

## BRITISH AND FOREIGN SCHOOL SOCIETY.

THE thirty-ninth annual meeting took place on Thursday, at Exeter Hall, London. Lord John Russell, vice-president of the society, took the chair. The large hall was crowded in every quarter. The noble Chairman, who was enthusiastically greeted, referred to the principles on which the British and Foreign School Society was founded. The State, as the State took no charge of the general education of the people. The Church of England had neither the means nor the disposition to provide for general education. If it had so there were numbers out of the pale of that church, whose educational wants could not be adequately provided for by any system of education which it could establish. It therefore became necessary to attempt, by voluntary means, the subscriptions, by relying for support upon the people themselves to promote the great cause of education. Prince Albert had transmitted to him a donation of £100, and his brother, the Duke of Bedford, had, as usual, desired that a similar sum should be placed at the disposal of the society. The Secretary read the report. It represented the operations as being in the most encouraging state. Samuel Gurney, Esq., presented the balance sheet, showing the total receipts of the year to have been £10,081 1s.

## SUNDAY SCHOOL UNION.

THE annual meeting of this society was held in the Great Room, at Exeter Hall, at six o'clock yesterday afternoon. Mr. Hindley, M.P. took the chair, and the business was commenced by a hymn and prayer.

The Secretary read the report, which was of considerable length, and embraced correspondence from Africa, the East Indies, Van Diemen's Land, New Zealand, Newfoundland, New Brunswick, Bermuda, Nova Scotia, Canada, the Sandwich Islands, &c. There had been received towards erecting or enlarging schools, during the last year, 430*l.*, making the sum received for similar purposes since the formation of the society, 5503*l.* The general grants of cash and books, 230*l.* 12*s.* 7*d.*, and donations 200*l.* There were at present 481 schools, 9,369 teachers, and 93,796 scholars, and there was accommodation for 10,000 more scholars than there were on the books, not to speak of those who attended. The accounts were next read. By them it appears that 7,893*l.* 7*s.* 2*d.* had been received for publications sold, the cash paid for publications 47,352*l.* 7*s.* 1*d.*, and the value of the stock 3,276*l.* 17*s.* 6*d.*; the receipts from other sources 1,747*l.* 4*s.* 8*d.*, and the balance in hand 69*l.* 7*s.* 5*d.*

## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

YESTERDAY, the thirty-sixth anniversary sermon of this society was preached by the Bishop of Winchester before the Society, at the Episcopal Jews' Chapel, Bethnal green, in aid of the funds. This society has foreign missions at Jerusalem, Safet, Berout, Hebron, Constantinople, Smyrna, Warsaw, Lublin, Kalisch, Cracow, Posen, Frawtsadt, Königsberg, Dantzic, Berlin, Stettin, Creuznach, Breslau, Frankfurt on the Maine, Brussels, Strasburgh, besides home missions in London and Liverpool. The last report of the society, showed the year's income to be 25,066*l.* 2*s.* 6*d.*, and after deducting the expenditure, there remained a balance in the hands of the treasurer, of 20,075*l.* 6*s.* 7*d.* In addition to which the society is in possession of 9,500*l.*, in Exchequer-bills; the King of Prussia has contributed the munificent donation of 100*l.*, and has expressed his intention of subscribing annually 25*l.* The society has also Hebrew schools at Bethnal-green, in which are forty-seven boys and forty girls, as also a Hebrew college for studying as missionaries. His Lordship delivered an excellent discourse, at the conclusion of which a collection was made.

## BAPTIST MISSIONARY SOCIETY.

THE fifty-first Anniversary of this Institution was held at Exeter Hall on Thursday the 25th ult. The spacious hall was well filled. W. B. Gurney, Esq. took the Chair.

The service having been commenced by singing,

The Rev. J. Watson, of Edinburgh, implored the Divine blessing.

The Chairman then rose and said. Have we brethren sufficiently realized the privilege and the duty expressed in those words of the apostle,

"We are allowed of God to be put in trust with the Gospel?" It is a trust—a sacred trust that might have been committed to angels, but it has been graciously committed to men. It is not thrust upon us, but we are allowed of God to be put in trust. Shall we not feel it our privilege, faithfully and diligently to fulfil our trust? I hope that we shall receive a fresh impulse from this day's meeting; that we shall be enabled greatly to extend the operations of the society, and that, if we are permitted to meet in a future year, that extension will afford matter for thanksgiving."

## MISSIONARY MEETING AT ROME.

A missionary meeting was held at Rome, Italy, March 20th, 1844, in the lodgings of Sir Cullen Eardley Smith. A collection was made at the close of the services, and \$125 were forwarded to the London Missionary Society. It will be seen that the meeting awakened the jealousies of the Vatican, and stringent measures were taken to anticipate its recurrence. May God overrule the persecution to good ends, and may his Spirit fan the evangelical fervor of the faithful "at Rome also" into an undying flame! The following report of the meeting we extract from the *London Patriot* of May 18:

A numerous and highly respectable meeting of the friends of Protestant Missions was held in Rome on March 20 at the residence of Sir Cullen Eardley Smith, Bart. The Earl Gainsborough presided. A hymn was given out, and some of the prayers of the liturgy were read by the Dean of Ardagh. The object of the meeting having been explained by the Chairman, the Rev. Mr. Morgan, recently returned from the west coast of Africa, described the labors and success of the Church Missionary Society in that quarter of the world, more particularly in Sierra Leone. An account was then given by the Rev. W. Ellis, of the operations of the London Missionary Society in various parts of the world, more especially in the South Seas, and in relation to the afflictive events which have recently occurred at Tahiti.

The following resolution was then moved by the Dean of Ardagh, seconded by Dr. Harris, author of the Great Teacher, and supported by Capt. Pope, of the British Navy:

*Resolved*, That in the facts which we have heard relative to Africa and the South Seas, we gratefully recognize the hand of the Lord in bestowing on the Redeemer the promised lands of the heathen—that we pray for the speedy arrival of the day when Ethiopia shall universally stretch out her hands unto God, and that we commend in faith Queen Pomare and her subjects, as well as the missionaries laboring among them, to Him who has promised that the isles shall wait for His law, and who is all-sufficient to sustain any emergency.

After singing, prayer was offered by the Rev. Mr. Jenkinson, and a collection was made at the close of the meeting, in furtherance of the objects of the Church and the London Missionary Societies.

The meeting above described disturbed the Pope and his Cardinals; and the Court of Rome resolved to stop all Christian meetings in the city. The *London Globe* contains the following article, written nearly four weeks after the missionary meeting was held; from which it is evident, that all the boasted love of freedom among Papists is a mere hypocritical sham.

**PROTESTANTS IN ROME**—*Rome, April 13.*—A weekly meeting of Englishmen has for some time past, been held in this city, in the apartments of an Englishman of rank, for the purpose of reading the Scriptures and prayer, at which the Dean of Ardagh has presided: and Dr. Keith, the writer on prophecy, Dr. Harris, of Cheshunt, Mr. Ellis, of the South Seas, several English clergymen, and persons from Germany and America, have been present. On one of these occasions the Assembly was turned into a missionary meeting in behalf of the London Societies, and Lord Gainsborough took the chair. The Papacy, however, which is making such an appeal to the principles of liberty in Ireland, and complains so loudly of the exclusion of the Jesuits by the Queen of Tahiti, have put a stop to the meetings. The landlord of the house in which the meetings had been held was sent for, and a *proces verbal* was drawn up, which he was compelled to sign, enjoining him not again to let his house to "Methodists," and not any more to hold a pub-

lic kitchen in his house. The poor man did not care about the first part of the order: but applied to the Government to relax the order about his kitchen. This they at once did; saying, their object had only been to stop the meetings, and if that object were effected, he need not be afraid to continue to furnish dinners. Of course, this cunning policy succeeded, and the meetings ceased. But the order about "Methodists" stands. They told him it meant "those who want to reform their own religion:" and clearly it would not mean any particular body of Protestants, for the meeting included "Protestants of several denominations." The term is "persons of any denomination whatever who are Methodists." I trust you will make some use of this, to draw forth an opinion from the Popish liberals. It is high time they repudiated, in express terms such bigotry, or gave up their own professions of liberal principles, which in practice they violate, where they have power.

As a significant commentary upon this act of Papal intolerance, we quote the language of the Catholic Prelate, Bishop Hughes:

"I have never in my life done any action, or uttered a sentiment, tending to abridge any human being of all or any of the rights of conscience, which I claim to enjoy myself under the American Constitution."

In the face of this boast, we put the notorious fact of his oath of fealty to the Pope, by which he has abridged himself of many of those rights, and bound himself to abridge those of his flock to the like extent. In the face of his protestation we put the action of his Sovereign See, the religious tyranny of Sardinia, Naples, Tuscany, and Austria; and lastly we put his own declaration, that the mixture of ecclesiastical and civil power in the Middle Ages was an *accident*; and if such a barfaced contempt of history and truth be allowable, we have no reason to demand, we have no ground to hope, that when political power preponderates in his favor, he will not in like manner declare our present religious toleration an *accident* of Constitution, and worthy to be expunged. There is no place for confidence, where secret oaths and public professions are a standing contradiction; and there is no safety in the American members, while the transatlantic head, to which they are firmly and filly joined, is full of malevolence and intolerant jealousy.

## TO THE EDITOR OF THE CHRISTIAN MIRROR.

MONTREAL, June 12, 1844.

MR. EDITOR.—By giving insertion to the following, you will gratify a number of your readers.

Yours truly,

T. OSOOD.

## IMPORTANT QUESTIONS TO BE ANSWERED.

Is man justified by faith only?

Is Christ the only Mediator between God and man?

Is it fit, right or proper, to pray to the Virgin Mary?

Is it possible for the Virgin, or any being but God, to hear prayers from millions in every part of the world at the same time?

In the Fete de Dieu, kept in June annually, soldiers with fire-arms and martial music are introduced into the church. By what authority, or for what use is this practice?

If the ringing of bells and stopping up the streets, at the time when all Protestants wish to enjoy the privilege of worshipping God quietly, be a great annoyance, would it not be very desirable that our Catholic brethren might dispense with those ceremonies, or choose a time when it did not interfere with the rights and privileges of others?

Can any Christian justify the practice of burning or destroying Bibles and other good books, merely because they were given or lent by one of a different creed from himself?

Is it kind or decent for one person to call another a heretic and impostor, because he is of a different creed?

Christ taught all to treat others as they would be treated. That all may obey this golden rule, is the sincere desire and fervent prayer of all Protestant Christians.

Should some Roman Catholic brother answer these questions in a kind and straight-forward manner, many would be gratified, and greatly profited.