

Religious and Missionary Intelligence.

WESLEYAN MISSIONARY MEETINGS AND EXERCISES IN GREAT BRITAIN.

Continued and continued from the "Watchman."

The missionary anniversary services at *Nottingham*, consisted of sermons on Sunday, a tea-meeting on Monday evening, and a public meeting on Tuesday, which were well-attended. At the tea-meeting, Mr. Kay detailed numerous incidents of his own missionary career, in reply to a series of questions proposed by Messrs. Herbert and Biddulph. This conversational mode of eliciting facts kept up a lively interest, and exceedingly delighted the company. The most pleasing feature of this meeting was the presence of a large number of aged and poor persons, to whom tickets had been given by eight young men, each purchasing eight tickets, for the two-fold benevolent purpose of aiding the funds and affording a high gratification to 64 persons whose resources would not admit of their attending at their own cost. The friends of Missions, we are sure, will had a fact like this with no little joy. Such an expression of Christian sympathy with suffering saints at home and miserable heathens abroad, is a cheering indication of a growth of those principles by which alone the operations can be sustained that must save the world. The provision of the tea-table having been gratuitously furnished by the ladies, the entire proceeds go to the funds of the institution. The Sunday morning's collection produced £13 2s. 6d., that of the evening, £15 17s. 6d.; and the collection after the anniversary, £16 7s., which, with £10 yielded by the tea-meeting, make £55 7s., a sum which, considering the diminished resources of the great mass of contributors, in the present season of general distress and privation, is an honour to the Society by which it has been raised. The missionary receipts of the *Scarborough* circuit, for the past year, amount to £928 15s. 10d.—including "juvenile offerings," £51 6s. 9d., and special contributions towards the fitting up of a chapel in Paris, £35—"The other day," (writes the Rev. R. Tabraham, respecting the *Selby* circuit), "a generous lady of this town presented me with £10 for the Wesleyan Missions, which she requested might be handed over to the Treasurer for a Feegee native teacher, from the ladies of Selby;—trusting it might become annual. This generous act grew out of a conversation at a Dorcas meeting, last May, when the following extract from the letter of the Rev. John Waterhouse, on the Feegee Mission, in the Missionary Notice for that month, was read:—"Native teachers are invaluable auxiliaries. We ought to have a few, if possible, on every island. In most instances, about £10 per annum would be sufficient for a man and his wife for a little clothing: the natives would supply them with food." An interesting and useful missionary tea-meeting was held at *Ballycastle*, Ireland, which was attended by 150 persons. A deep interest is awakening in the minds of many belonging to this town and neighbourhood, on the utility and importance of the missionary cause. The *Grimsby* meeting was crowded to excess. The collections altogether amounted to upwards of £42. Notwithstanding the general depression of trade, in the *Whitby* circuit, the receipts, for 1-11, exceed those of the year preceding. The ladies' bazaar had raised £75 5s. 6d., and £20 had been presented as the anticipated proceeds from a course of missionary lectures, shortly to be delivered. The proceeds of the anniversary were upwards of £53. In the *East circuit, Newcastle-upon-Tyne*, the collections were £13 more than last year, being larger than any year since this became a distinct circuit.

From the (London) Patriot.

LONDON CITY MISSION.

This society held its annual winter meeting on Thursday morning last. The day was very unfavourable, and it snowed, without intermission, from an early hour; notwithstanding which the Music Hall, Store-street, Bedford-square, in which the meeting was held, was completely filled, even to the top tier of boxes, before the commencement of the proceedings. We observed several clergymen present who had not before attended the meetings of the mission.

R. C. L. Beven, Esq., took the chair, and, after prayer by Rev. J. Garwood, spoke as follows:—"We are met to hear something of the proceedings of one of the most excellent and effective societies it ever pleased God to raise up in this Christian land. It is impossible, in traversing the streets and lanes of this metropolis, to shut our eyes to the fearful extent of demoralization of its inhabitants, or avoid desiring that some remedy should be struck out for this great evil. I heard this sentiment forcibly expressed by my excellent friend and connection, Mr. Carus Wilson, when he was last in London. It may be said that increasing the number of churches and ministers is the most legitimate and hopeful method of meeting the want—and a most desirable thing do I think it to be; but it appears to me to be the proximate duty of every Christian, to support such a society as this, with a view of turning to the best account those public means of grace which already exist (Hear, hear.) And who can be more fitted to do good in this way than the missionaries sent out by this society? They are taken from the humbler stations in life, and are men, perhaps, not of great education or of great learning; but they are clad with the whole armour of God, and especially do they hold in their hands the bright sword of the Spirit—the Word of God; and they go forth to persuade men that they have souls to be saved, and, consequently, to attend the public means of grace. (Hear, hear.) It is said that they preach, and assume to themselves the office of pastors and ministers; but this is not the case.—True, they hold prayer meetings, and read and expound the word of God to the poor people there collected; but who will say that this is infringing on the duties of the ministry? Who will so calumniate the Church of England as to say that she forbids such social meetings? (Hear, hear.) What pious soul loving clergyman would not rejoice to see them—particularly in such a large and populous city—and feel such persons to be fellow-helpers with him. So far from hurting any congregation of Christians, these meetings benefit them: they are stepping stones; the men who begin to attend them, go on to attend the public means of grace. (Hear, hear.) It is said that, as most of the missionaries are not members of the Church of England, they will take the people to other places of worship; but that they are not taken from the churches, is testified by many clergymen of the Church of England, who thank this society, for filling especially their aisles.—(Hear, hear.) No; they are not taken from the churches; but I will tell you where they are taken from—from the gin-palace, the beer-shop, the Sunday-tavern. (Cheers.) I will not detain you from the report; but I will just remark, that, in another point of view, this society appears to be invaluable. We see here a body of Christian men, differing in non-essentials—that is, in things not clearly revealed in Scripture—all united as one man in hostility against every false scheme of religion, against Popery and Socinianism, bigotry and latitudinarianism. And unity among Christians is to be the great means of the conversion of the world. (Cheers.)

The Rev. R. Auslie then read a report of the society's recent proceedings. Since May it had increased its missionaries from 52 to 59. Three had been appointed to the districts of Field-lane, Saffron-hill, and Cow-cross—localities in a most wretched condition. In three courts immediately contiguous to Holborn-hill, were found 103 families, consisting of 391 persons, of whom 200 (aged six years and upward) could not read, 119 of them being above twenty years old. In five courts and alleys near Cow-cross there were 158 heads of families, and 102 of them could not read; there were also 195 young persons between the ages of 7 and 22, of whom 77 could not read. Several interesting cases were detailed from the missionaries' journals. One man who was reclaimed, had not for fifty years entered a place of worship, or knelt in prayer. A Socialist's death-bed had been attended; he departed declaring that he had confounded priestcraft with Christianity till too late. Since May the missionaries had paid 190,259 visits, of which 15,208 were to the sick and dying; they had held 4,152 meetings for prayer, and given away 200,886 tracts. The "Letter to the Jews" had been left with every Jewish family in London. The Sunday taverns in Middlesex had been compelled to

close their saloons on the Lord's day. The report adverted to several spheres of labour not yet entered upon, and appealed forcibly to Christians for their aid.

The Rev. Hugh Hughes, rector of St. John's, Clerkenwell.—I have great pleasure in moving the adoption of the report. Already this society has put an end to many of those scenes of Sabbath desecration at the taverns and tea-gardens, which were a perfect disgrace to the metropolis of a Christian nation; and I am anxious to express my gratitude for the removal of this blot from our city. It has also diminished the evils, and will, I have no doubt, shortly effect the removal of those metropolitan fairs, which are useless in a commercial point of view, but most demoralizing to the poorer classes. (Hear, hear.) Yet these benefits are little, compared with those resulting from the domiciliary visits of the missionaries. And who shall disapprove of such a work as this! Was not this the very employment of Him to whom we all look for salvation, "who went about doing good?" (Hear, hear.) Is it true, that above a million of human beings in this metropolis, never go to any place of worship! and I shall hesitate, and doubt, and delay, until we have settled some insignificant and comparatively useless points of Church government and discipline, while tens of thousands of souls are going into eternity, crying in the ear of God that no man cared for their souls! For God's sake, let us sink all minor differences and co-operate to remove that enormous evil. Let us send missionaries to these crowds of our fellow-citizens, and endeavour to convince them that they have immortal souls, and urge them to flee from the wrath to come. (Cheers.) Would that nobles and the rich would take the cause of the poor into their serious consideration, and contribute more liberal means for promoting their welfare, temporal and spiritual. (Hear, hear.) What is the reason that, in this great metropolis, the queen of the commercial world, the fountain of arts and sciences, and learning, and philosophy, the centre of aristocratic influence, so much destitution and ignorance prevail! It is because of the lamentable deficiency of spiritual Christianity in the midst of all our contentions about forms and doctrines. What was Christianity when primitive and spiritual! The Author of Christianity himself began with setting the bright example of compassion for the poor and the wretched; his disciples caught his spirit, and his followers, for many generations, were willing to give up their wealth and their comforts to aid their poorer brethren. Eusebius tells us, that in the plague which ravaged Egypt, the Christians were distinguished for their attention to the sick and the needy, till they brought upon themselves the misfortunes and maladies of others; they were willing to sacrifice themselves for the benefit of their fellow-creatures. The heathen world were astonished, and said that Christians had invisible characters engraven upon their bodies, which compelled them to love one another. Lucian, who endeavoured to throw a slur upon Christianity, says, "Their Legislator taught them to love another, as if they were all brothers and sisters." And the emperor Julian, when he wished to re-establish paganism, ascribed the success of Christianity to the mutual love of the brethren, and to their charity to the poor; and said, "Follow the same plan, for it is a perfect disgrace to find that we disregard the poor, while these unimpious Galileans not only take care of their own poor, but of ours also." When the emperor Decius demanded of the Church, in the third century, to give up their wealth, they pointed to the infirm and destitute and said, "These are our riches." Now, these were the days of spiritual Christianity. (Hear, hear.) But, if the wealthy and the great will not join us—and they do nothing at all, compared with their wealth—let us, by the help of God, do what we can. Let us send missionaries to these poor people, and at least administer to them the bread of life, lead them to the waters of salvation, and speak to them of the inheritance reserved alike for rich and for poor, where mutual love universally prevails. (Cheers.)

The Hon. and Rev. Baptist W. Noel (of the Church of England,) made several excellent observations, in support of the Society and its principles, which our limits, however, will not allow us to copy.

The Rev. Dr. Leisch, in moving a resolution, with other remarks, said:—

I would not lose sight of the distinctive feature of this society, or rather its absence of peculiarity, its general character; that it belongs to no religious party, inculcates no sectarian views, and meddles with no Church discipline; but simply inculcates those great truths on which all good men are agreed. If we wish to inculcate our particular views, we have societies of our own for that purpose; but here we stand on common ground. I make no compromise of principle; I give up no right to advocate my particular views on other occasions; but I waive that right here, because of the general good, and to prove that I love the vital truths of Christianity, and the welfare of my fellow-men, better than I love my own particular views. (Cheers.) And ought we not thus to unite, especially at this day, in the support of great truths! Can we conceal from ourselves that we are living in times when every religious system is undergoing revision, when points long ago thought settled are mooted and questioned afresh, when authorities of all sorts are canvassed, and appeals made to creeds, and canons, and opinions of the fathers, to the confusion of the public mind, and the consternation of some! And what are men to hold by in this conflict of opinion if we give them not the Bible, and the knowledge of its contents! And what is to bring us round to an agreement, after all, and to settle us, amid all these fluctuations and agitations, but the knowledge of the Bible and of its contents? For myself, if the Scriptures be kept in the background—a prejudice be suffered to prevail, that they cannot be understood but through certain media—if human authority supplant the divine—I fear every thing; but if the Scriptures be brought forth—if their paramount authority be acknowledged—if their universal intelligibility be insisted on—and if to them the final appeal is made—I fear nothing. (Cheers.) Give us the sun, and it will shine, spite of all the mists and fogs that gather round it; and great is the truth, and it shall prevail. Yes, spring will come, in spite of the dreariness and desolation of winter; and "the word of the Lord shall have free course, and be glorified, and the glory of the Lord shall be revealed; for the mouth of the Lord hath spoken it." (Cheers.) I will not, at this hour, allude to that special effort which this society is making among the Jews; but I will say, that we have long given to that people a sorry pattern of true Christianity; and our shyness, and mistrust, and scorn, have been most reprehensible. I trust a better feeling is waking up; and I pray that this institution may call it forth and manifest it on a large scale. I wish that in this, and every other object, the society may have the concurrence of every good man; and I pray, that on its excellent committee, its indefatigable secretaries, its honest agents, and all its supporters, may rest the constant benediction of heaven. (Cheers.)

The Rev. T. Mortimer seconded the motion, and, after complaining that another dissenting minister had not been selected to do so, as three clergymen of the Establishment had already spoken, he said:—"I scarcely deserve an audience from you, for I have done nothing yet for this society, but have often looked at it with suspicion; and now that I have heard that report, I feel more ashamed of myself than ever I did at a public meeting. (Cheers.) Send out that report and you will not want funds; your patient continuance in doing well will carry the day. Many of my dear clerical brethren, who love the object, think you are going the wrong way to work; but they would not think so if they heard that report. (Hear, hear.) What does the society carry on its banner! Why, this—"The Son of man is come to seek and to save that which was lost." Take that and you need not be afraid. (Hear, hear.) We clergymen have been guarding our people against what we thought the errors of dissent; but have we done enough to guard them against the worst errors of Popery? No, we have not. I, for one, have been sticking for forms, and made too much even of our Scriptural Church of England; and I feel that I have been wrong. How have I been taught it! Not by cruelty; that would never teach any man. No, but by seeing my dissenting brethren uniting, in a society like this, with my brethren of the Church of England, and finding that simple truth, ministered by your agents, proved salvation to souls. (Hear, hear.) Let us all work; London is large enough for us