

and West Indies, West Africa, North-West America and Australasia. A college at Islington, for the education of missionaries for foreign parts, is in progress of erection.]

29th Anniversary.—Tuesday May 5.

The Annual meeting of this institution was celebrated at Freemasons' Hall. At 11 o'clock the chair was taken by the President, Admiral Lord Gambier. A prayer was offered by the Secretary, and the Annual Reports of the Committee, and Treasurer (Mr. Thornton), immediately followed.

The report presented a very extended and encouraging view of the society's missions, the progress of which will be found sufficiently detailed in the speeches of the several speakers. The receipts of the year exceeded above eight thousand pounds those of any previous one. The gross total amounted to no less than 53,675*l.* 8*s.* of which sum 45,184*l.* 18*s.* 10*d.* had been received from Auxiliary societies, and 2,551*l.* were legacies, supposed to be contributions in aid of the known deficiency of the funds, and which could not be again calculated upon. Notwithstanding the great augmentation in the receipts, the expenditure having increased in a still larger proportion, being 55,000*l.* including an advance of 4,400*l.* to the institution building funds, for the completion of the works at Islington. The balance in hand was now only 1,900*l.*, leaving the society in a different condition to former years; it being usual to have a year's expenses in hand, whereas now there was only enough for two months.

The Bishop of Chester rose to move the first resolution for printing, ascribing the success of the society and the increase in its funds to the gracious Providence of God. "That part of the motion (said the Right Rev. Prelate) which states the large increase in the funds, I consider a matter of just congratulation; for though I agree with it, that we are not to place our trust in human means, still I know that they are necessary, and beyond that I know that the increase springs from motives the purest and most encouraging. The increase, my Lord, springs from an improved feeling in the country, and especially in the church, on the subject of missions. In truth, we may all, without going back many years, remember the change that has taken place in the public feeling, and recollect the time when the duty of giving the Gospel to others lay easy on our minds. We seemed to have forgotten that the injunction to preach and teach all nations was still unrepcaled. We were satisfied with performing our own duties in quiet; nay, the very word mission rather excited the idea of an enthusiasm that was more to be feared than followed. In this we remark the change that has taken place. I am delighted with it; and I aver, that great results must take place; and I also hope I am not too sanguine in supposing that it will be productive of the greatest service to our own Church. (Hear.) My reason for this here is, because I find that the missionary cause has always produced a benefit to all those that have engaged in it. When we look to districts and parishes, we know that the parochial clergy induce their flock to enter into these works; and we also find that when the flock becomes anxious to enlighten, and feels alive to the wants of others, they always become better themselves. Our mission is a Church mission, and we ought to increase our exertions in its favour as far as possible; and, indeed, as a means by increasing her extent, also to increase her permanency: for I believe it to be with her as with a tree, which, as it lifts its head, and spreads its branches to heaven, proportionably strikes its roots, and fixes them firmly in the ground below.

The Rev. Thomas Mortimer.—"Much as I rejoice at seconding such a motion as the present, still I am fearful of those commendations so often given at public meetings. I am jealous of knowing that our income has increased: we bless God for it. The committee tell it to us, but I say forget it; look not behind you at all, but go forward; for, my lord, when I think of our profession our prayers, and our hopes, I would compare them with our practice. We profess to have been brought by the blood of a dying Jesus; we acknowledge that this is not our home; we profess, all of us alike, whether peers or prelates, and however rich and great, that we are no more than poor pilgrims. But I say we are dead to the word of God, and I ask, how many do

the luxuries, the pomps, and the vanities of the world, keep back from the one thing needful? Then as to prayer, we pray that the holy Spirit may be shed over the world; we pray for conversions, and we send missions, but still we do not follow up these prayers. For I ask, why are there so few of our parish clergy who go and preach the Gospel? and I think, that when the love of God beams in them as it ought, they will strive with each other, and each will say, 'send me.' As to our hope in our dying pillow, when the world is fading from us, we rely for consolation on our Saviour. But now for our practice: I say the sum mentioned here is nothing to what it ought to be, if we felt as we ought: and though many may say, after I have concluded, you have done a great deal. I say you have done nothing compared to what you ought and what you should do. I am aware, that if we could have all the missionaries and funds we wanted, still all would be thrown away if we had not the blessing of the Lord. But I can never admit an argument of this kind as a cloak for my own covetousness. I never will let the man cry, who could give ten guineas as easily as he could give a farthing, nothing can be done without God."

Resolution put and carried.

The Rev. W. Jowett (Missionary of the Mediterranean) proposed the next resolution. He said, "It seems only like yesterday since I was before you, surrounded by peers and by prelates, although eight years have elapsed: but when our minds are deeply occupied, we may say of time as it is said of light, that it soon passeth away." The Reverend Gentlemen observed, that the difficulties attending the missionaries had been spoken of, but there was one omission in the description—the support they received from the prayers of the Church, which enabled them to triumph over all privations. "It may now (proceeded Mr. J.) be right that I should give a short statement of the work that is going on in the Mediterranean. With respect to Malta, one circumstance occurred when I was here eight years ago, which will, I trust be productive of the greatest blessings; I mean the labour I was then engaged in of printing the Gospel of St. John in the dialect of Malta. When I took it there, its diffusion was met by a resistance on the part of the hierarchy, a resistance so powerful, that I much doubted whether our direct success would be very great. I, however, persevered, and the success has been great indeed, as the beginning showed the natives our real object, and will, I hope, lead to translations of the whole Scriptures. I beg also to observe, that the time I spend in England now is not idle, as I am now printing a translation of the whole of the Gospels, into the Maltese language.

This is no longer an experiment, there is no doubt that this is a great opening, and there is now no question of our success. The opposition was great from the Maltese government, from the head of the Roman Catholic Church there, the Bishop of Malta. He is now of a very old age; and though I have not the honor to know him personally, I have good reason to believe that as he approaches the end of his days, his conscience is oppressed at the thought of what he has done in attempting to hinder the spread of the Gospel. Surely an instance like this ought to give us confidence that our work has the blessing of God. It may be looked upon as a special call, and perhaps not a solitary one; for I trust our prayers may be heard, and that the members of that church may have their hearts turned to the spreading, and not to the hindrance, of the Gospel. With respect to Greece, an interesting report has been read to you; but I confess that after the visits I have paid to that country, no report can meet the intense interest it excites in my mind. Greece has a peculiar hold upon our minds, and for what reason? It is not because she has been to us the origin of instruction and discipline; it is not that her orators and her poets have delighted and inspired us, nor is it the recollection that formerly she possessed the most eminent virtues.—for Athens and Corinth are now no more. The feeling evaporates, and even the thought that they gave us the Scriptures in their original tongue, does not come near enough to us at present. Neither are we excited by having witnessed a bravery in her struggles against oppression, worthy of her best days, and greater than could have been expected from her unhappy circumstances. No, none of these reasons weigh with us—none but this, that the Pro-

vidence of God has made the distress and the oppression of that country the great means of opening a wide door to the spread of the Gospel. This it is that excites our interest; and I do believe that nothing can do so much good, or indeed any good for Greece, except the benefit of missions, and the spread of Christian knowledge. It may be irregular for me to advert to it, but still it is upon my mind that there is something to be done that missionaries cannot do. I mean, that we might give the Greeks the benefit of valuable works, and that a Translation Committee would be an excellent institution the labours of which might be greatly facilitated through the missionaries now there; although I should at the same time wish that the two establishments continued independent of each other. The great work, however, after all, is to be done by the cross of Christ, and in saying this, I must allude to our missionary brother (Hartley). In Greece we preach as we can, and when we can—to ten—to five—to two—and even to one. The missionaries sit from morning unto evening, and every one is at liberty to come in, to converse, and if they will, to enter into controversy with us. The people do come; of course with different motives. But mark the effect. My brother Hartley is well known everywhere, and the young men are constantly with him. They have the spirit of enquiry natural to Greeks, and they exert it, as was done in Athens of old. He also has gone among the Jews, and he it was who poured the baptismal water on these Jews, of whom you have heard at Constantinople. Those Jews were denounced by their nation, and the Turkish governors were offered money to put them to death. My brother Hartley, like the Apostle, was, on their behalf, before kings and governors, to testify the truth, and a Turkish governor, to whom the Jews had offered money to put the converts to death, spoke thus to him:—"These Jews have offered me money to put these men to death, and they wish to do with me as they did when they tied down Pontius Pilate to crucify Jesus." This shows that the Turks are not ignorant of history, as is represented—for this Turk understood, as well as Pilate, that their enmity proceeded from envy. He did not put these persons to death, he sent them to prison—a horrible and a loathsome one, no doubt—where they lingered for fifteen months, and were then delivered by means unknown to any one; and one of them is now most anxious to become a missionary. There hangs upon this another point—that possibly the Jews may be most instrumental in preaching the Gospel to the Mahomedans themselves. This has ever been considered a delicate subject, not from the danger which it would draw upon us, but from that which they would incur. Any change of religion by a Mahomedan—such is their law—is punished with death by the edge of the sword. We have one instance, that of Athanasius, a Christian, who unfortunately, like several others, had become a Mahomedan. He, however, was struck with the enormity of his crime, went into a public court, threw down his turban, and renounced Islamism. The consequence was, that he was taken out to a plain near Smyrna; he was tortured for a long time, in a manner the most cruel, and at length his head was cut off by the sword of the executioner. Then the question may be asked, how is the Gospel to be preached to Mahomedans. But, I ask again, has it never been preached under circumstances even more dangerous! Nay, was it not in the first instance by the man who had once for a short period proved he was a coward, and did he not do so in Jerusalem, and when the spiritual and temporal powers both conspired against him. Let the Gospel then be wholly preached at Constantinople, and it will produce its blessed result. The reverend gentlemen went on to observe, that before he left the subject of the Mediterranean, he would solicit the attention of the meeting to a few weeks he spent in Jerusalem. He regretted to say, that in all his missionary labours, he never spent such uncomfortable days as those he spent there.

The city was, in fact, borne down by an oppression and a tyranny such as could not be described. It answered to the description given of it by the prophet Jeremiah: 'This is, indeed, a city to be visited; there is holy oppression in the midst of her.' The insolent Turk was in possession of it, who suffered the city to go to ruin, while he drew from it a miserable supply to pamper his insignificant