impaired by his arduous toils in South Africa. On his recovery he entered the home work, in which he was favoured to spend twenty-three useful and happy years, winning the affection and esteem of his brethren and the people of his charge in all his Circuits. Failing health obliged him to retire as a supernumerary in 1879, and the last four years of his life were marked by a steady decline of his physical power. For five months previous to his death he suffered much, but he was graciously supported in his affliction by the presence and blessing of God. At length the end came, and he peacefully passed away to his eternal rest on July 23rd, 1883, in the sixty-fifth year of his age and the forty-third of his ministry. I had the mournful satisfaction of attending the funeral of my dear departed friend and brother at Stockton, and, in a brief address, of bearing my testimony to his numerous excellencies as a missionary of the Cross.

#### GEORGE ARTHUR ROSE,

**B**ORN in Nottingham on October 17th, 1832, was brought under religious influences and joined the Wesleyan Methodist Society when quite a boy, and became a local preacher at the age of seventeen. A few years later he entered the Westminster Training College, and was subsequently sent to South Africa to take charge of the educational institution at Heald Town. He was shortly afterwards removed to Graham's Town and placed

in charge of the native school there. At both places he did good work in the interests of the rising generation, and was much beloved by all with whom he was associated as a preacher and teacher.

Evidencing superior gifts Mr. Rose was ultimately admitted to the Wesleyan ministry, and in 1870 he received an appointment to a mission station. At Keiskama-Hoek, Port Alfred, Seymour, and Bathurst he laboured diligently and successfully, and was very happy in his work. At the place last named his health failed, and a change being considered absolutely necessary, the Conference of 1883 appointed him to Wynburg, Orange Free State, hoping its dry and bracing air would recruit his wasted energies; but his constitution, already enfeebled by disease, succumbed under the toil of the journey, and he died at Bloemfontein after a painful illness, which he bore with true Christian patience and fortitude, and joyfully entered into rest, July 23rd, 1883, in the fifty-first year of his age and the thirteenth of his ministry. He is described by those who knew him intimately as a 'diligent student, a faithful pastor, and an acceptable preacher of the glorious Gospel of the blessed God.'

#### GIUSEPPE CARILE

**W**AS born in the province of Campobasso, Italy, in the year 1832. He was destined from early youth to the priesthood of the Romish Church; and after passing through the requisite training, entered for a time upon that career. But the honest, religious zeal with which he had espoused the ministry of Rome soon revolted against the doctrines and spirit of that apostate Church. He gave himself for a time to scholastic pursuits, and succeeded in obtaining an honourable degree in philosophy and Italian literature; but after various vicissitudes, in the course of which he experienced a saving work of grace in his heart, he was led to devote himself to the Christian ministry in connection with the Wesleyan Methodist Church. For fourteen years he laboured with great acceptance and success in some of the most important stations in the south of Italy. He was an eloquent preacher, a laborious evangelist, and a diligent pastor.

In the year 1880, whilst stationed in Naples, it pleased the Lord to visit him with a disease of the eyes of a most distressing character. Shut up for months in a darkened room, he was so sustained by the grace of God, that patience had in him its perfect work. On his recovery he was transferred to Parma in the north of Italy, and had already made a powerful impression on the town and neighbourhood when he was suddenly called to his eternal reward. Paralysed from the first, he was unable to render any verbal testimony as to the state of his mind; but a pressure of the hand more than once repeated, in response to the inquiry if Jesus was near, gave satisfactory evidence that his faithful Lord was with him to the end. He peacefully passed away to his eternal rest on October 26th, 1883.

#### JOHN WARREN,

**A** ZEALOUS young missionary, accompanied the Revs. J. H. Bumby, Samuel Ironside, and Charles Creed to New Zealand in 1838, after having spent two years in the English work. We have been unable to obtain any reliable particulars of his early life and training; but his ministerial character and career present to our view features of special interest.

Mr. Warren was ordained to the sacred office along with six other missionaries at City Road Chapel, London, on the evening of Friday, September 14th; and soon afterwards embarked with his party, at the head of which was the Rev. John Waterhouse, for his distant station in the southern world. Arriving at Tasmania in the early part of 1839, where he was detained to supply a vacancy, he addressed himself to his duties in the most commendable manner. After spending a year in that island he proceeded to New Zealand, his original destination, his first appointment being to Waima, on the Hokianga River. There and at Newark, another station on the same river, he spent twenty-six laborious but happy years, preaching to the Maories in their own language, which he soon learned; superintending the mission schools, and doing everything in his power to elevate and bless the people among whom his lot was cast. That his labours were not

without fruit and encouragement also will appear from the following sentences extracted from a letter which he addressed to the missionary committee under date of July 5th, 1849:—

‘I am often greatly refreshed in witnessing the influence of Christianity on the sick and dying. The New Zealander has not many temporal comforts on a sick bed and in a dying hour. Often when stretched on the ground with very little to cover him, nothing which he is able to eat, and little or no attention from his friends, it is then he finds the blessed Book a companion indeed, and is frequently enabled joyfully to contemplate the hour which shall set him free from this world of suffering and woe, and admit him into the rest which remains for the people of God. The rising generation continue to give me much satisfaction by the general desire they manifest for knowledge, and the great attention with which they receive instruction.’

Subsequently Mr. Warren spent fifteen years in the European work, being stationed in the Nelson, Wellington, Auckland, and Manukan Circuits. He was ‘mighty in the Scriptures,’ sound in judgment, generous in disposition, and an eloquent preacher both in the English and Maori languages. As a missionary and Circuit minister he won high esteem for his conscientious attention to duty, and he will be long and lovingly remembered by the people among whom he laboured. It was chiefly through his exertions that the beautiful Pitt Street Chapel in Auckland was erected; and for some time he ministered in it with credit to himself and advantage to the congregation.

In 1869 incipient heart affection obliged Mr. Warren to become a supernumerary. He still continued to labour, however, as his impaired health and strength would permit. Ten years later a severe attack of illness compelled him to give up preaching altogether, and he henceforth lived the life of a confirmed invalid. On Saturday, November 24th, 1883, while the Auckland District meeting was in session, and no special danger was anticipated, the fatal attack came on, and in a quarter of an hour the faithful servant of God peacefully passed away to his eternal rest.

## GEORGE BUTCHER.

IT is recorded of the Rev. G. Butcher that he was born at St. James, Suffolk, on August 9th, 1828, but the family left England whilst he was yet an infant, and settled at Charlotte Town, Prince Edward's Island. When about twenty-four years of age he returned to England to follow his profession as an architect. Having been brought to a saving knowledge of the truth and begun to exercise his gifts as a local preacher, it was whilst residing at Newark that he felt himself called to the higher work of the Christian ministry. He would gladly have come out as a probationer in connection with the British Conference had the way been open, but at that time there was no call for additional ministers in England, and he was induced to go out again to British North America, where he knew that the harvest was great and the labourers were few. There his offer of ministerial service was gladly accepted, and he received his first appointment to Guysborough, Nova Scotia. Thence he removed to Fredericton, the cathedral city of New Brunswick, where he laboured with great energy and success for two years. Berwick, Nova Scotia, Dorchester, and Point de Bute were his next appointments, in all of which he did good service as a zealous missionary to the scattered settlers, who at that time were largely dependent upon Wesleyan ministers for the means of religious instruction.

Family arrangements required Mr. Butcher to return to England in 1866, and the following year he entered the home work. He was subsequently stationed in the Diss, Ilkeston, Aylesbury, Gravesend, and Horncastle Circuits, and stayed in each place the full term of three years. He was appointed to the Deal Circuit at the Conference of 1882, where he laboured with acceptance till within a fortnight of his death. His last illness was brief, and its fatal issue was scarcely expected either by himself or his friends. But comparatively sudden as was the call, the servant of God was found prepared, and he peacefully passed away to his eternal rest on the morning of Friday, November 30th, 1883, in the fifty-sixth year of his age and the twenty-ninth of his ministry.

Mr. Butcher was a man of commanding personal



appearance, tall, erect, and well proportioned; his eye beaming with quick intelligence, his pleasant countenance often lit up with a smile, and his manners those of a Christian gentleman. His preaching was earnest and marked by careful thought. There was a peculiarity in his delivery, but when his hearers became accustomed to it, his ministry was attractive. Throughout his life he was an earnest advocate of the cause of temperance, and his last public appearance was as the chairman of a temperance meeting. In social life and in fraternal intercourse with his brethren his conversation betokened a well-furnished mind, and a wide acquaintance with men and things. He was a warm-hearted and genial friend, and his death was sincerely mourned by many on both sides of the Atlantic.

#### GEORGE RANYELL

**W**AS one of those humble, plain, plodding, and successful missionaries who are little known beyond the sphere of their immediate labours, but whose excellence and usefulness are patent to all who come in contact with them and their work. He was born at Tattershall, Lincolnshire, in the year 1809; and, having given his heart to God in early life, he soon began to call sinners to repentance in his native place. Having exercised his gifts as a local preacher for a few years it became evident that he was destined to fill a more extensive sphere of usefulness in the Church of Christ. He was at length induced to offer himself as a candidate for the Wesleyan ministry; and, after passing through the usual examinations, he was accepted by the Conference of 1833. Expressing his willingness to engage in the foreign department of the work he forthwith received an appointment as a missionary to the West Indies, being one of eighteen additional labourers sent out that year with a view to prepare the poor negro slaves more fully for their approaching emancipation. His first station was Demerara, where the present writer became personally acquainted with him, when a life-long friendship was commenced. He was next stationed in the island of Trinidad, where we were again associated as colleagues in the work of the ministry, and

where I had many opportunities of proving his real worth and of admiring his many excellencies as a faithful missionary of the Cross. He subsequently laboured in Tobago, St. Vincent's, Grenada, and Barbadoes, and on every station he won the confidence and esteem of his brethren in the ministry, and the warm affection of the people of his charge. His plain, earnest, and powerful preaching was made a blessing to many, and it is believed that multitudes of the sable sons and daughters of Ham will be his joy and the crown of his rejoicing in the day of the Lord.

In 1849 Mr. Ranyell was obliged to return to England in consequence of the failure of his health, after sixteen years of arduous labour within the tropics. On his recovery he entered the home work, and for thirteen years occupied various Circuits with credit to himself and advantage to the cause in which he was engaged. In 1863 he finally retired as a supernumerary, but in Portsmouth, London, and Lowestoft, where he resided in succession, he continued to labour as his strength would permit, and was made specially useful in pastoral visitation. In 1876 he was appointed Wesleyan chaplain to Netley military hospital, and for five years did good service in a department of work for which he was peculiarly adapted, and many a sick and dying soldier was comforted and blessed through his instrumentality.

Fairly worn out with unwearied toil, and oppressed with increasing infirmities and advancing years, in 1881 Mr. Ranyell finally retired to Weymouth to end his days. Henceforth he was generally confined to the house, being able only occasionally to take an airing or to go to the house of God in a Bath chair. At length the end came, and he peacefully passed away to his eternal rest on December 5th, 1883, in the seventy-fifth year of his age and the fiftieth of his ministry. For half a century I was favoured with his friendship and correspondence, which were always spiritual and profitable. In the last letter that I received from him about ten days before his death, were these memorable words:—'I have some precious seasons on my bed of affliction, where the Saviour draws very near, with whom I plead in prayer for precious souls; nor do I forget you and yours. I know God will bless you

more and more to the end; everlasting life will soon come, and we shall rejoice in the God of our salvation for ever.'

#### WILLIAM A. SHARPE,

A NATIVE African assistant-missionary of great promise, commenced his career hopefully, but his course of useful labour was soon terminated. He was born at Bornu, Central Soudan, about the year 1851, and when a child was kidnapped by slave-dealers and eventually brought to the West Coast. He providentially became a servant in the Wesleyan mission house at Lagos, where he obtained his freedom and became much attached to the missionaries, who took great pains in his training. Being an intelligent and bigoted Mohammedan he retained his distinctive dress, and for some time firmly resolved not to become a Christian. The Christian influences around him, however, and especially the daily prayers which he was induced to attend, proved strong enough to subdue his prejudices. The missionary observing that deep impressions were being made upon the bright youth, one day asked him to pray in the family. This circumstance resulted in his decision for Christ. From the time of his conversion he became zealous for the Lord, and the ambition of his life was to take the good news of salvation to his fellow-countrymen in the neighbourhood of Lake Tshad. He made more than one voluntary but fruitless attempt to reach his native country before he settled down as a teacher and catechist in connection with the mission.

At length the zealous evangelist was received as a probationer for the native ministry and appointed to a station on the Upper Niger. His joy knew no bounds when he set out for his new sphere of labour, thinking he would be so much nearer his much-desired goal. On reaching his destination he entered upon his work with characteristic zeal and earnestness, holding his post at the unhealthy town of Egga, in the midst of war and pestilence, for four years, and doing his utmost to win souls for Christ. At length his health failed, and in December, 1883, he was obliged to return to Lagos to seek medical aid. When his case came to be examined he was found to be suffering

from a disease which ere long proved fatal. He lingered for a while in much pain and suffering, during which he manifested true Christian patience and submission to the will of God, and on May 22nd, 1884, he peacefully passed away to his eternal rest.

### HENRY B. FOSTER

WAS favoured to serve the mission cause for many years, and his character and career present to our view several features of interest. Of his early days and of the means by which he was brought to a saving knowledge of the truth comparatively little is known; but a life of Christian consistency and entire devotedness to the service of God gave ample evidence of the genuineness of his conversion, and of the fact that he was Divinely called to preach the Gospel. Having offered himself as a candidate for the Wesleyan ministry he was accepted by the Conference of 1835, and preferring the foreign work he was forthwith sent out as a missionary to Jamaica. In that island he laboured successfully for nearly half a century, devoting himself with commendable zeal and earnestness to the religious instruction and social elevation of the people among whom his lot was cast, both during their transition from slavery to freedom, and afterwards. Arriving at Spanish Town on December 15th, he had the privilege of spending a few months with the Rev. J. Edmondson, the chairman of the District, before he proceeded to Montego Bay, his first station. Writing from the place last named on February 22nd, 1836, he says:— ‘ Although many, even of our people, greatly need further instruction in the fundamental doctrines of Christianity; yet the true wisdom and godly simplicity, expressed in their broken language, of others of them have both surprised and gratified me. Whilst listening to their experiences and prayers my soul has been blessed; and in meeting the classes my heart has been gladdened to see tears of penitence rolling down the dark faces of the negroes. Truly, “this is the Lord’s doing, and it is marvellous in our eyes.” According to my appointment for Montego Bay, I reached this place on the 1st instant, determined to labour for God, and to seek the conversion of souls, and I fer-

vently pray that God may bless my feeble endeavours for the promotion of His glory.' In this spirit he laboured till 1883, when failing health and advancing years obliged him to retire from the full work of the ministry and to take the position of a supernumerary. He continued for a short time to render such service as his diminished strength would permit; but at length he was completely prostrated, and he peacefully passed away to his eternal rest on May 28th, 1884.

Mr. Foster was distinguished by his love for the Word of God and his delight in prayer. His preaching was earnest and faithful, and showed that he was most familiar with the essential truths of Christianity. In his home he was cheerful and happy; and as a husband and father he was loving and beloved. He wrote a beautiful memoir of the wife of his youth, who was taken from him by death several years ago. He also published an interesting history of Methodism in Jamaica.

#### JOHN MANN

**W**AS born at Manchester in the year 1806. He was early trained in the knowledge and fear of God. Having become a scholar in the Ridgway Gate Sunday-school at Bolton, in the thirteenth year of his age he was there awakened to a sense of his spiritual need, and began to meet in class, and to seek the Lord with purpose of heart. The Ridgway Gate Sunday-school at that time numbered 1,600 scholars, who were taught in the old chapel, which still retains the pulpit in which John Wesley preached on the occasions of his visits to Bolton. Together with several other young persons who were at the same time brought under deep concern for the salvation of their souls, he soon became a happy partaker of the saving grace of God; and in after life he was wont to speak in glowing terms of the Saturday night band meetings, Sunday morning prayer-meetings, and other religious services, which he richly enjoyed.

Prompted by the love of Christ, Mr. Mann soon began to exhort sinners to flee from the wrath to come, and in due course his name was entered on the Circuit plan as a local preacher. He was one of several young men who

received religious instruction and theological training from the Rev. T. H. Walker, and in 1833 he was received into the ranks of the Wesleyan ministry. Having offered himself for the foreign work, after supplying for a short time in a home Circuit, in the early part of the following year he embarked for the West Indies, being one of the eighteen additional missionaries who were sent out that year to prepare the way for the approaching emancipation of the poor negro slaves. He sailed in the same ship with the Revs. George Ranyell and John Bissel, the brother last named and the present writer being the only survivors of the eighteen missionaries alluded to, after the lapse of half a century. On arriving at his destination Mr. Mann rendered good service to the cause in which he was engaged for four years in the islands of Trinidad, Tobago, and St. Vincent's, where I had the pleasure of being associated with him in the work of the Lord, and of witnessing his zealous and successful labours.

Failure of health and other circumstances shortened the period of Mr. Mann's foreign service, and in 1838 he returned to England and entered the home work. In this department of Christian labour he spent thirty years in various laborious Circuits. His preaching was pointed, practical, and earnest. In the various relations of his work he displayed the same simple and genuine piety, a genial spirit and an ardent zeal for the cause of Christ. In 1872 failing health obliged him to retire from the full work of the ministry and to take the position of a supernumerary. He settled at Warwick, where he continued to preach and perform other pastoral duties as his health would permit for twelve years, being much respected by the people. He took a lively interest in the Evangelical Alliance, and in the efforts which were made to secure a better observance of the Sabbath, on which he wrote with considerable point and power. His last sermon was preached on March 2nd, 1884, from James i. 25, being the 10,636th time that he had entered the pulpit. The termination of his course occurred somewhat suddenly. Having been seized with illness a few days before, he peacefully passed away to his eternal rest on Tuesday morning, June 17th, in the seventy-eighth year of his age and the fifty-first of his ministry. His lamented death

occurred within four weeks of that of his devoted wife and genuine 'helpmeet.'

### SAMUEL YOUNG.

BORN at a village near Bolton in Lancashire, in the year 1797, the Rev. S. Young became an eminent missionary. It is recorded of him that his conversion to God was clear and satisfactory, and that at the age of nineteen he joined the Methodist Society and was soon employed in various spheres of usefulness. Being called to offer himself as a candidate for the Wesleyan ministry, he was examined at the Manchester District meeting by Dr. Adam Clarke in the year 1821. Having been accepted by the Conference, he received an appointment to the Brighton Circuit, and entered upon his work with becoming zeal and earnestness. He had only been one year in the home work, however, when he was sent out as a missionary to South Africa to succeed the Rev. William Shaw in Albany; that devoted servant of God having felt himself called to push forward into Kaffirland to commence operations among the natives. For some time Mr. Young was usefully employed in preaching to the British settlers in their respective locations, as his predecessor had been previous to his arrival. As the work extended into the interior Mr. Young was called in his turn to labour among the natives also, and by his zeal, diligence, and perseverance he proved himself well adapted for every department of Christian service in which he had to engage, occupying the Graham's Town, Mount Coke, and Wesleyville stations in succession. Mr. Shaw, when writing in reference to this period, says, 'My successor, the Rev. Samuel Young, carried on my plans most faithfully, and greatly extended the work. When he was sent to occupy the vacant station at Salem, his steady and judicious labours and conduct proved of the greatest service to the mission in Albany.'

After labouring about ten years in South Africa, and losing his wife and two children by death, Mr. Young returned to England, and at the Conference of 1835 he entered the home work. In the Croydon, Brighton, Maidstone, Canterbury, and other Circuits he laboured with

acceptance and success for fifteen years; and in 1850 he received an appointment under the direction of the missionary committee to the responsible office of superintendent of the Irish missions and schools, which he filled for five years with much efficiency and satisfaction to all concerned. Returning to Circuit work in England, the remainder of Mr. Young's term of service was usefully employed in ministering to his fellow-countrymen in the different spheres of labour to which he was successively appointed. In every Circuit which he occupied he won the affections of the people by his simple piety, his cheerful disposition, and his ready sympathy with the poor and afflicted. His preaching was characterised by plainness and simplicity of style; and being frequently accompanied with Divine unction and power it was instrumental in winning souls for Christ and in building up believers in the faith and hope of the Gospel.

In 1865 Mr. Young was obliged by failing health and increasing infirmities to retire as a supernumerary; and fixing his residence at Bognor in the Chichester Circuit, he there rendered what service he could in the interests of a cause he loved so well. His love for foreign missions continued with him to the end of his days, and the present writer has a pleasant recollection of happy association with him on the missionary platform, especially in the jubilee year. At length he became quite disabled from preaching, and had to content himself with conducting prayer-meetings and meeting his class, in which he took great delight. For some years before his death he was paralysed and unable to express himself with clearness, and so extreme was his feebleness that he was utterly helpless. He was graciously supported during his long affliction, and manifested entire patience and resignation to the will of God, calmly awaiting his deliverance. He peacefully fell asleep in Jesus on June 28th, 1884, in the eighty-eighth year of his age and the sixty-second of his ministry.

#### JOHN KEIGHTLEY,

**B**ORN in Leicestershire in the month of September, 1804, was converted to God in early life, and soon began to work for the spiritual benefit of others. He was



accepted as a candidate for the Wesleyan ministry in 1829, and offering himself for the foreign work, at his own request he was sent out as a missionary to Sierra Leone to fill a vacancy occasioned by the death of a personal friend. After labouring with success in Western Africa for three years, he returned to England with his health seriously impaired by repeated attacks of fever. When partially recovered he was appointed to an English Circuit; but at the end of two years he again offered himself for mission work, and in 1834 he embarked for the West Indies. There he spent nine years in earnest efforts to instruct and elevate a people just emerging from their long night of cruel bondage into the glorious light of civil and religious liberty. I had interesting correspondence with him during our residence in the 'sunny isles of the west,' and can testify to his zeal, diligence, and success in the good work in which he was engaged.

In 1843 Mr. Keightley finally returned to England and entered the home work; and for twenty-five years he laboured happily and successfully in various Circuits till 1868, when he was obliged to retire from the full work of the ministry and take the position of a supernumerary. 'He was a good man, a kind and true colleague, and a diligent and painstaking superintendent.' He settled at Bath, where for some time he rendered assistance in ministerial and pastoral work; but two or three years before his death infirmity prevented him from active duty. He retained his interest in Methodism, however, to the last, and delighted to hear of the progress and triumphs of the Redeemer's kingdom. He peacefully passed away to his eternal rest on October 22nd, 1884, in the eighty-first year of his age and the fifty-fifth of his ministry.

#### JAMES BULLER.

**T**HERE never was a more zealous, persevering, and successful missionary than the Rev. James Buller. His long and honourable course of foreign service was, moreover, marked by incidents of thrilling interest. Born at Felston, in the year 1812, he was favoured with pious parents, his father being a deacon of a Baptist church. While yet a youth he was led to decide for Christ at a

service which he attended at the Wesleyan chapel; and the Church which under God was instrumental in his conversion he accepted as his own with a heartiness of choice which never wavered. In 1835 he emigrated with his young wife to Australia, and meeting in Sydney with the Rev. N. Turner, he was induced to proceed to New Zealand, where he arrived in the following year. His genuine piety and the facility with which he acquired the Maori language pointed him out as a man likely to render useful service to the Church as a missionary. Accordingly he was duly recommended and accepted as a probationer by the British Conference of 1837.

For seventeen years Mr. Buller laboured almost exclusively among the natives occupying the Hokianga and Tangiteoria stations in succession. The place last named is situated in the midst of dense forests, and in order to reach the distant tribes he had to perform long and wearisome journeys through dismal swamps, over rugged mountains, and across deep and rapid rivers. But his indomitable courage and patient perseverance were equal to the occasion, and he 'endured hardness as a good soldier of Jesus Christ.' He had a rich reward in seeing multitudes of the once wild and savage Maories won to Christ, and the native tribes generally advanced to a higher state of civilisation by the benign influence of the Gospel.

In 1854 Mr. Buller entered upon a fresh field of ministerial labour. Henceforth his attention was to be largely directed to the spiritual interests of European settlers. From the time of his coming to New Zealand he had been impressed with the splendid openings which the country presented for industrious emigrants; and in common with his brother missionaries he rejoiced at the sign of progress shown when in 1840 it was made a British colony. In the same year he took a journey over land on foot of 500 miles from his station to Port Nicholson, now known as Wellington. He found in the harbour on his arrival the first ship load of emigrants brought out by the New Zealand Company, and he had the honour of preaching to them the first sermon they heard in the land of their adoption. Time would fail to tell of his unwearied labours in building churches, organising Societies, and establish-

ing schools, as well as preaching the Gospel for the benefit of his fellow-countrymen, whilst at the same time he was ever alive to the welfare of the natives.

In 1876 Mr. Buller visited England, and during the five years which he spent in his native land he pleaded earnestly for the cause of missions both from the pulpit and the platform. He also published an interesting volume entitled, *Forty Years in New Zealand*. Returning to the beloved land of his adoption he again entered into the work of the mission as before, according to his strength and opportunities; but he had only been back four years when the last messenger came to release him from his toil. He died in great peace surrounded by his family on November 6th, 1884, in the seventy-second year of his age and the forty-seventh of his ministry.

#### WILLIAM GEORGE MARKE,

**B**ROTHER of the Rev. Charles Marke, was born in the village of Wellington, Sierra Leone, Western Africa, in the year 1831. He became savingly converted to God at the age of eighteen at a class-meeting, and was shortly afterwards appointed a prayer-leader. Previous to this appointment he made it his business to go from house to house regularly every day to warn his young and unconverted friends to flee from the wrath to come, and to the joy of his soul some were won to Christ through his instrumentality. Mr. Marke received his elementary education at the mission school of his native village, and was one of a number of godly and promising native youths who were sent to the first theological institution at King Tom's Point in 1850, where for two years he prosecuted his studies with great diligence under the tutorship of the Rev. Walter P. Garry. He was sent out as a schoolmaster in 1852, and in that capacity he laboured for many years in connection with various stations in the Freetown, York, Wilberforce, and Hastings Circuits. During this period he was also a local preacher, and was instrumental in the conversion of many precious souls. He was appointed a catechist in 1875, and at the Conference of the following year he was admitted to the ranks of native ministers. He henceforth laboured with accept-

ance and success in the Wellington, Freetown, Hastings, and Waterloo Circuits. Besides English, he was well acquainted with the Nupé and Timneh languages, and to the pagan aborigines of the Quiah country, which forms a portion of his last Circuit, he had often preached in the latter tongue with great power and blessed results.

The illness which terminated the earthly career of Mr. Marke commenced in the month of September, 1884. He died in great peace at the residence of his brother in Freetown on December 8th of the same year, at the age of fifty-three. Some of his last words were: 'I am going home to glory;' 'Jesus, lover of my soul,' &c. To his aged mother, who is now above fourscore, he said in the Nupé language, '*Ga senda ma, Soko da bo,*' the signification of which is, 'Fear not, God is there.' In Mr. Marke's death the Sierra Leone mission has lost one of its most brilliant, talented, and devoted native labourers. His funeral was attended by upwards of 3,000 people, including ministers of all denominations in the settlement, which was an evidence of the high respect in which the deceased was held by all classes.

#### BENJAMIN TREGASKIS,

A NATIVE of Cornwall, where he was born on September 19th, 1814, was favoured with pious Methodist parents, who trained him up in the fear of God. He was converted in his nineteenth year through a dream which made a deep and lasting impression on his mind. Shortly afterwards he became a local preacher in the Helston Circuit, where his services were very successful. In 1836 he was accepted by the Wesleyan Conference as a probationer for the ministry; and expressing a willingness to engage in the foreign department of the work, he was at once appointed as a missionary to the West Indies. He entered upon his mission in the spirit of prayer and self-sacrifice, and laboured in different islands with commendable zeal and diligence for twenty-seven years. The principal scenes of his hallowed toil were Antigua, Tortola, Dominica, St. Martin's, St. Eustatius, and St. Kitt's, in all of which his ministry was highly appreciated and made a blessing to many.

In 1863 Mr. Tregaskis returned to England, but a missionary of experience being required for the Sierra Leone District as chairman and general superintendent, he cheerfully consented at the request of the missionary committee to go to Western Africa in this honourable and responsible capacity. In that deadly climate he laboured faithfully for ten years, during which he had his full share of affliction and bereavement, but he 'endured as seeing Him who is invisible,' and his unwearied efforts to consolidate and extend the mission, and to improve the social condition of the people, were crowned with a pleasing measure of success.

Mr. Tregaskis finally returned to England in 1875, with his health considerably impaired by his lengthened residence in tropical climates. He consequently retired and took the position of a supernumerary, and settled in the Hinde Street Circuit, London. There he rendered such ministerial services as his diminished strength would permit, till he was called to rest from his labours. He died in great peace on January 13th, 1885, in the seventy-first year of his age and the forty-ninth of his ministry. He was a man of great ability and energy, and discharged his ministerial and official duties with great conscientiousness. His personal piety and implicit trust in the atonement were conspicuous. During his last illness he repeated frequently and with great emphasis,

' In my hand no price I bring,  
Simply to Thy cross I cling.'

#### JAMES ALDIS.

**I**T is recorded of the Rev. James Aldis that he was born on September 25th, 1808, and that his father was a lay preacher among the Independents. On his conversion the son joined the Wesleyan Methodists, and his earnest convictions of duty soon led him to put forth zealous efforts for the salvation of others. As a local preacher he gave promise of great usefulness, and he was encouraged to improve his mind by reading and study. In 1834 he was accepted as a candidate for the ministry, and offering himself for the foreign work he was forthwith sent out as a missionary to the West Indies. His first station was

Barbadoes, where my personal acquaintance with him commenced, and I can testify to the zeal and earnestness with which he entered upon his labours. He was afterwards appointed to Grenada and St. Vincent's, but at the end of five years he returned to England in consequence of the failure of his health. The following seven years were spent in the home work. In 1847 he was induced again to offer himself for foreign service, and he was once more sent out to the West Indies. On this occasion St. Kitt's, in the Antigua District, was the principal scene of his labours; but he was only able to continue there for three years before he finally returned to Europe. After two years spent at Boulogne as a supernumerary he re-entered the home work, and was ever afterwards employed in English Circuits. His preaching was evangelical, practical, and useful. As a pastor he was very diligent, and his visits were highly appreciated by the people. In 1877 failing health obliged him to retire from the full work of the ministry, and to take the place of a supernumerary. In this capacity he resided first at Peterborough, and then in Norfolk, where he was ever ready to serve the good cause to the utmost of his power. His last illness was unexpected; but through it all he had the assurance of hope and the unclouded prospect of the city beyond the river. He suffered without a murmur. One of his last exclamations was, 'Death! There is no death, for Christ has abolished it. Blessed be His glorious name.' He thus triumphantly passed away to be for ever with the Lord, from King's Lynn, on January 19th, 1885, in the seventy-seventh year of his age and the fifty-first of his ministry.

#### WILLIAM G. CAMPBELL, D.D.

THERE never was a more earnest and devoted missionary to his fellow-countrymen than the Rev. Dr. Campbell. He was born near Sligo in the year 1805, where he enjoyed special religious advantages as a descendant of the Rev. Charles Graham, a renowned Irish missionary of a former generation. Under the ministry of the Revs. Gideon Ouseley, Daniel Pedlow, and John Holmes, he received spiritual good which culminated in

his conversion during a revival in the Sligo Circuit in 1822. He soon began to preach the Gospel which had been made the power of God to his own salvation. His zeal and usefulness commended him to the notice of the preachers in the Skibbereen Circuit, and he was recommended to the Conference as a candidate for the Wesleyan ministry. His first appointment was in the year 1831, and then he began a career which extended over more than half a century, and was notable for its unquenchable zeal, its untiring diligence, its whole-hearted devotion, and its blessed fruitfulness. From the first he acquired the character of a stirring revivalist, and that character he retained till the end of his ministry. His preaching aimed at immediate results; and it was the very joy of his heart, in the special prayer-meetings, to see penitent seekers of salvation crowd to the communion rails in answer to his urgent and persistent appeals for instant decision. Of the last thirty-three years of his life, twenty-five were spent in the work of the general mission. Fired by the example of Ouseley and Graham he coveted nothing so much as the wide field and the varied opportunities which this work gave for setting forth Christ to his countrymen. In the field or in the market-place; in the town thoroughfare or by the country wayside; wherever he could find a congregation, there he had his pulpit, from which he fearlessly declared the whole counsel of God.

At length the vigorous constitution of Dr. Campbell gave way beneath the pressure of his arduous and long-continued labours. For some months he had been laid aside as the result of an accident, but he seemed fairly recovered, and was about to enter upon what he called 'a new campaign,' when the Master said, 'It is enough; come up hither.' No time was allowed for parting words or dying testimony; but none were needed. On the evening of February 24th, 1885, he conducted a prayer-meeting with great earnestness, two hours after which he quietly breathed his soul to God, in the Methodist College, Dublin, in the eightieth year of his age and the fifty-fourth of his ministry.

It is recorded of Dr. Campbell by his brethren that 'as a man he was amiable and kind, sympathetic, benevolent,

and unselfish. As a Christian his experience was cheerful and joyous. As a preacher he was lively and earnest, tender and persuasive, setting forth the truth of God in a loving spirit, and with great pathos and power.' The present writer will never forget the happy hours spent in his company, and he hopes ere long to meet him in heaven.

## GEORGE SAVERY

WAS born at Devonport on December 13th, 1815. His widowed mother trained him faithfully in the fear of the Lord, and he was early converted to God. He began to preach in 1836, and in 1838 he was an accepted candidate for the Wesleyan ministry, and entered the Theological Institution at Hoxton for mental improvement. After a short time spent in an English Circuit, in 1842 having offered himself for the foreign work he received an appointment as a missionary to the West Indies. On his way to Jamaica he called at Grenada, where I first became personally acquainted with him, and learned to admire his bland, genial spirit, and the many other excellent qualities which he possessed as a Christian missionary. After labouring with acceptance and success in Jamaica for eight years he returned to England and entered the home work, in which he spent about thirty years, being highly respected and much beloved in all the Circuits which he occupied, both by his colleagues and the people of his charge. His unremitting diligence in the study of the Word of God showed itself in the clear exposition which always marked his preaching, while with zeal and earnestness he pleaded with men.

In 1881 Mr. Savery was obliged by the failure of his health to retire from the full work of the ministry and to become a supernumerary. He settled at Oxford, where he continued to preach and perform other pastoral duties as his diminished strength would permit. At length the end came and he peacefully passed away to his eternal rest on March 21st, 1885, in the seventieth year of his age and the forty-seventh of his ministry, leaving an example of entire consecration to the service of God both at home and abroad, worthy of being imitated by all young ministers.



## THEOPHILUS S. GREGORY,

THE second son of the Rev. Benjamin Gregory, was born in the year 1825, and educated at Kingswood School. At the age of seventeen he gave himself wholly to Christ and forthwith began to labour earnestly in the Lord's vineyard. In 1849 he was recommended as a candidate for the Wesleyan ministry, and being accepted and offering himself for foreign service, he was at once appointed as a missionary to the West Indies. He arrived in Antigua in 1850, and threw himself into the work with ardour, tempered by sagacity and good judgment. He soon won the affections of the people among whom his lot was cast, and from the commencement of his missionary career he lived in the affections and confidence of his brethren. In Antigua, St. Kitt's, Tortola, Nevis, Barbaboes, and Demerara, he laboured with acceptance and success for fifteen years, and was the honoured instrument in the hands of God in winning many souls for Christ, and in building up the Church on the true foundation.

In 1865 Mr. Gregory returned to England and entered the home work. In all the Circuits he occupied he was highly respected and esteemed. He attended with zeal and diligence to his ministerial duties. 'His sound practical good sense, his judiciousness and tact, his perfect self-command, his geniality, simplicity, single-mindedness, and unflinching assiduity, specially fitted him for superintendency. His mind was strong and graceful, and he had considerable literary skill. He dwelt among and lived for his own people.' His fatal illness was long, sharp, and trying. In his last Circuit he was permitted to labour for a few months only. He died as he had lived—like a good soldier of Jesus Christ—on March 14th, 1885, in the sixtieth year of his age and the thirty-sixth of his ministry.

## JAMES CHEESWRIGHT

WAS born on March 26th, 1798, and at the age of sixteen he came under Methodist influences, and was savingly converted to God. He soon afterwards engaged in active Christian work, and in 1819 he began

to preach. It became evident ere long that he was destined by Divine providence for a wider sphere of usefulness in the Church of Christ; and, having become a candidate for the Wesleyan ministry and offered himself for foreign service he received an appointment as a missionary to the West Indies. There he laboured acceptably and usefully for eleven years, chiefly among the poor negro slaves before the first steps were taken towards their emancipation. The principal stations that he occupied were Grenada, Demerara, Tobago, and St. Vincent's, and having followed him at these places a few years afterwards, I can testify to the estimation in which he was held by all classes of the community, and to the blessed results of his hallowed toil. In 1830 Mr. Cheeswright returned to England with enfeebled health, having suffered much from repeated attacks of fever within the tropics. After recruiting his strength somewhat he entered the home work, and for the long period of thirty-two years he occupied Circuits in England with credit to himself and advantage to the cause of Christ. In 1853 he was obliged to retire from Circuit work and take the position of a supernumerary. In that capacity he continued to serve the Church as long as his health and strength permitted, both in Northampton and Bath, where he was spared to spend many years in the evening of life, surrounded by kind and sympathetic friends. He was a cheerful, happy Christian, and his hope and confidence increased as the end drew near. One of his last utterances was, 'I am saved: He is all love.' He peacefully passed away to be for ever with the Lord on October 7th, 1884, in the eighty-seventh year of his age and the sixty-fifth of his ministry.

#### GEORGE HURST

**W**AS born and educated in England. Having been brought to a saving knowledge of the truth in early life and begun to labour for the benefit of others, at the Conference of 1839 he was admitted to the rank of Wesleyan ministers. After occupying various Circuits in this country for nineteen years he went out to Australia, embarking with his family at Liverpool on September 7th, 1858, along with the Rev. James and Mrs. Hutchinson.

Arriving in safety at Melbourne, Mr. Hurst entered upon his work among the colonists in the true missionary spirit. The scene of his subsequent labours was chiefly in Sydney and the neighbourhood, where he was both happy and useful, and was highly esteemed by all classes of the community. He took a lively interest in the subject of education; and believing that the colony would be benefited by supplies of ministers and teachers from England, he worked hard and subscribed liberally to secure this object. He moreover took an active part in the founding of the Church Extension Society in connection with the Australian Conference, and for several years he was the Society's indefatigable secretary. As the result of his zealous efforts many needy localities were supplied with ministers, schoolmasters, parsonages, and churches. Mr. Hurst did not often take part in undenominational movements but within his own Church he was a commanding personality. When the interests of Wesleyan Methodism were concerned he was always earnest and uncompromising. He was an able preacher and a powerful debater, and the part he took in the educational controversy of twenty years ago will not soon be forgotten. For some years past Mr. Hurst had been living in retirement, but he will be missed by the body which he so faithfully served, and by his personal friends and co-workers he will be long and affectionately remembered. He peacefully passed away to his eternal rest at Rossleigh, Burwood, Sydney, on June 30th, 1885, in the sixty-ninth year of his age and the forty-sixth of his ministry.

#### EBENEZER D. HEPBURN.

THE ministerial and missionary career of the Rev. E. D. Hepburn was somewhat remarkable. He was a zealous, warm-hearted Scotchman of considerable ability, who did with characteristic earnestness everything to which he put his hand. In early life he yielded himself to God, and was soon moved by the Holy Ghost to enter the Christian ministry. Having had the advantage of some nine years study in connection with the University of Glasgow, he was ordained by the Presbytery of the Secession Church of Lanark, and sent out as a missionary

to South Africa, under the auspices of the Glasgow African Missionary Society. On his arrival at the Cape of Good Hope, he entered upon his work in good spirits and with a fair prospect of success. He was for some time engaged in ministering to the Scotch settlers in the Bavian's River district. He felt, however, that there his energies were too exclusively demanded for purely educational work, and he meditated a return to Scotland. Just at this critical period of Mr. Hepburn's career, one of our missionaries heard him preach a lucid and fervent sermon on the 'Witness of the Spirit,' which resulted in his entering the Wesleyan ministry in 1848.

His first appointment was to Salem, where he was instrumental in training some intelligent and promising youths who have since become men of leading in the colony. There, too, as elsewhere, he rendered devoted, faithful, and successful service as a minister and pastor to the British settlers, at the same time embracing every opportunity which presented itself of instructing the natives in the neighbourhood of the respective stations which he occupied. This was the case especially at Port Elizabeth, from which place he wrote as follows under date of May 16th, 1861: 'Since we turned our attention to the natives residing within the municipality, our labours have not been in vain. Thirty-four adult natives have been received into the Church by baptism; but until we have enlarged our church accommodation for the natives we cannot have an increased attendance, as the schoolroom, where our native services are conducted, cannot accommodate more than our present number. We hope to have a native chapel built after the lapse of a few months. All our schools in Port Elizabeth are in great prosperity and are ably conducted. There are nearly four hundred children and adults in our Sabbath schools, and the blessing of God is resting upon our efforts to train up the rising generation in the way they should go.'

Mr. Hepburn had laboured diligently and successfully for upwards of thirty years, occupying the Salem, Port Elizabeth, Fort Beaufort, King William's Town, Bathurst, and Uitenage Circuits in succession, when his health failed, and he was obliged to retire from the full work of the ministry. To the last, however, he did what he could to

promote the interests of the Redeemer's kingdom. When the Master called him he was found ready to enter into the joy of his Lord. He peacefully passed away to his eternal rest at Stellenbosch in the month of April, 1885, in the seventieth year of his age.

### JOSEPH BELL

WAS a young missionary whose career was brief and chequered, and whose history is truly affecting. He was born at Kettlewell, Yorkshire, on March 17th, 1853. He experienced a true conversion to God in 1875, the immediate occasion leading to it being the death of his brother, a devoted missionary in Western Africa. He was accepted as a candidate for the Wesleyan ministry in 1878 and in the following year entered Headingley College, where he became much endeared both to his fellow-students and tutors. On the completion of his studies he received an appointment as a missionary to China, and embarked for his distant station in October, 1882. He had scarcely entered upon his work when his health so completely failed that he was obliged to return to England as the only probable means of saving his life. He arrived in this country in the early part of 1885, and after lingering for a few months in much pain and weakness, but graciously supported by the presence and blessing of God, he peacefully passed away to be for ever with the Lord on Sunday evening, July 5th, in the presence of his family and friends, who had been unwearied in their attentions during his illness.

It is said of Mr. Bell that 'as a preacher he was very successful in winning souls for Christ,' and that 'he sought earnestly, and not without success, to persuade Christian people to consecrate themselves entirely to the service of the Lord.' Had he lived he would no doubt have been made a blessing to the Church and to the world. But the saying is still true—'The Lord buries His workmen and still carries on His work.'

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