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Poetry.

A Trust Song.

BY PAUL GERHARDT.

Not so darkly, not so deep,
O my soul, now be thou stirred;
God is thy joy—let others keep
The wealth and rank he has conferred.
Thou hast all in him, indeed;
Hast thou God, thou hast no need.

Not one child of mortal birth
Can lay claim to earthly treasure;
All that live on this poor earth
Are but guests at God's good pleasure:
Shall he not dispense at will
Goods which his own house do fill?

Therefore, think not in thy heart,
Earth shall ever be thy own;
Let thy thoughts from earth depart,
Seek thy wealth in heaven alone;
Heavenly riches cannot rust,
Heavenly joy sinks not to dust.

He is foolish, he is dead,
Who doth clasp earth in his hand,
When God offers him instead
The treasures of th' enduring land.
So that my soul may live for ever,
Drive on, earth's clouds, I fear ye never.

There, behold, laid up in store,
All that hearts can satisfy;
When thou reachest the grave-door.
Earthly goods behind thee lie:
Mortal joys and mortal care
Enter not with mortals there.

But the wealth of a true soul,
Love to God and his sweet peace—
These will stand while ages roll;
Ages will their worth increase;
All beside death may destroy,
But the soul shall keep its joy.

Let it sink into thy heart,
And thy murmuring will subdue:
God doth every hour impart
Benefits for ever new;
Yea, the sands may numbered be,
So cannot his gifts to thee!

And he is the full content
Of each faithful Christian soul;
When thy prayers to him are sent,
Leave the end to his control;
Let him grant what he sees best,
And say No to all the rest.

Now lift up thy troubled face!
Call thy faith and bid it shine:
Faith can light the darkest place,
Still those weary sighs of thine!
When the world was wrapped in night,
Israel had their dwellings light.

Set a boundary for thy will,
As a child of Heaven should;
Tune thy harp with praises still
To thy God, for ever good!
For his mercy puts to shame
All that thy deserts could claim.

Struggling through thy busy life,
Set the Lord before thee ever;
Every hour of peace or strife
Is from Him; then murmur never.
Are things adverse? let them be:
God and heaven remain to thee!

—*Hymns of the Church Militant.*

Religious Miscellany.

Would you like such Company.

Suppose a number of bad men of various classes were made to live together and shut out from all other company, do you think they would like it?

Take the *idolater*.—We do not mean merely the poor heathen man who bows down to stock or stone, and says to it, "Thou art my God;" but the man who gives to the world—to silver and gold, or any other earthly object—the place in his thoughts, affections, and pursuits that belongs only to God. Whatever supremely holds and governs the heart is an idol; and therefore a man may be an idolater without having images of brass, or wood, or stone.

Take the profane *swearer*,—who blasphemes God, invokes curses on himself and others, and, like a fiend, seems to desire only the power to blast and destroy. He is degraded by a most foolish and wicked habit, that has been sometimes signally visited in this world.

Take the *Sabbath-breaker*.—God says, "Remember the Sabbath-day, and keep it holy." He only remembers it to pollute it by sin. Neglecting religious duties, and seeking sinful pleasures, he openly and knowingly opposes and insults the Almighty.

Take the *unnatural and wicked son*,—who, instead of honouring his father and mother, abuses them, withholds from them what is due, and is so mean and despicable, such a monster of iniquity, as to lift his hand against them.

Take the *murderer*,—the man who for pelf rises up against the life of his fellow, and inflicts the greatest possible wrong on one who never did him any harm. Is he not the horror of men? the fit companion of devils?

Take the *adulterer*,—who by deceit and fraud makes innocent womanhood the victim of his lusts, and entails a long series of woes; or who openly revels in licentiousness, a curse and scandal to society, loathsome and infectious as the leper.

Take the hardened, oft-convicted *thief*,—who first went from petty pilferings of his mother's things to the things of his neighbour, and on and on, from little to much, till he sank down to the degradation of an incorrigible felon, always preying on society or fretting in jail.

And, last in our black catalogue, take the common *liar*,—who for any trifle, or in mere wantonness, will utter falsehood; mean, selfish and deceitful, like his father the devil.

Reader, look at these characters so bad, so thoroughly bad; men steeped in iniquity, and bearing its hideous brand on their faces as plainly as Cain bore the mark of God on his brow. Would you like such company? Would their delights delight you? or their ways please you? Would you like in short to be of their number, and live in their fellowship? Nay, is it not true that you would shrink from it with horror? You may have your own evil ways; but you would shrink from the company of the felon as you would from the felon's dock; and so of others. The Sabbath-breaker may lounge with his companions at the corner of the street, or wander abroad in search of sinful pleasure; but he would not like the companionship of the murderer. Men go in classes very much; and so they associate witth those who like the vices to which they are themselves addicted. But bring the different classes together, and they prey upon and torment one another. So it is with wild beasts: they will agree and run together pretty well in their various classes, but bring them together, and they quarrel and fight. Suppose a lion, a leopard, a tiger, a jackal, a wolf, a hyæna, a rattlesnake, and a boa-constrictor to be brought together into one place, is it not certain that they would tear and devour one another? And so it would be with wicked men, if they were shut up to themselves: having no power to *gratify* their bad passions in their own way, they would let out their rage and fury of them on each other.

Now where is the man who would like such company? There are many outwardly moral and well-ordered persons, who, tho' not converted, ond not disposed to seek the company of religious people, would yet think it a calamity worse than death to be forced to live with such as we have described. A poor man have many temptations, privations, and sorrows arising from his poverty. The afflicted man has much weariness and pain on his bed of sickness; the unfortunate have many sad changes and bitter griefs by their losses: but no lot of suffering that can fall to a man in this life, no calamity that may desolate his heart or his house, could be compared with the wretchedness of being doomed for life to live with those who are only and altogether vile. Would not the worst man on earth shrink from such companionship? And yet the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." All the wicked of every class will be brought together into one place; and that not for the gratification of their vices, but for the punishment of them. If we knew the full history of all the awfully bad men that ever lived in every grade of society and of every class, we should be filled with horror indeed at the thought of being compelled to live with them for any brief period: what, then, of eternal companionship with them, and that, too, in the bottomless pit,—the home of devils? O! what an awful world to dwell in! Horror of horrors, to think of having only bad men and devils as companions for ever! You may, in this world, turn out of the path of the vile man, avoid the places where he is found, have little to do with him; but remember that, if you are not converted, you will be numbered and gathered with the wicked at last, and be shut up with them all for ever.

There is only one door of escape open to you. "Seek ye the Lord while he may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Think what must sin be while it leads to such an end; what the value of the death of Christ, when it saves those who trust in it from such misery. Who would not say, "Gather not my soul with sinners?"

Dear reader, do not think you are not so bad as others; for that is only to let the devil blindfold you, and lead you his own way to destruction. If you do not repent and believe, you cannot be saved; and unsaved, you must perish. You may be near the kingdom, but not in it; almost saved, and yet altogether lost. Deal faithfully with your soul, and unsparingly with your sins; and now fly to Christ for redemption and rest.—*Tract.*

Christ is God.

An Arab, a wild son of the desert, one more accustomed to fight than to reason, to plunder a caravan than to argue a cause, was asked by a traveller how he knew that there was a God? He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God; and then, as he was wont when he encountered a foe, to answer spear with spear, he met that question with another, "How do I know whether it was a man or a camel that passed my tent last night?" Well spoken, child of the desert! for not plainly do the footprints on the sand reveal to thy eye whether it was a man or a camel that passed thy tent in the darkness of the night, than God's works reveal his being and power. They testify of him. His power has left its footprint impressed upon them all.

Now, whose footprint is that on the ground there before the tomb of Lazarus? Was it God or man that passed that way, leaving strange evidence of his presence in an empty grave? There, the revolution of time has brought round again the days of Eden; for, unless it be easier to give life to the dust of the grave than to the dust of the ground, the spectators of that stupendous miracle, who stand transfixed with astonishment, gazing on the dead alive, have seen the arm of God made bare; and, from the very lips that cried, "Lazarus, come forth," have heard the voice which said of old, "Let us make man in our image." Nay, a day of older date than Eden's has returned. To make something out of nothing, is a work more visibly stamped with divinity, than to make one thing out of another—a living man out of lifeless dust; and ere our Lord left the world, he was to leave behind him, in an act, not of *forming*, but of *creating* power, the most visible footprint and impress of the great Creator. The scene of it may be less picturesque, less striking to common eyes, thon when Jesus rose in the boat to rebuke the storm; than when leaving Galilee's shore to cross the lake, the waters sustained him, and he walked like a shadowy spirit, upon the heaving billows; than when he stayed a funeral procession at the gate of Nain, and, going up to the bier, laid his hand on the corpse of the widow's son, and, changing death to life, left him folding her in his fond embraces; yet our Lord never appeared more the express image of his Father, than on yonder green grassy mountain side. The calmness of all the scene, the meanness of the company, if you will have it so, the poverty of the fare, amid these accessories, that are but dull foils to the sparkling gem, Jesus stands forth in the glory of a Creator.

At his will the bread multiplies; it grows in the hands of disciples; five thousand men are filled to repletion, with what had not otherwise satisfied five; and, a thing unheard of before, the fragments of narrow circumstances and a scanty table far exceeded the original provision. The materials of the feast filled one basket, but the fragments filled twelve. Who does not see the day of creation restored in that banquet? In the author of this, the greatest of all his miracles, who does not see "the express image" of him who made all things that are, out of things that are not, and said of matter's first-born and purest element, "Let there be light; and there was light?"—*Rev. Dr. Guthrie.*

Trying to find the Road.

A lady and gentleman lost their way one evening about dusk. Coming to a cross-road they spied a guide-board. The gentleman got out and though he could but just see, yet by going close up to the board he made out to read a direction which helped him to find his way to the place he wished to visit.

Suppose he had refused to look at the board. Suppose he had gone blundering along in the dark, and had not found the place he sought all night, what would you have said of him?

Served him right! Exactly. A man who refuses to look at a guide-board deserves to wander a good while as a punishment for folly. But wouldn't such conduct be just as foolish in boys and girls, and wouldn't a good long tramp in the dark serve them right too?

We think it would, you reply. So do I. But, mark this. The Bible is the grand guide-board on the road to eternity. It tells you which way to travel; it warns you against by-paths and wrong roads, against false guides, pits, traps, slippery places, and other dangers. If you follow its advice; it will conduct you safely along the narrow way, across the dark river of death, and up the shining path into the celestial city. Suppose, then, you refuse to consult and to follow it; suppose, because of that refusal, you wander into dark places, stumble into pits, get caught in traps, and fall at last into the lake of fire, who will be too blame. You will deserve all the woe which will come upon you. If, therefore, you wish to escape evil, inquire for guidance in the pages of the holy book. Whenever you are in doubt about questions of right and wrong, study the Bible as the man in the picture is studying the guide-board on the state's highway. Let God's word be a lamp for your path, and you will not be likely to stray in dark, waste, or dangerous places.—*Sunday School Advocate.*

Religious Intelligence.

Wesleyan Missionary Society.

The following is an abstract of the Report, read by the Rev. George Osborn in the meeting in May:—During the earlier periods of the Society's history, it was observed, when its Stations were few, and mostly in America, it was easy to chronicle its proceedings. But as its field of labour had enlarged, and its operations become diversified in character and complicated with those of other Bodies, the task of recording its transactions had been made more and more difficult; and it may now be said to be almost impossible to present even an analysis of the Report without trenching unduly upon the convenience of a large and often crowded assembly. It was therefore deemed preferable to offer a narrative of the leading events of the past year, accompanied with such remarks as are deemed requisite, rather than to attempt a detailed exposition of the state of each separate Mission of the Society. It continued:—

The German Mission has been visited by the Rev. Messrs. Pope and Boyce. Their visit afforded them much gratification; and as the result, it may be stated that the Committee have resolved to send an English Missionary to supply the place of the late Mr. Muller as soon as a suitable person can be found.

Several pleasing instances of conversion to Christ, and additions to the Society, have recently taken place at Gibraltar, and there is in many quarters an earnest desire that Malta should again be occupied by a Missionary of the Society. This subject is under the consideration of the Committee.

In both departments of the work in Ceylon there has been steady progress; but nothing has occurred to engage the speical attention of the Committee.

The riot at Madras on the occasion of the baptism of a Hindu youth is a significant event, and, taken in connection with more recent occurrences in Tinnevelly and Travancore, seems to indicate that violence may yet be resorted to, to sustain the tottering system of the Brahmins. It is, however, satisfactory to reflect that the Government has done its duty to the police, dismissing some, and censuring others; and that the lives of the Missionaries and their converts were preserved, is cause for sincere thankfulness to the Preserver of men. Under the vigilant and able administration of the gentleman who now represents her Majesty at Madras, and who takes a deep interest in their labours, it may be hoped that Missionaries will pursue their work in peace. Concerning the state of the work, the *Madras* District Meeting says: In each Circuit the number of our members has increased; and, even where the soil appears most hard and barren, there are symptoms of religious awakening."

The Mission in the *Mysore* District has this year suffered a severe loss, concerning which the brethren express themselves thus: "At our last District Meeting we had with us our dear brother and sister Hardey. They were then strong and healthy, and looked forward to the labours of another year, and to a long life with as bright prospects for the future as any of us; but now their work is done, their sun is set. On the 5th March, while we were entertaining hopes of Mrs. Hardey's recovery, she was suddenly removed from us. On the 25th of November, Mr. Hardey was in one day called away from his earthly labour to his heavenly reward. In Mrs. Hardey we had a kind and affectionate sister deeply interested in Mission work, and a great friend to the cause of female education. In Mr. Hardey we always had a generous friend, a faithful colleague, and an excellent itinerant Missionary. Their lives were useful, their deaths happy; and we doubt not that while we mourn they rejoice. We bow in meek submission to this mysterious Providence, and seek to learn from it the lessons which our heavenly Father designs to teach us,—to work while it is day, and daily to set our house in order. The Tamil Department at *Bangalore* has suffered from the absence of a Missionary, but the Canarese work is prosecuted with vigour and success. Extensive tours for the purpose of preaching and distributing the Scriptures and tracts have been undertaken during the year, and appear to be a favourite method of procedure, as they are pre-eminently calculated to spread information and awaken inquiry.

Reinforcements.—At the last Conference it was stated that six vacancies existed in the Indian Mission, making, with the ten additional whom the Committee resolved to send, a total of sixteen wanted for India and Ceylon. Of this number, thirteen have left the shores of England since October, and ten have arrived in India.

Mr. Osborn here said—I may perhaps be pardoned if I somewhat interrupt the reading of the Report, by making an announcement, which is, that just as we came to the meeting, we received a letter from Mr. Jones, saying that he and his party of four had arrived in safety in Ceylon, and had had, by the mercy of God, upon the whole, a very prosperous and agreeable voyage, and that they hoped to reach Madras in safety on the 3rd of April. This announcement, I am sure, will be a matter of thankfulness to the very large number of the friends of Mr. Jones who may be present in this crowded hall.

Mission to the army in India.—A free passage to Bombay having been kindly granted to Mr. Broadley by J. H. Watt, Esq., one of the Directors of the London Missionary Society, it has been deemed expedient to commence operations there; and Mr. Broadley was accordinly furnished with an introduction to the Commander-in Chief, from whom he has received the kindest aid. The fraternal kindness of Missionaries of the Free Church of Scotland at Bombay, is also gratefully acknowledged by Mr. Broadley, who has made a hopeful commencement of his work.

Education in India.—The principal Anglo-Vernacular Institutions at Jaffna, at Madras, and Bangalore, are on the whole, well sustained, though the two former have suffered somewhat from the removal of Mr. Barber and Mr. Burgess, and the latter by the withdrawal of the grant formerly given by Government. The change in the policy of the Government which withdraws grants in aid from the Mission Schools, to set up schools of its own, would be regarded with less solicitude were the Scriptures used in the newly founded establishments. But as yet they are not only not used, but not allowed. A large additional expense is thus thrown upon the Committee. While their schools are rendered more necessary than ever, their resources are unexpectedly, and, as they think, somewhat unfairly diminished. They have, however, the comfort of reflecting that the Government of India is now accessible to the influence of public opinion in Britain; and when that opinion is fairly brought to bear, it is impossible that this state of things shall continue. They have further the comfort of knowing that their labours are not unappreciated by the people, as the following remarkable extracts will show. "In the month of October, the Government grant in aid, which we have received for several years, was withdrawn, and the new Government school opened. Novelty, curiosity, and the hope of obtaining situations, induced four of our heathen masters and a number of boys to leave us. Since then, however, many of the boys have been returning, and we have heard them say, 'What is the use of a school unless it teaches morality?' Some of their parents in the highest Government situations have asked permission to send back their sons to us; plainly showing that the fears entertained respecting the Bible are not native ideas, but those of Englishmen. Indeed, a very respectable Brahmin said to us a short time ago, "If you do not teach the boys the Bible, they will lie and cheat and steal and deceive as they did before." Again, Mr. Sanderson, in reviewing a recent Missionary tour, says, "In every place which we visited (except one) the people implored us to establish a school for their children. And where we formerly had schools, which were given up when Coonghul was deserted by us, at Tippusundra, Yeddecor, and Belloor, the people eagerly besought us to re-establish them. It is not a slight rebuke to our Bible-excluding Government that the people ask for these schools; for scarcely anything was taught in them but the Scriptures and Catechisms."

Since the last Anniversary, the Queen's Proclamation on assuming the Government of India as been issued. Without entering into a detailed examination of that most important document, the Committee may be allowed to record their regret that its language in reference to the one vital point was not of such a character as to preclude the misapprehensions which appear so extensively to prevail, and which, after every allowance has been made for incompetent or designing translators, must still be considered to be due in some degree to the want of a firmer and more decided tone in the original. In many places the impression prevails that the Government has forbidden missionaries to preach, or Hindus to change their religion. Much vigilance and effort on the part of Christians may yet be necessary before the Government of India assumes its true position in relation to the Christianity which it professes; and some allowance must be made for difficulties created by our past misconduct, which those who desire to do right cannot all at once remove; but if only a steady pressure is kept up and applied at every proper point, there need be but little fear of the eventual severance of all connection between the Crown of England and the "abominable idolatries" of Hindustan.

The infant Mission to China has now entered upon a new stage of life. All the Missionaries can speak the language, and each can point to one native convert whom God has given to his faith and prayer.—They earnestly press for an addition to their number.

In the Cape District of South Africa, amidst much that proves the gracious presence of God with His people, and much that shows the need of reviving grace, the event of the year may be said to be the baptism at *Stellenbosch*. In this number are included two women converts from Mohammedanism, one of whom has since died in the Lord.

In the Albany and Kaffraria District everything wears a pleasing aspect. The remarkable revival at *Graham's Town*, where Mr. Impey baptised eighty-one adult heathen in one day, the satisfactory conduct of the native Christians, the gradual extension around almost every station, the disposition of the Kaffirs to hear the word, and to contribute according to their means for the support of the Gospel, the multiplication of industrial schools, the pressing demand for additional missionaries—all indicate in the clearest manner, progress in the right direction. A large harvest is being reaped here. Upwards of four hundred heathen have, in the last year, after due instruction and probation, been baptised into the Christian faith, in this District alone.—Now is the time to multiply Missionaries to secure the fruit of past labours, to enter in at doors which are more widely opened than ever before, and, by judicious training, to lay hold upon the rising generation, and claim them for the Lord.

At Sierra Leone, the repair of mission buildings, a needful though not very exciting labour, has claimed much attention, and occasioned much expense. The second large chapel in *Freetown* advances but slowly; but the spiritual house still rises, and the living stones are being drawn together day by day. Dr. Baikie, the able and esteemed Superintendent of the Niger expedition, recommends the Society to take under its care the right bank of the Niger, the Church Missionary Society having already occupied the left bank. He names the Confluence as a suitable point for commencement, and the agents sent by the Society name another. Would that the Committee possessed the needful means for adopting both these recommendations, and carrying the Gospel to those untold multitudes, of whose capacity to profit by it, and willingness to receive it, the people of *Abbeokuta* afford such an interesting example! Three or four sentences from the report of that Station will be heard with pleasure.—"Our congregation is good, upwards of 360 being generally present. Seven have recently been brought to a knowledge of Christ.—The prayer meetings are seasons of refreshing, and the watch-night was well attended. Two persons were enabled to rejoice in the liberty of the Gospel, and the people continued praising God until break of day."

The total number of adult heathen who have embraced the Christian religion this year in the *Cape Coast* District, is 127.

The Antigua District has sent to the General Fund this year the sum of £900, an advance upon preceding year of £225, or one-fourth of the whole. One Circuit, the island *Tortola*, sustains itself without receiving any aid from home; and the Committee trust that this good example will soon be extensively followed in the West Indies. The several Circuits in *Demerara* are also supported without aid from the Society, though the schools in that colony still occasion some expense, and, when the new Training-school is completed and ready for occupation, will probably require a still larger grant, at least for a time. In answer to the Committee's urgent representations to this District on the subject of self-support, the brethren state that upwards of two thousand pounds were raised in their Circuits last year for chapel and school extension, and that considerable efforts of the same kind are still in progress. A similar communication addressed to *Jamaica* has received a careful consideration, and the brethren write in answer as follows:—"We are happy to say that the prospects of the District are less gloomy. We do not report a decrease this year. We have proved the willingness of our emancipated people to assist us in finance, and should be sanguine in our expectations, were it possible to secure for them even a moderate share of remunerative employment. . . . . Amidst the oppression of our poor people, their liberality towards the Mission Fund has been upon the increase. In 1850 they raised £830; this year we report £2,000."

From Hayti Mr. Brid writes, under date of March 17:—"The general prospects of our work are, upon the whole, interesting and encouraging. The country is now free, and the Government and people are anxious for improvement of every kind. Would that we had now about twenty missionaries, and as many school-masters, all men of God and full of the Holy Ghost! . . . Why should the thought of forty men for Hayti alarm any one? If the Church is so poor in purse and spirit as to stagger at the idea of forty men for 600,000 souls, what shall we do with the whole world which God has given in charge to His Church?

The Committee now proceed to speak of those Missions which have a relation to other Conferences.

From Ireland Mr. Pilcher writes, "The Missions generally are healthy. The brethren have laboured with a growing expectation of good. But little open persecution has assailed them; they have had the opposition which a concentrated superstition on the one hand, and Pharisaism on the other, having offered to the spread of spiritual religion; but they have gone forward trusting in the grace of our Lord, and they have been blessed in their deed. There is a cheering increase in the number of members in Society, and persons on trial, particularly in *Donegal*; the same has also occurred in other places, where there has been greater opposition. The schools have had our increased attention, and some progress has been made. Numerically we appear much as last year; but in efficiency we are considerable gainers."

From France, Mr. Gallienne, after describing the work in Paris and some other places, says:—"In the Southern Circuits we have increasing fields of labour, constant conversions, a faithful people, and institutions well fixed in the affection of devoted men ever ready to embrace every opportunity of usefulness." The cause in *Switzerland* is revived by the addition of two new places; one of them the city of Geneva, where a small society is now gathered. The work in *Corsica* is still carried on; the priests, of course, are jealous; but hitherto the civil authorities have been forbearing, if not kind; and meanwhile meetings are held, Bibles and tracts circulated, and both soldiers and civilians receive the warnings and invitations of the Gospel. One of the agents has been fined for distributing Testaments and tracts; but the Protestants at *Bastia* paid the fine and expenses amounting to 60 francs.

CANADA.—The financial prosperity of the Canada Missionary Society will, it is hoped, return when the effects of a severe financial crisis shall have passed away. Meanwhile, the income of the year ending June 1858, is upwards of £9,100.

"Religiously it has been the Society's most prosperous year." Among the Indians of North America, there had been an increase of 329 members; on the Domestic Missions, of 2,985. Five Missions are carried on for the benefit of French Romanists of Lower Canada. One of these has had so much success as to provoke great opposition; but though the new Preaching house has been burned down, the Preacher remains at his post.

The Committee of this Society having respect to the immense importance of the new colony of British Columbia, have deemed it right to grant to the Canadian Missionary Society a sum of £500 toward the commencement of a Mission there. More than twelve Ministers voluteered for this service including some Chairmen of Districts. Four were selected; and the last intelligence announces their safe arrival, and very hopeful commencement of operations under the kind sanction of Colonel Moody.

EASTERN BRITISH AMERICA.—A recent letter from the President speaks of extensive revivals in several places, more particularly in Newfoundland. On a representation made of the necessity of establishing a Mission on the Labrador coast, an excellent Missionary of twenty years standing has volunteered for that work; and if a supply for his Circuit can be obtained, is ready to depart forthwith. The Committee have felt it a pleasure to aid this enterprise also.

AUSTRALASIA AND POLYNESIA.—The urgent appeals made last year on behalf of Fiji led the Committee to resolve on sending twelve additional labourers, so as to enable the Conference to reinforce its important Missions. Of these twelve, ten have already left England, and the other two are preparing to depart.

The Missionary income raised during the last year, is £9,432, of which sum nearly £1,800 was raised in Tonga and Fiji. The increase in numbers was reported to the late Conference at 2,685, with 5,000 on trial.

"In no other part of the Mission field," writes Mr. Adams from *Vauea*, "have the triumphs of the Cross been so complete as in this small but interesting District. We have a healthy state of things throughout. I hope that very soon every child of seven years of age will be able to read the Holy Scriptures."

From *Fiji* the accounts continue to be of a very gratifyng character, the only drawback being the fewness of labourers to gather in the harvest, and the probability of political complications arising. Should the British Government decline the proferred sovereignty of these islands, the consequences may be most disastrons. But at present the Committee can do little more in the matter than pray, and request the prayers of their friends, that He to whom all hearts are open may lead the authorities to right conclusions.

Among the most remarkable occurrences in the Southern hemisphere must be noted the proposed extension of the Mission to the immigrant Chinese. Those settled in *Victoria* have subscribed £200 for the erection of a Chinese Methodist Chapel, and a beginning is to be made as soon as may be among those settled in *New South Wales.*

The Rev. Dr. Hoole read the Financial Report and General Summary. The financial progress was described as encouraging and hopeful. The Committee say,—We cannot say that we have reached the position which we may reasonably expect and desire, when we remember the number and ability of our friends and supporters, and the measure of the responsibilities and obligations of the society. We have not yet attained the ability of providing for the support of the existing Missions, from the beginning to the end of each year, from the Society's own resources. The loans on interest, which are required for nearly the whole year to meet the current expenditure, are offered with a confidence which claims the grateful respect of the committee; but it is their constant aim, by inviting early payment of subscriptions and prompt remittances, to dispense with loans on interest altogether as soon as possible. The Society has now reached the third year in succession in which no debt has been announced on the balance sheet of the Report. In the year 1856 the Receipts so far exceeded the expenditure, that the balance of the deficiency for previous years was finally extinguished. In the year 1857, the current expenditure was met by the recepts; the usual security to Annuitants whose donations had been reckoned in the Annual Receipts was provided for to some extent; and, in addition, the sum of Two Thousand Five Hundred Pounds was reserved, to be expended in the following year, for the outfit and passage of additional missionaries and other Agents to our East India possessions. The Receipts for the year 1858, now to be reported, exhibit a further improvement. They have met the Missions for the year, even on the enlarged scale which the Committee were encouraged to authorise in consequence of the improving circumstances of the Society. The whole remaining balance of the old donations on Annuity, amounting to £5,236 14s. 4d., has been funded; advances to Stations, to be repaid, amounting to £3,892 3s. 10d., have also been included in the column of expenditure; and there still remains a reserve sum of £2,690 5s. 8d. to be added to the balance of the fund for the outfit and passage of additional Missionaries to the East. In reference to the donations on Annuity which were received in 1858, the Committee have deemed it prudent so far to depart from their former usage, as not to include them in the reported receipts until in the course of time they shall be available for the purposes of the Society. They have therefore, excluded from the receipts now to be reported the donations on Annuity for 1858, amounting to One Thousand four Hundred Pounds, instead of adding them to the Annual Contribution as heretofore. Exclusive, therefore, of the Fourteen Hundred Pounds received as donations on Annuity, the Receipts of the Society during the year 1858 amounted to £129,076 16s. 10d.

Dr. Hoole announced the receipt of an intimation of a very large legacy by a gentleman whose name he had read, who had left £10,000 to the Wesleyan Missionary Society, to be appropriated in equal portions to the Missions in China and in India, and stated that after entering the hall, he had received £100 additional from Mr. Tombleson, towards sending additional Missionaries to Fiji.

The Rev. George Osborne resumed:—

Such, in brief, have been the transactions of the year. This very condensed view of them would, however, be seriously defective if it contained no notice of the relations of great missionary work to literature and education. Primary schools this society has always maintained. Industrial schools are now being multiplied, and Training schools for Teachers, together with persons competent to conduct them, are urgently needed in more than one District. The Printing establishments are in active operation, except that in Fiji, which the urgent want of labourers has brought to a standstill. Of that in Tonga, Mr. Adams writes, "If health and strength be continued, we hope to complete the first edition of the whole Bible by December 1859. The work of the printing-office is now carried on by natives only, and we have never before succeeded so well as at present. The printing of St. Matthew's Gospel, and the first Catechism has been carried on in Sydney; and the first white missionary to those islands will take with him a portion of the word of God, in the language of the people.

The concluding portion of the Old Testament, in the Kapi tongue as now passing through the press at Mount Coke, while a new edition of the New Testament has been carried through the press in London under the care of the Rev. Wm. Shaw; so that the entire Bible will soon be within the reach of that nation. Mr. Calvert is still actively engaged in the revision of the Fijian Scriptures. The Old Testament is completed as far as Joshua, the New as far the Epistle to the Philippians. Meanwhile, to meet the present urgent wants of the people, an edition of 5,000 copies of the Four Gospels has, by the kindness of the British and Foreign Bible Society, been bound and sent to Fiji. The same Missionary has this year completed and published his Narrative of the Fiji Mission; which, in connection with Mr. Williams' descriptive volume, forms a valuable addition to one of the most interesting departments of English literature. Mr. West's translation of Barth's Church History into Tonguese has arrived out in time to do excellent service against the Romish intruders; and it has now been followed by a volume containing twenty select Sermons of John Wesley, in the same language. The Establishment at Bangalore has the last year produced a beautiful Canarese Dictionary on the basis of Reeves; by which the study of that language will be greatly facilitated in future; and the total issues this year amount to 7,379,134 pages; upwards of five million being pages of the Word of God.

Great thanks and love are due from the Committee, and, indeed, from all the friends of this Society, to the British and Foreign Bible Society for its continued and generous response to whatever applications it is from time to time found necessary to make.

The Committee have also the pleasure of recording their obligations to the Protestant Missions' Medical Aid Society, for its kind attention to the wants of several important Stations, which have been promptly and liberally supplied with medicines; and to the British and Foreign Bible Society for aid afforded in supplying school requisites for Fiji.

Another, and an entirely different class of obligations has been incurred by the Society during the last year and has now to be acknowledged. Christian women have always been among its warmest and most generous supporters; but this year they have been zealously endeavouring to enhance the value of their services by combination and system. A Ladies' Committee has been organized for the purposes of more effectually promoting the work of the Society, in reference to Female Education, to the supply of clothing to Stations where it may be needed, and a variety of other subsidiary matters by which—though not capable to be arranged and announced here—the comfort and use of missionaries may be largely advanced. To those friends who have originated this organisation, as well as to those who in various parts of the country have promised it their co-operation and support, the Committe beg to offer this expression of their sincere gratitude.

The last Annual Meeting was touchingly reminded by a distinguished speaker of the absence of a person who had generally and of late years invariably been present on such occasions, and whom the speaker characterized as one of the greatest and best of men. A few weeks afterwards the Committee discharged the mournful duty of attending the remains of that great and good man to their last resting place, where they lie in near neighbourhood to those he loved best, to Wesley, Clark, Griffith, Benson, Watson, and many others, his predecessors and fellow-labourers in the great work of God which men call Methodism. To delineate the character of Jabez Bunting does not fall within the province of this Committee, and to detail his services to this Society, and to the cause of Methodist Missions before this Society was formed, and to Christian missions in general, would require a volume rather than a page. Never can he be forgotten while this society lasts. Among the most zealous of its founders and the most active of its supporters, and the most efficient of its advocates, it was not wonderful that he should soon become, and long continue, one of its most responsible and trusted officers; or that in venerable old age, when incapacitated for official duty, he should be requested still "to afford the society the benefit of his counsel and advice." Its friends may well be thankful that he was spared to them so long; and, as they cherish his memory with affection all but filial, should be admonished to copy his "work of faith and labour of love, and patience of hope, in our Lord Jesus Christ." Our sorrow for his loss will now be best expressed by following his example, and carrying forward with all our might this work that he loved so well, and which must not be allowed to stand still, even though it can be done by others only in an inferior way. Though, [illegible] sides;—but [illegible] are mingling toge- [illegible] up a united race amidst