

ceding 12 months emigrated to America; yet after supplying all deficiencies, the increase of the Societies was in

Ireland	429
Foreign Missions	1106
Great Britain	6553
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Total	8098

Twenty of the Preachers had died in the course of the year: 15 in Great Britain, 8 in Ireland, and 2 on the Foreign Missions.

Among other resolutions passed after mature deliberation, by the Conference is one in especial reference to Colonial slavery, viz:—

The Conference feels that it is rendered imperative upon it, by every disclosure of the real character of Colonial Slavery, to repeat its solemn conviction of the great moral guilt which the maintenance of that system entails upon our

country; and year by year, until some effectual step shall be taken by Government to terminate it, to call upon the members of the Wesleyan Societies throughout Great Britain and Ireland, to promote that important event, by their prayers; by their influence; by diffusing all such publications as convey correct information on this subject; by supporting those institutions which are actively engaged in obtaining for our enslaved fellow men and fellow-subjects the rights and privileges of civil freedom; and by considerately and most conscientiously giving their votes, at the election of Members of Parliament, only to those candidates for their suffrages, in whose just views and honest conduct on this important question they have entire confidence.

BRITISH AND FOREIGN BIBLE SOCIETY.

OF all the Institutions which have been formed for the diffusion of religious knowledge, the British and Foreign Bible Society is pre-eminent. By its agency an immense number of copies of the Sacred Scriptures, in various languages and dialects, have been diffused through Europe, Asia, Africa and South America, conveying to men who sat in darkness the glorious Gospel of the Son of God. So extensive usefulness however could not have been realized, had not the principles of the Society admitted as eligible for membership men of every name; for the obvious reason that no one religious denomination could have commanded adequate resources, in addition to those which were necessary for more particular, not to say Sectarian objects. The British and Foreign Bible Society is not Sectarian,—it is expansive in its charity as that book to disseminate which is its great design. Christians of every name can, and do unite in its service without any compromise of principle; and while such intercourse has become the

medium of fraternal acquaintance and affection between men of different creeds, their respective means are concentrated and devoted to the advancement of an object worthy of the united energies of the Christian world.

However, some good but, shall we be permitted to say, mistaken members of the Society, in contravention of the original principles on which it was founded, contended at a general meeting of the friends of the Institution in May 1831 that the British and Foreign Bible Society, was a religious society, and that persons not Trinitarians in faith, were ineligible for members. Two amendments of the first motion at that meeting, expressing their view, and by which, had they been carried, the means of the Society would have been abridged, were put and negatived; when the disappointed advocates seceded, and endeavoured to form a Bible Society, of which no person could become a Member who was not a Trinitarian. Their influence was such as to enable them to form