

MINUTES  
OF THE  
TWENTY-THIRD SESSION  
OF THE  
SOUTH INDIA  
**Annual Conference**  
OF THE  
METHODIST EPISCOPAL CHURCH.



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1898.

which like the Berean "search the scriptures" or the hope within. The necessity of organizing, maintaining Sunday schools of our conference.

W. H. L. BATSTONE.  
S. NOAH.

**S.**  
January 1858, the youngest daughter of the American Presbyterian Board. She was born in 1822. In early youth she gave her heart to God. Her faith was constant and

her daily hours of its study, with her husband. Those who were privileged to know her were impressed with the beauty and persuasive influence. The unfailing devotion of her church work, or when obliged to leave for Mission work for protracted periods of their young family devolved on her, successful, proved a heroic and noble

when becoming seriously ill at the age of 60, she usually encouraged herself and her children in recovering her health and living

bright and calm, bearing a clear witness to the comfort of Christ's presence. In her own failing hand to write

new not known. crooked things straight. forsake them."

sleep leaving to the care of her husband. She had the joy and comfort of a few days. May all these things be done for her Lord.

the Father of mercies and God of

L. E. BLACKMAR.  
SARA KING.

559. On March 15th 1883 she died from his labours and preceded

her husband, in Royapuram, Madras. Her husband's death was eventually caused by an attack

of the labour of the Rev. James King. Her piety was deep and earnest,

and though in consequence of poor health, she was not able to engage actively in work outside her home, she did what she could in church work.

She was a devoted mother and the promising characters of the five now doubly bereaved children, testify to the loving faithful training received in their home.

May God the Father of the orphan guide their youth into the ways of peace and righteousness.

L. E. BLACKMAR.  
SARA KING.

Jessie Jeevarathnam was born at Nagercoil in South Travancore and received her education first in the L. M. S. Girls' School at Vepery, Madras and afterwards in the C. F. N. School, Broadway. She was converted in her youth and was a faithful servant of the Lord. She was married in 1887 to Rev. R. Gopalah.

Possessed of a zeal for the salvation of her countrymen she did all she could with her husband, to lead many to Christ. She always delighted to read the Word of God for the instruction and edification of herself and those about her.

During her long illness she was nearer to God than ever before, prayed much, bore all her affliction and trials with Christian fortitude, was quite resigned to the will of God, and entered into His presence with gladness on August 19th, 1898, in the sure hope of the resurrection.

We commend the bereaved husband and motherless boy to the tender care of our loving Father.

L. E. BLACKMAR.  
SARA KING.

BENJAMIN PETERS.

Benjamin Peters was born in Madras, July 28th, 1844 of Christian parents, and from his childhood was carefully trained up in the knowledge and fear of God.

He was educated in the Wesleyan Mission School, Madras, and afterwards worked for seven years as signaller in the Madras Railway. He was converted March 25th, 1874 under the preaching of Rev. William Taylor who five months later gave him an exhorter's license.

The year following, under Rev. C. P. Hard, he received his license as Local Preacher and in the Minutes of the First session of South India Conference, held in Bombay Nov. 9-14, 1876, almost the first act recorded is Bro. Peters' admission on trial into South India Conference. He was ordained Deacon by Bishop Merrill in 1880 and Elder in 1882 by Bishop Foster.

The first seven years of his ministry were spent in Madras. In 1881 he was appointed to Bangalore Tamil circuit and in 1889 he was appointed to Kanarese work in Koptal, Nizam's Dominions. This appointment he held, until, in 1895, he was superannuated because of failing health.

Of his preaching ability Dr. A. W. Rudisill says "Bro. Peters preached in English, Tamil and Kanarese and always presented the truth clearly and with a power that proved him to be a man of God." With the statement we concur. He also preached in Hindustani.

There is at least one Native brother in the work who owes his conversion from heathenism largely to the influence of Bro. Peters' Street preaching in Bangalore.

But although from time to time conversions took place under Bro. Peters' ministry, and sometimes from among those castes that are most difficult to reach it was not signalized by any large number of accessions from heathenism. Like some others who come to mind, he seems to have been successful in edifying believers and in disseminating among the higher classes of Hindus and Mohammedans the knowledge of Christian truth rather than in bringing into the Church large numbers to be educated and instructed in Christianity. One of our number when on a visit to Koptal, in

the absence of Bro. Peters, was entertained for two days in the house of a well-to-do Mahomedan Pleader, who confessed himself a secret believer and asked us to pray with him. Several other adult members of the family though not making the same confession were equally profuse in their expressions of love and hospitality.

Bro. Peters was beloved and respected as a father in God by all the Native Christians who went to him with all their troubles and often received very liberal financial assistance from him. From the day that he resigned a lucrative post and good prospects of worldly prosperity for the precarious support of a Methodist Preacher in those early days, he appears to have steadily and faithfully continued in season and out of season to preach the Word in the fields to which he was sent. His testimony was always clear and explicit and bore evidence to a soul steadily pressing toward the mark for the prize. He died the death of the righteous and his latter end was like his.

When so weak as to be unable to read, (and he lingered long in consumption,) he was fond of repeating the words of the blessed Gospel ordinance that he (Jesus) by the grace of God should taste death "for every man," and other similar promises. In a characteristic speech he told his friends,—“My work on earth is finished and I am now going to heaven for my crown.”

His favorite hymn, which he would call his daughters to sing by his bedside, was No. 492, Sacred Songs and Solos, given below.

We have here a window, as it were, opened into the sanctuary of our departed brother's soul. Let us look and ponder. He spent the latter years of his life's work among people who were foreign to him and in a climate different to his native one, where both he and his family suffered considerably from fever and other complaints.

He passed peacefully away at Madras, May 10th, 1898 leaving a beloved wife and a large family of daughters, one of whom is engaged in Mission work.

His last words to his wife were “Trust in Jesus, He is your all-sufficient Friend.”

O weary heart, there is a Home,  
Beyond the reach of toil and care;  
A Home where changes never come;  
Who would not fain be resting there.

Yet when bowed down beneath the load,  
By heaven allowed, thine earthly lot;  
Look up! thou'lt reach that blest abode;  
Wait, meekly wait, and murmur not.

If in thy path some thorns are found,  
Oh think who bore them on his brow;  
Of grief thy sorrowing heart has found,  
It reached a holier than thou.

Toil on nor deem though sore it be,  
One sigh unheard, one prayer forgot;  
The day of rest will dawn for thee;  
Wait, meekly wait, and murmur not!

J. H. GARDEN.

S. M. JOB.

N. DESAI.

#### VII. BOARD OF CONFERENCE STEWARDS.

1. The case of Sister Peters, widow of our late Bro. Benjamin Peters has been reported to us, and guided by the directions of the central Conference, the highest sum in our power to recommend, namely Rs. 300 in 12 monthly instalments, we hereby recommend for Sister Peters.

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