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Hymn.

FROM THE GERMAN OF SCHEFELER.

O Father of eternal days,
From whose high hand all creatures came;
Whom with ten thousand songs of praise
They all their sovereign Father name;
To thee be endless glory given,
O God our Father throned in heaven.

Thou, who thine everlasting Son,
From everlasting born alone,
Where ancient years their course had run,
Didst send us from thine heavenly throne;
To thee be endless glory given,
O God our Father throned in heaven.

Thou who didst choose us heirs of light,
Before thy power had framed the earth,
And gav'st us an immortal right,
The covenant of our second birth;
To thee be endless glory given,
O God our Father throned in heaven.

Thou, by whose light all glories glow,
As sunbeams from the parent sun;
Thou, from whose love all mercies flow,
As rivers from their fountains run;
To thee be endless glory given,
O God our Father, throned in heaven.

Thou, who thy sunshine pour'st alike,
On men who work for good or ill;
And, when thy rod is raised to strike,
Yet stay'st it in long-suffering still;
To thee be endless glory given,
O God our Father, throned in heaven.

Thou, who the heavenly kingdom's seat,
From earth's foundation, didst prepare;
And now invit'st in accents sweet,
The guests, thy marriage feast to share;
To thee be endless glory given,
O God our Father, throned in heaven.

Thou, to whose depths no line can sink;
Whose might no numbers can declare:
Thou, whose begining none can think;
Whose majesty can none compare;
To thee be endless glory given,
O God our Father, throned in heaven.

Thy name be hallowed, far and near:
And let thy kingdom come in love;
And let thy will be done e'en here,
As in the heavenly house above;
Now let our daily bread be given;
And give us Lord, thyself in heaven.

Forgive our guilt, as we forgive;
From strong temptation hold us free;
Safe from all evil let us live;
And bring us Lord thy light to see;
That so to thee be ever given
Our praises and our hearts in heaven.

From the Watchman.

Wesleyan Missionary Society.

The Annual General Meeting of the Wesleyan Missionary Society was held on Monday, in Exeter Hall. As usual, the attendance was numerous and highly respectable. On the platform were

Rev. John Farrar, President of the Conference; Charles Cowan, Esq., M.P.; Rev. Gervase Smith; Laurence Oliphant, Esq.; Rev. Dr. Spencer; Rev. Andrew Cameron; Wilbraham Taylor, Esq.; Rev. William Chalmers, A. M.; George Blankson, from Cape Coast, and late Agent of Government to Ashantee; Rev. Daniel West; Rev. David Hay; Rev. W. Davison; Mr. Relneck, from Prussia; Rev. J. Spencer Jones; J. S. Budgett, Esq.; J. R. Kay, Esq., of Bury; Rev. Benj. Field; Thomas Farmer, Esq.; Rev. William Reilly; Rev. Doctor Hannah, Secretary of the Conference; John Brogden, Esq.; J. B. Falconar, Esq., of Newcastle; Rev. W. Gill, from Rarotonga, London Missionary Society; — Astruther, Esq., Grenadier Guards; Rev. Wm. Tease; Mr. Alderman M'Arthur, of Londonderry; Rev. Dr. Bunting; T. P. Bunting, Esq., of Manchester; Rev. Thomas Jackson; Mr. Adolphus Christ, Senator of Basle, and President of the Evangelical Missionary Society of that city.

Precisely at eleven o'clock, the Officers and Committee of the Society, with the Chairman, Sir A. Oliphant, entered and took their seats, amidst the cheers of the audience.

The Rev. Dr. Beecham gave out the Hymn p. 427, "On all the earth thy Spirit shower," which was sung by the assembly, and the Rev. Dr. Hannah offered a fervent and impressive prayer.

The Rev. Dr. Beecham then said:—I am happy to announce that that well-known and long-tried friend of this Society, and of Christian Missions generally in the East, Sir Anthony Oliphant, the late Chief Justice of Ceylon, has kindly consented to preside on this occasion. (Loud cheers.)

Sir A. Oliphant, having advanced to the chair amid renewed applause, said:—My Christian friends, it gives me great pleasure, after the lapse of a considerable time, to find myself once again in the midst of an assembly of persons met together to support the Wesleyan Missionary cause. I have, on various occasions, in distant lands, lent to your Branch Associations, both on the platform and otherwise, such feeble aid as it has been in my power to afford to them;—(hear, hear,)—I have been on terms of intimate acquaintance with many of your Missionaries; and, therefore, I venture to consider myself rather among friends than among strangers—(loud applause)—although I am unknown, I believe, to nearly every individual in the assembly before which I stand. (Applause.) Should I, however, prove an inefficient or unacceptable chairman, I assure you the blame is not with me—("hear," and a laugh)—but it must rest upon the head of my friend, your excellent Secretary, who drew me reluctantly from my privacy, and insisted on conferring upon me the very high honour, as I consider it, of presiding over you this day. (Applause.) My friends, when I look back on the history of Methodism, and consider that the system is only twice as old as I am myself, and that it is possible—nay, probable—that there may be some individual now alive whose birth is coeval with that of your system,—and when I look to the progress which that system has made in the world, I am filled with astonishment. I do not allude so much to your large body in these islands, nor to the sprinkling—as we certainly must call it—of Methodists to be found on the continent, nor to the large and influential bodies which are scattered all over the British colonies; but I refer more particularly to the large mass of influential Methodists in the United States of America. (Hear, hear.) Those who are ignorant of the actual statistics of the religious denominations in that country would very naturally suppose that the adherents of the Church of England, which was planted in the Provinces about the year 1620, in the reign of James the First, must have ramified throughout the land, and become the most numerous body of Christians in the United States; but it is not so. Or it might be supposed that the Congregationalists—the descendants of those true-hearted strong-willed men whom the *Mayflower* bore across the Atlantic to seek in the far west that liberty of conscience which was denied them in their native land, (hear, hear,) would by this time greatly out-number the followers of John Wesley; but it is not so. Well, then, it might be said, the Roman Catholic religion must be the prevailing religion, when we consider what immense swarms of Roman Catholics have emigrated from the Continent of Europe, particularly from Germany, and when we recollect the swarms who, for the last twenty years, have gone year after year from Ireland to swell the ranks of their co-religionists in the States. Under these circumstances it might be supposed that the Roman Catholics would muster twice as many as your own Body, but statistics deny that to be a fact. (Hear, hear.) The last ecclesiastical census for the United States I had the opportunity of seeing is dated in 1853, and it gives the numbers of chapels belonging to all denominations, and of the sittings they contain. Now the sitters of course are not equal in number to the sittings, but you can very easily draw your conclusions of the number of sitters from the number of sittings. The Methodists of all sections—and you are aware there are several sections of them in America—number 4,200,000 sittings. Next to them rank the Baptists, to whom are allotted 3,100,000 sittings. Then follow the Presbyterians, who have 1,040,000 sittings. Next, at a long distance, come the Congregationalists, who only number 795,000 sittings. After them comes the Church of England, with 625,000 sittings, and last of all the Roman Catholics, numbering 620,000 sittings. It must be remembered, however, that the sittings in the case of the Roman Catholics do not bear the same proportion to the numbers of that religion as in the case of the other denominations, for this reason—that there are various services on the same day in the Roman Catholic chapels, and that the people are in the habit of standing about, both within and without the places of worship, without being accommodated with sittings. The best and most accurate return gives the number of souls connected with the Roman Catholic persuasion at 2,200,000, which is more than a good million below that of the Methodists; and whilst your denomination increases every day, the Catholics lose to all their neighbours. (Hear, hear.) That they admit themselves, and with grief and sorrow. (Hear, hear.) There must be a reason for this result. I remember once asking an intelligent American what religious opinions were making the most way in his country. "Well, sir," said he, "the Methodist is a very favourite religion."—"Why is that?" I asked. "Well, sir, it convenes with our people's notions," was the reply. ("Hear," and a laugh.) This did not convey any very definite idea to my mind of the reason for the preference given by his countrymen to Methodism, but it seemed to be the only answer my friend had ready, and so I was obliged to be content with it. (A laugh.) I then asked him "How does the Roman Catholic religion progress?" "Why," said he, "that does not much go a-head (Laughter and cheers.) It does not suit the genius of our free and enlightened constitution." (Hear, hear.) Now this was very intelligible to me, for I suppose an Englishman may be excused for acquiescing in the answer, so far as regards our own constitution. (Cheers.) I suppose, if my friend Jonathan had, at the time, given more consideration to his answer, he would have found that the difference between the progress of the two creeds arose from the fact that your Preachers do not give way to transcendentalism, and the splitting of hairs in religious matters, but that they hold fast to the great doctrines of justification by faith and sanctification by the Holy Spirit—(hear, hear,)—peace-speaking doctrines to those who labour and are heavy-laden, and who are seeking rest. (Hear, hear.) You owe your success also to your practical machinery, which seems to work so well, more especially from the division of your members into "classes,"—(hear, hear,)—allotting to every class a leader—a system which, to my thinking, seems to be the life and soul of Methodism. (Applause.) Thereby you give an interest to every one in the spiritual concerns of his neighbours,—(hear, hear)—and incite them to bear one anothers' burdens, and to help each other onwards towards Zion. (Hear, hear, and applause.) But, my friends, I am not acquainted with the date of your Missions in America from personal experience, and we will therefore, if you please, pass onwards to the Cape of Good Hope, where I have resided for a dozen years, where you are an influential body, and where you have many Missions. (Hear, hear.) As you will naturally suppose, the Dutch Reformed Church embraces by far the largest body of Christians in that colony, but next to it comes your own denomination, the last census giving its numbers at 18,000, while the Church of England numbered 12,000 souls. In the year 1820 there was a large immigration at the Cape of Good Hope from this country; the greater part of the settlers were Wesleyans, active, enterprising men, fervent in every kind of business; and although very attentive to their own personal concerns, by no means forgetful of the spiritual wants of the natives around them. In consequence, therefore, and aided by your bounty at home, the Wesleyan Missionary stations are thickly dotted not only among the natives within the colony, but all around the boundary, and far beyond, among the native tribes to the northward, in the *habitat* of the cameleopard and the rhinoceros. For the most part their Missions are in a very flourishing condition, and it need not be any matter of astonishment that both your own Missionaries and the very numerous Missionaries belonging to other evangelical communities there make great way, for the South African mind is a good soil in which to sow the seed of the Gospel. The South Africans are an honest-hearted, simple people, and though I must admit that they are deeply sunk in sensual and gross vices, and almost ignore the difference between *meum* and *tuum*, they are still a bold, independent people who love the truth. If you once convince the natives of that country that the Great Almighty desires a pure heart and a sincere worship, they are perfectly capable of worshipping in sincerity and truth. (Hear, hear.) Their minds are not given to forms, and therefore evangelical doctrines prove much more attractive to them than the pomps and ceremonies of the Church of Rome. They can worship, seated on the green hill-side, like the Covenanters of old, with nought but the blue vault of heaven between them and their Maker, as reverently as beneath the most elaborately fretted roof, in the most gorgeous cathedral. (Hear, hear.) When they once get hold of the truth that Jesus Christ is their only Redeemer,—that that Redeemer is God,—and that God alone is the hearer of prayer, it is very difficult to make them understand the necessity or the expediency of offering their worship to the Virgin, or of praying to the Saints—deceased mortals like themselves—to make interest in their behalf with the Queen of Heaven. Hence Popish and semi-Popish doctrines make no way among them. Indeed, I don't know that the supporters of such doctrines have attempted to inculcate them, for the South Africans seem to agree with the old Latin Poet, who says

"Persicos odi, puer, apparatus,"

a line which I may be allowed to adapt to the matter we are considering by this slight alteration—

"*Pusieyes* odi, puer, apparatus."

("Hear," and a laugh.) If, however, we leave the dry, thirsty land of the Cape, and exchange it for the green spicy isle of the Eastern ocean, we shall find the climate and the face of nature as different as the minds of men in these two portions of the world. The land there is shady with palms; the cocoa nut and the areca nut are interspersed with the bread fruit, the tamarind and other trees yielding fruit for man, beneath whose leafy boughs herds of cattle feed on verdant pastures. There an eternal spring reigns, and as the Christian poet sings—

every prospect pleases,
And only man is vile,

But who are the denizens of this sunny, flowery, smiling land? Besides a handful of our own countrymen, and a still larger number of Indo-Britons, the inhabitants are some 1,600,000 or 1,700,000 Asiatics of various races — Singhalese, Tamuls, and others, who were semi-civilised at a remote period, when our ancestors in this country were naked painted savages, and who are semi-civilized still,— (hear, hear.) — men whose minds seem incapable of making progress by any energy inherent in themselves, and who borrow any advancement they do make from their conquerors. Yet they are not inferior in intellect to Europeans, and in courtesy and gentlemanlike demeanor they are far superior to those of the same rank of life with themselves in this country. (Hear, hear.) Indeed to place them on a level with ourselves, all that is needed is a continuance of British rule, and of moral and religious training. (Applause.) I am happy to say you are making progress in that island to which I refer—the island of Ceylon. The traveller in that island comes upon neat commodious edifices, with the inscription "Wesleyan Chapel" over the door, which have been reared in the villages through which he journeys since he last passed the same way—(hear, hear,)—and to the erection of which all the Christian population have lent their aid in money, in labour, and in materials. (Applause.) I myself was present at the opening of at least six or seven of such chapels, in the immediate neighbourhood of Colombo, during my residence there. ("Hear," and applause.) Still you must let me tell you the plain truth. You have many difficulties to meet and to contend against. Your religion and my religion is too spiritual—it is not sufficiently ritual, or as I may say sensuous—for the tastes of the people. (Hear, hear.) They will tell you so themselves. Rites and ceremonies are practised by them in the most trivial occurrences of life, and it seems to them strange and unacceptable that such rites should be wanting in religious services. The Roman Catholics, who can become "all things to all men,"—("hear," and a laugh,)—adapt themselves to their tastes, and accordingly shows, and pomps, and ceremonies are permitted in Ceylon of so extreme and even grotesque a character as would scandalise the votaries of the Romish religion in these western countries. I appeal to gentlemen on this platform who are acquainted with the island whether I am overstating the fact. (Hear.) Now, in my opinion, what is wanted in Ceylon, besides the preaching of the Gospel, is Occidentalism—(if there be such a word, and if not, I may be allowed to coin one for the occasion) – in language, in habits, and in literature;—("hear, hear," and applause;) and I am happy to say that this Occidentalism is making great way, mainly through the instrumentality of your Missionaries,—(applause,)—not only by the preaching of the word, but through the means of the numerous schools which are established under their superintendence, and in which, I can state of my own knowledge, the progress made by the pupils is most satisfactory and encouraging. (Hear, hear.) But, my friends, it is not alone among the natives that your efforts are blessed. There are many of your own countrymen—there are many Indo-Britons—who attend upon the ministrations of your Missionaries, which, in their case, have been attended with the most blessed results. (Hear, hear.) There is one of these classes to which I may particularly allude—a class hitherto little cared for, but upon which all eyes are now fixed—I mean our soldiers. ("Hear, hear," and applause.) In the little forts scattered throughout the island, wherever there is a detachment of soldiers, on a Sunday afternoon a fair sprinkling of red-coats may be seen wending their way down the narrow streets to the little chapel at the bottom, to hear what the old man in the plain black coat may have to say to them; and he speaks well to them, as I can testify,—(hear, hear,) nor are his efforts unblessed. I saw one instance of their good effects soon after I reached the colony, and I am sure it was not a singular one. When I left the Cape of Good Hope for the Island of Ceylon, understanding that there was a scarcity of horses in the island, I took with me a number—more than my own groom could overlook. It chanced, however, that there was a passenger in the vessel—a soldier, who, by some accident, had been left behind his regiment at the Cape, and who was on his way to rejoin it in Ceylon. He volunteered his services; they were accepted; and so we became acquainted. After I had been in the island some two or three months, I heard this man was sick in the hospital, and was not likely to live, and I went down to see him. (Hear, hear.) I saw that the man was sinking, and after a little preliminary conversation I said, calling him by his name, "I hope you will endeavour to look to Jesus now." (Hear, hear.) He turned his face upwards, and a faint smile playing on his wasted countenance, he replied, "I have found Him, Sir." (Hear, hear) "How and when was that?" said I. "Why, down in the little Chapel at the corner of Hospital-street, where I have seen you, Sir, many times, though perhaps you did not notice me among the rest of the soldiers." (Hear, hear.) His end was peace; in a few days he departed. Now, my friends, this is not a solitary instance of the kind. There are hundreds and thousands who have to bless the day they went to your little Chapels. Believe me—and let it stimulate you in this good cause—that when the last bugle sounds to which none can lend a deaf ear, and the dread muster-roll is called from which no man can be absent, there is many a poor soldier, when he answers to his name, who will step to the front with joy and find it inscribed in the Lamb's Book of Life, and who will be passed to the right, and told off with the company of believers, and receive his billet for the good centurion's bench, and all owing to the words that he had heard in the little Chapel. (Loud and prolonged applause.)

The Financial and Statistical Report was read by the Rev. Elijah Hoole.

The Receipts for the past year amount to £111,048 14s. 4d. The following are the particulars:—

	£	s.	d.
Total Donations and Subscriptions received at the Mission House, and Ordinary Contributions from the Home Districts,	67,508	6	2
Hibernian Missionary Society,	4,380	17	3
Juvenile Christmas and N. Year's Offerings	5,904	5	2
Total Ordinary Home Income,	77,793	8	7
Contributions of Foreign Auxiliaries, including special amounts for additional Missionaries to Australia,	21,547	10	0
Colonial Grants,	2,197	16	1
Legacies,	2,050	1	9
Donations on Annuity,	899	12	8
Contributions for the China Mission, specially reported,	1,410	0	1
Lapsed Annuities,	2,377	8	6
Dividends, Interest, &c.,	1,383	11	8
Payment from the Swedish Committee, on account of Stockholm Mission Premises,	1,409	5	0
	£111,048	14	4

Making a total amount of Regular and Miscellaneous Receipts, from all sources, of One Hundred and Eleven Thousand and Forty-eight Pounds Fourteen Shillings and Fourpence.

A comparison of the receipts of the year 1854 with those of the previous year will serve to show that a very gratifying amount of successful labour, and of Christian liberality, has been employed in behalf of the Society during the year now reported.

The Home Receipts from the District Auxiliary Societies, and at the Mission House, exhibit an advance of £586 11s.—The Hibernian Missionary Society has exceeded the Contributions of the former year by £185 9s. 3d. The Juvenile Christmas and New Year's Offerings show a gratifying increase of £606 6s. 7d.; making a total increase on ordinary Home Receipts of £1,388 6s. 10d.

The increase on the receipts from the Foreign Mission Stations is £3,833 16s 8d.; on the Contributions for the China Mission, £507 1s. 5d.; and on the lapsed Annuities 62,077 8s. 6d. The receipts are further augmented by the payment of £1,409 5s. on the transfer of the Stockholm Mission Premises to an Evangelical Committee in Sweden.

To complete this comparative view of the receipts of the year, it is necessary to add, that there is a decrease on Donations on Annuity amounting to £250 7s. 4d.; and that there is also a large decrease in the item of Legacies. The Legacies of 1853 including those of the late Thomas Marriott, Esq., and William Shippery, Esq., amounted to £13,922 2s 10d.; the Legacies of 1854 amount to £2,050 1s 9d, being a decrease of £11,872 1s 1d in this single item of account; while the total decrease on the whole receipts of the year amounts only to £3,449 19s 11d.

It may be worthy of remark, that the increase of receipts on the Foreign Stations of the Society is chiefly found in those districts which have been, or are to be, more fully than formerly, thrown on their own resources, by the recent arrangements for the formation of distinct and affiliated Conferences, such as Canada, Nova Scotia, New Brunswick, Australia, Van Diemen's Land, and New Zealand. There is also a small increase in the receipts of the Auxiliary Society connected with the French Conference: these circumstances are so far confirmatory of the hope which has been entertained of the beneficial effect of the arrangements alluded to, and are encouraging with respect to the future development of means and resources to be made available, by God's blessing, for helping forward the cause of divine truth throughout other and more destitute parts of the great field of the world.

The Expenditure side of the Balance Sheet will show that the Committee have aimed at maintaining the various Missions in a state of moderate efficiency, without increasing the immediate or future responsibilities of the Society. They have not increased the number of Missionaries, except in cases where special provision was made for that object, as in China and Australia; neither have they filled up every vacancy which has been occasioned during the year by death and other causes. They have thus limited the cost of outfits and passages, which has been further lessened by the liberality of two friends of the Society, W. C. Webb, Esq., of Newport, and John Lidgett, Esq., of London, the former having given free passage to two Missionaries to Australia, and the latter to a Mission family to Van Diemen's Land.

It remains only to be stated that the amount received for the Stockholm Chapel has been applied to the payment of the money formerly borrowed for that object; that former contributions for the China Mission to the amount of £2,388 0s. 6d. have been reserved to meet the expenses of that Mission, and that the debt of the Society has been reduced by the payment of £3,777 12s 3d out of the receipts of the year. Including these particulars, the payments of the year, have equalled the receipts, viz., £111,048 14s 4d; and the debt of the Society has been reduced from £19,501 11s 0d to £15,723 19s 7d.

The Details of the Contributions to the Funds of the Society received during the year 1854, from the several Auxiliary and Branch Societies, at home and abroad, and of the Income arising from other and miscellaneous sources, were then given.

The Home Receipts, including £4 380 17s 3d from Ireland, were £77,793 8s 7d;—the total receipts from Foreign Auxiliaries were £21,547 10s; and the Miscellaneous Items, including school grants, donations on annuity, &c., £11,807 15s 9d;—making, as before stated, a total Amount of Regular and Miscellaneous Receipts from all sources, of £111,048 14s 4d.

In the amount of Income, ordinary and extraordinary, for the year 1854, are included the following distinguished instances of Christian liberality to the amount of £50 each and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—Thomas Tombleson, Esq., Barton-on-Humber, £1,000; Thomas Farmer, £305; Mrs. Farmer, £102; Henry Reed, Esq., £300; Francis Riggall, Esq., Clifton, £150; G. R. Chappell, Esq., Manchester, £105; William Smith, Esq., Leeds, £105; George Smith, Esq., Leeds, £105; Joshua Burton, Esq., Leeds, £105; Mrs. Joshua Burton, Leeds, £105; Mr. and Mrs. Ripley, Leeds, £105; John Yewdall, Esq., Woodhouse-grove, £105; Mr. Harison, Hemingbrough, Yorkshire, (Dying Gift, with Interest), £101 7s. 6d; Daniel Leather, Esq., Liverpool, £100; Robert Barnes, Esq., Manchester, £100; A Family Offering, by Messrs. Jonas Jude and Brothers, Oakworth, Yorkshire, £100; A Debtor to Mercy, £100; Sir E. N. Buxton, Bart, by Rev. Dr. Beecham, (Annual,) £100; The Dying Gift of Mrs. Nicholson, Mareham-le-Hill, Horncastle, £100; Mrs. Parker, Warwick Hall, near Carlisle, by James Heald, Esq., (Annual,) £100; Francis Lycett, Esq., £100; Mrs. Agnes Cleasby, of Kirkby Stephen, Westmoreland, £100; An Unknown Friend, by the Rev. W. Naylor, Wednesbury, £70; Mr. and Mrs. John Corderoy, Lambeth, £54 12s; Mr. and Mrs. J. S. Budgett, Bristol, £52 10s; Mrs. Scott, Bath, £50; Joseph Carne, Esq., Penzance, £50; Mr. and Mrs. W. Brock, Exeter, £50; A Friend, Eachend Hill, Dover, £50; John Hartley, Esq., Wolverhampton, £50; Mr. Joseph Leather, Liverpool, £50; A Family Friend, per Rev. F. A. West, Liverpool, £50; A Friend Liverpool, per Rev. W. Arthur, M. A., £50; James Heald, Esq., £50, Miss Heald, £50; Miss M. Heald, £50; A. B. Bacup, per Rev. P. Hardcastle, £50; Messrs. Hargrave, Leeds, £50; Rev. James Allen, Bramley, £50; Mrs. Tunnicliffe, Mayfield Hall, Ashbourne, £50; Thomas Bagnall, Esq., £50; John Britten, Esq., late of Theobalds, Herts, £50; D. B. Garling, Esq., Antigua, £50; S. H. for the St. Vincents and Demerara District, £50; John Vanner, Esq., £50; Messrs. Reed and Hawley, £50; Messrs. John Lidgett and Sons, £50; Anonymous, Bristol, for Tract Distribution in China, £50; W. Wheelhouse, Esq., £50; Mrs. Cutting, Leek, £50.

The following persons, in number eighteen Missionaries, and eleven wives of Missionaries, have been sent out by the Society since the last Anniversary:—Mr. Edman, to Gibraltar; Mr. Simpson to Madras; Mr. and Mrs. Sanderson, to Mysore; Mr. Hutton, Mr. Smith, Mr. Preston, to China; Miss Patridge, Mr. Hill, Mr. Bennett, to South Australia; Mr. and Mrs. Cope, Mr. Lelean to Van Diemen's Land; Mr. and Mrs. Thomas, to the Friendly Islands; Miss Adams, to Natal; Mr. and Mrs. Edney, to Sierra Leone; Mrs. Meadows, to the Gambia; Mr. and Mrs. Gilbert, to Antigua; Mrs. Huro, to St. Vincent's; Mr. Greathead, to Demerara; Mr. Pimm, to Barbadoes; Mr. and Mrs. Fletcher, Mr. Webb, to Honduras Bay; Mr. and Mrs. Brownell and family to Nova Scotia. Of this number, Messrs. Thomas, Brownell, Edney, Sanderson, Gilbert, Fletcher, and Edman, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

The following much-lamented Missionaries have been removed by death:—Mr. Brown, at Cape Coast; Mr. Bannister, at Barbadoes; Mr. Kerr, Mr. Curtis, at Jamaica. To this affecting record must be added that of three excellent females, the wives of Missionaries, who have also exchanged mortality for life.

The General Summary of all the Missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, Australasia, and Polynesia, South and West Africa, British America, and the West Indies was as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	166
Chapels and other Preaching Places, in connection with the above mentioned Central or Principal Stations, as far as ascertained	1,349
Ministers and Assistant-Missionaries, including thirteen Supernumeraries	271
Other paid Agents, as Catechists, Interpreters, Dayschool Teachers, &c.	522
Unpaid Agents, as Sabbath-school Teachers, &c.	8,796
Full and accredited Church Members	75,973
On trial for Church Membership	4,749
Scholars, deducting for those who attend both the Day and Sabbath-schools	43,395
Printing Establishments	5

Other Missions of the Society having also relation to Conferences in Ireland, France, Australia, and Western Canada:—

Central or Principal Stations called Circuits	181
Chapels and other Preaching Places	1,828
Ministers and Assistant-Missionaries, including sixteen Supernumeraries	267
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	276
Unpaid Agents, as Sabbath-school Teachers, &c.	5,117
Full and Accredited Church Members	35,584
On trial for Church Membership	1,729
Scholars, deducting for those who attend both the Day and Sabbath-schools	40,681
Printing Establishments	3

REGAPITULATION.

Central or Principal Stations called Circuits	377
Chapels and other Preaching Places	3,177
Ministers and Assistant-Missionaries, including twenty-nine Supernumeraries	538
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	798
Unpaid Agents, as Sabbath-school Teachers, &c.	8,913
Full and Accredited Church Members	111,557
On trial for Church Membership	6,478
Scholars, deducting for those who attend both the Day and Sabbath Schools	84,076
Printing Establishments	8

From the Church Witness.

Religious Aspects of the War.

Our English papers contain many excellent discourses delivered on the Day of Humiliation and Prayer, on the war and its probable issues; and as the subject is of great public interest, we subjoin the following outline of an admirable lecture delivered by the Rev. Dr. Hetherington:—

After glancing rapidly at the circumstances connected with the text—1 Kings viii. 44-5—"If thy people go out to battle," &c.—the lecturer proceeded to consider the important question, "Whether the war in which we are engaged be of the character described—either directly a religious war, or a defence of truth, righteousness, and liberty?" and then observed—

"I. *It is essentially a religious war.*—This I am aware that our statesmen and politicians deny; but their denial is utterly in vain. It began by complaints made against the Turks in regard to certain places in Jerusalem, and other parts of Palestine, called 'Holy Places' by the monks, and by the rival pretensions of France and Russia to be the custodiers and protectors of these 'Holy Places' When this matter had been pretty well adjusted, the arrogant embassy, conduct, and claims of Prince Menschikoff brought on a much more difficult and perilous question, but still one of a religious character. This claim was, that Russia should be the acknowledged protector of all those subjects of the Sultan who professed to belong to the Greek Church, not only with regard to religious, but also with regard to political rights and privileges. This was equivalent to a transfer of the allegiance of about three-fourths of the Sultan's subjects in Europe, from their own Sovereign to the Emperor of Russia. The Sultan might as well have been asked to abdicate his throne, to be occupied by the Czar. Statesmen could not sanction this, without submitting to see the balance of power in Europe at once overthrown, and the liberties, civil and religious, of the civilized world cast at the feet of an unprincipled and ambitious tyrant.—And that tyrant immediately roused the fanaticism of his subjects, by proclaiming a religious war. This has been done in every form and to the utmost extent. From this position it soon became impossible for the Czar to recede. Not only his own pride and ambition, but the excited fanaticism of his ignorant and superstitious subjects, urged him on, as if by the spell of an irresistible destiny or infatuation. The very position which the Czar occupies, as supreme head of the Greek Church, contributed to fix the necessity of his pernicious procedure, and made it on his side inevitably a religious war, in spite of all the efforts of statesmen and diplomatists.

"II. *It is a war in defence of truth, righteousness, and liberty.*—Even as professed statesmen view it, the present war is waged for the protection of a weak Power against the unjust and untrue pretensions and aggressive acts of a strong, unscrupulous, and despotic Power. Diplomatists have been constrained to detect and expose the guile, craft, and absolute falsehood of Russian policy—from the language of the Czar himself down to the tortuous and treacherous 'treaties' and 'notes' of his diplomatists, statesmen and negociators. The Czar has made claims on the Sultan which no independent Sovereign could grant. He has put constructions on 'treaties,' which no fair interpretation could warrant; and he has used threatenings to which no Power could submit, without yielding to perfect despotism. Liberty, in every sense, is at stake. In Russia itself, there is no liberty of either body or mind. Vast numbers of the people are in serfdom, either to the Emperor himself, or to the nobles. Freedom of conscience is not permitted; the circulation of the Bible is prevented; and whatever country falls under the power of Russia, is subjected to the same utter despotism. Thus, truth, righteousness, and liberty, are in danger.—It must be added, that Britain and her rulers entered into this war with great reluctance—so great, that many think her reluctance encouraged the aggressor to persevere, believing he would not be opposed. This, also, tends to prove that the war was undertaken by us only in defence of a just cause. There are several remarkable peculiarities in this war, which must be enumerated.

1. *Public attention* has been directed to it more fully and continuously than ever was the case in any previous war. The press in this age has attained a degree of intelligence and power far beyond what it ever before possessed. But from the first the newspaper press regarded the whole matter as a great contest between liberty and despotism, and bent its whole energies to the task of defending the cause of liberty. Literature has in our age become not only an honoured profesion, but one in which men of all ranks take their part, and are proud of the distinction of being regarded as literary men. Many of such men hastened to the scene of war, and sent accounts of the battles, sieges, and hardships of the campaign such as never before appeared in the public press, fresh and glowing from the field of strife.

"2. The *feelings of humanity* have been called forth by it, to a degree and extent never previously exemplified in the history of the world, Every scene was so vividly placed before us, that we thrilled and trembled as we read the living narrative. As tidings reached us of the death, the wounds, the hardships, of our brave countrymen, our hearts throbbed and melted, with the ardent desire to alleviate the grief of the bereaved families of the fallen, and the suffering of the wounded, and the war worn survivors still in arms on the field of carnage.—These warm sympathies of awakened humanity gave rise to the Patriotic Fund—sent female nurses to the hospitals, to tend the sick and wounded, nuns worse than useless, impelled numbers of ladies to ply their hands busily in constructing clothing for the army during its wintry perils—and furnished all kinds of provisions from private sources. Never before did the heart of a whole nation so deeply sympathize with its armies—never before did humanity so earnestly strive to mitigate the stern horrors of a fierce, wasting and disastrous war. This is a new element introduced into warfare by the gracious power of enlightened humanity.

"3 The *religious interests and spiritual welfare of the soldiers* were never attended to so earnestly and fully in any war. Not only the usual military chaplains were sent out in greater numbers than usual, but ministers from all denominations were sent freely by these denominations, or offered their services, and were sent and supported by Government expense. I do not take into account, as an element of good, the numbers of Popish priests that were also sent. Still, it is the fact, that even, in their case, the zeal to go, and the numbers that went, were unparalleled. Bibles, religious books, and religious tracts, were also sent in great numbers, and were eagerly received by the soldiers themselves as very precious gifts. It must also be mentioned that in the army itself, both among the officers and the men, there are very considerable numbers of what may be truly termed Christian soldiers—men who know, value, and enjoy the privilege of prayer, even in the fierce and bloody hour of battle,—men who, after the hour of victory, hasten to praise and adore Him who covered their heads in the time of utmost peril,—men who, fearing God, have no other fear, and who, even in the death-hour, can say—'O death, where is thy sting? O grave, where is thy victory?'

"4. *The state of religion in the East* has already felt the influence of this war, and must continue to do so more and more every day. The main argument of Mohammedanism, in its early days of rapid and great progress, was force. 'The Koran or the sword' was their battle cry. That cry is gone. The Sultan and his Empire is now 'the sick man,' over whose approaching death the late Czar basely exulted. And although Turkey has exhibited a degree of energy which none expected, yet it is but the fatal energy of a death-struggle—Turkey is dying. The Mohammedan power cannot now defend itself. In its anxiety to obtain the support of the Western Powers, it has been compelled to make concessions to its Christian subjects, which will enable them ere long to become its masters. Three millions cannot continue to domineer over twelve millions. Further, the Sultan has proclaimed to all his subjects liberty of conscience. That great liberty has not been fully obtained and enjoyed; for old prejudices and despotic habits are not easily rooted up and removed. But that proclamation cannot be recalled; and in due time it will be—it must be—realized. There has been laid open a highway for Christianity—especially Protestantism—throughout Eastern Europe and Western Asia. The Bible can now be freely circulated; Protestant missions can be maintained and extended, without any violation of the law, and even under the protection of the Christian powers of Western Europe. Even armies are thus opening a highway for the Gospel.

5. It is not easy steadily to contemplate—it is not possible fully to foresee—the *probable results* of all this very marvellous combination. Powers of the most hostile kind have been placed face to face in the most direct antagonism. On the one side, we see Despotism confronted by Liberty on the other. Ambitious Aggression is encountered by just Self-Defence. Mild, generous, and loving Humanity, meets and strives to mitigate the savage ferocity of wild Barbarism. Mutually destructive religious systems urge on the conflict. The Greek corruption of Christianity comes into collision with the Romish corruption of Christianity, and both with the human imposture of the False Prophet—Mohammedanism. Silently, but irresistibly, as a beam of light, the Divine truth of the Bible cleaves through all these false religious and superstitious systems, and wins itself a path to the souls of thousands. All these elements have met in fierce contention, as if God had placed them in array full against each other, for some final struggle and ultimate decision—some great shock of judgment. Yet all our statesmen seem to be profoundly ignorant of the true character of this tremendous crisis. They do not see in it the visible hand and outstretched arm of God. They plot, and plan and scheme, and stagger on like blind men.—They form diplomatic notes, and construct confederacies, as if these could allay the terrible tempest now raging.—This, I apprehend, is the darkest aspect of lowering clouds of Divine wrath and judgment. Our statesmen seem all to have drunk of the cup of the Roman sorceress, and to have become intoxicated with its bewitching and infatuating spell. They thought to have averted the war by means of their diplomatic craft, and they seemed not quite unwilling to have betrayed or yielded up the cause of truth, righteousness, and liberty. But the nation would not be blinded or betrayed. It constrained our rulers to go to war in defence of these inestimable blessings. A strange harmony of principles and contrast of results have marked the whole struggle, and seem to prove on which side lies the right. When battles have been fought, victories have been granted; for the nation gave the men for battle, and God gave them the victory. But in everything that depended on the rulers, there has been wide, wasting, and ruinous disaster. It is not for me to press further the application, or to specify what is the Achan in the camp; this only will I venture to say that so long as Britain permits her statesmen to give countenance and support to Rome and Antichrist, she may expect continued confusion, disaster, defeat, and disgrace. We have been called on to humble ourselves before God as a nation, and to pray unto the Lord. This is right—it is seemly—it has a promise. But let us also seek out and repent of our sins, otherwise our humiliation may be an act of solemn