

Missionary Intelligence.

Chelsea Meeting.

An interesting Meeting of the Chelsea Branch of the Wesleyan Missionary Society was recently held in the Wesleyan Chapel of that town. The Speeches were excellent. We give the following extracts, as being worthy of especial consideration.

The Rev. Thomas Nightingale moved the following resolution:—"That, in the judgment of that meeting, the establishment and support of Mission Stations for the diffusion of religion and the light of truth in foreign countries, and especially for the conversion of the heathen world, is one of the most important duties of the Christian Church; and that, at the present period especially, the united energies of every man are required in order that the work may be carried on, not only without abatement, but with increased efficiency." The resolution directed attention to one particular point on which he would just say a few words. It stated that the present period, especially, demanded at their hands that their energies should be united, and their talents devoted, to the propagation of the Gospel in dark and distant lands. The present period! and what period was that? It was a period during which God had been chastizing the nations of the earth for their unfaithfulness. By his judgments he had been preparing for himself a way to where the ancient dragon lay. It was their duty to live up to the times; and what times they were! Since the days of Stephen and Paul, the martyrs,—of Knox, of Luther, and other reformers,—the Church had not seen such times as these. There did need to be giants in the camp of the Lord for there was no lack of them in the camp of the enemy. Some people imagined they could see nothing at all in passing events but a struggle between two opposing systems of politics, between the monarchical system and what was called the liberal system. But, they might depend upon it, the great strain of the battle lay emphatically between Christ and anti-Christ; between Christ and English lukewarmness, intemperance, and profligacy; between Christ and French infidelity; between Christ and Irish, Italian, Portuguese, Spanish, Austrian, and Russian superstition; between Christ and Turkish Mahometanism; Hindoo idolatry, and Feejee cannibalism. He would take that and every opportunity for sounding the note of alarm. Let them seek the heart-cleansing baptism of the Holy Spirit, and they would be prepared for any and every emergency.

The Rev. Joseph Hargreaves seconded the resolution. He had no fear as to the issue of the contest to which his friend had just referred. It might be true that there were giants among those who opposed the truth. But if (said the reverend speaker) there be a Goliath with them, there is a David with us, and the God of David, and we need not fear. He was reminded, while addressing that meeting, of some peculiarities connected with that circuit. It was a peculiarity, and must be considered a privilege by all loyal people, that the Queen of England lived within the boundaries of the Circuit, and he believed that her Majesty was a friend of the Wesleyan Society and a member of the Church Missionary Society, being the first sovereign who had had that honour. Then, the National Exhibition of 1851 was, if not within, at least near the boundaries of the Circuit, an exhibition which had attracted the attention of the whole civilized world. But that society referred to an exhibition greater than that, and to objects more solemn. There was, besides these, another memorable point of attraction—a cardinal's hat had been lately imported into Westminster,—(laughter),—and a new archbishop had been, or was to be, appointed by the venerable, liberal, and innocent man, Pope Pius. (Oh, oh!) But if the government of England could tolerate that anomaly, and if the people of England were prepared to submit to such a dishonour, to stain their national character, and violate those great principles of Protestantism which had made England what she was, and which alone could keep her in her present state of grandeur and elevation, then he would say, that every Christian Society in the country must

at once forget that they had any differences of opinion amongst them, and must rally around the one great point of union,—namely, that the man of sin should not take possession of England. (Great applause.) They must out-pray them, and out-preach them, and then they would out-live them, and show that Britons to Popery never would be slaves. (Renewed applause.)—He did not wonder at the conduct of Pope Pius. He remembered that he had but lately to run away from Rome; and why? Because the Italians had felt that the church by its galling power had reduced them to a state of the lowest degradation. Nor did he wonder at the conduct of the people after the slavery, the manacles, and the bonds that had been imposed on them, and after the exhibition of tyranny that had been displayed not only over the bodies but over the minds and spirits of men,—the greatest dishonour that could be put on mankind! After this he did not wonder that the Pope had to leave his tottering throne,—a throne which French bayonets could not render safe! (Cheers.) That throne could never be firmly established again for the people of Rome had heard that there was a Bible; and many of them had handled it. The light had poured in. The darkness of Popery was no longer an uninterrupted darkness, and what had the people found? They had found that Romanism, while it talked about the exhibition of the cross, put away the sacrifice; and that while it boasted of its power and unity, it exercised that power but to crush, and that unity to do mischief. They had found that religious liberty was a right to which they were entitled, and they were determined to have it. Why was England wanted by Rome? Because every country over which Rome held sway had been beggared as well as corrupted. What was there for her in the once beautiful plains of Italy? What was there for her in Spain, in France, and in Ireland? But in England there was beautiful ground which she had long coveted, and which, therefore, she now forsook, had parcelled out—and that in the nineteenth century! In the face of Protestantism; in the face of good old England she had dared to parcel out the country that God had glorified and honoured with Protestant truth. Just like some hungry animal that had climbed a tree and there remained feasting till every leaf was devoured and all was barrenness and death, and then came down and climbed another tree, so Popery struck the beauty from every tree on which it fed, and now sought another.—But, no, Protestantism would gather around it such a mighty phalanx that Popery should quake before it. Then brethren of all the churches would unite when the ark was in danger. The welfare of their common country was bound up in the cause, and they had no time to be quarrelling among themselves. God grant they might have less disposition to do so! He took encouragement from the fact that dark days and threatening appearances had generally preceded the grand development of God's power and love. Was it not so when Christianity first threw its beautiful light upon this frail world? Was it not so when the light of the reformation shed its glory on the nations which were till then enveloped in thick darkness? Was it not so when God raised up Wesley, and his noble coadjutors, to go forth through this country and rouse the slumbering church to her proper task of preaching the gospel to the people? But it might be said, that he was then addressing a Missionary Meeting. Well; the subject on which he spoke had to do with Missionary topics: for who were their greatest opponents? The Jesuits and the Priests, who went, not to toil and labour among the heathen; but went to destroy the fruits where the Wesleyan Missionaries had already laboured, and to spread a blight upon them. What was it they had most to fear? It was that those men should go into the heathen lands, and for the prayers which the Missionaries had taught, should give the people beads, and for the real cross which had been erected in the peoples' hearts should place images as unholier as the idols they had hitherto worshipped; so that it would become more difficult to win them from popery, than from heathenism itself.—They had to fear also, lest the struggles of parties for power should lead to a display

of liberality towards popery, which all would have to regret when alas! it would be too late. But let protestants be brought together in christian unity, and all would be safe. He should then have no fear for his cause, and none for his country. He believed that if the destroying angel were to light on this blessed land, with blastings on his wings, God would say, "Destroy her not; there is a blessing here."

Thou Island of beauty, thou star of the wave; May thy banner of crimson, for ages unfurled, Lead in triumph to war, and, in triumph to save; Dear England! the light and the hope of the world. (Cheers.)

The cause in which they were engaged had been blessed and honoured by God. There was the mark of approbation upon it in New Zealand, in the South Sea Islands, and on the Gold Coast of Africa, where there was a connexion of 60,000 natives in the Methodist Society. But that work had promoted the welfare of the church at home. There was a blessed re-action; for these Missionary efforts expanded our own spirits and increased our personal piety. They were greatly mistaken who said that we were wasting our energies abroad and had lost them at home. There was never so much done at home as since the great Missionary work began. Some alarm had been expressed about the state of Methodism, but we rejoice to know that things were not so melancholy an aspect as some imagined. During the last fifty years, through their Missionary exertions they had in connexion with Methodism including North Britain and America, 1,495,834 members. That was something to be thankful for. And even in Connexion with the British Conference itself during that period, the increase had been, notwithstanding all differences and backslidings 378,661 members. Thank God, the good old ship was still afloat, with Christ for its pilot, and if we only get the baptism of the Spirit, we should work in harmony, and work successfully, and God even our own God would give us his blessing.

The Rev. William Moister, a Missionary, supported the resolution. It had, he said, been his happiness to spend seventeen years in Africa and in the West Indies. Western Africa had long been regarded as the white man's grave. Up the river Gambia, and on that coast, eighteen Missionaries had died in twelve years, and so great was the mortality that the Committee resolved to send no more Missionaries there unless they voluntarily offered themselves. After having made it a subject of sincere prayer, he felt it in his heart to say, "Here am I, send me." His offer was accepted, he embarked for that country, and no sooner did he set foot on shore than he found a delightful proof that those good men who had gone there before him had not lived and laboured in vain. A large number of converted natives flocked to the beach, and, crowding round him, they expressed their joy in the warmest possible manner; thanking God that, whilst so many Missionaries had died, he had in his mercy sent them another pastor. The Rev. Gentleman proceeded to give a very interesting account of his voyage up the river Gambia, to plant the standard of Christ where the name of the Saviour had never before been heard. That river was upwards of twelve miles wide at its mouth, and varied from two to three miles in width many hundred miles up in the interior. It seemed to be the grand highway for the introduction of the gospel into the centre of Africa. He established a station on Macarthy's Island, and built a chapel there, which was attended by a numerous congregation of converted natives. He had travelled 600 miles into the country, attended only by a black boy twelve years of age, and had returned to his hut without having, during the whole time, slept in an habitation of any description; and he attributed it to almost the miraculous care of Divine Providence that he was still alive to tell what God had done in Africa. He had spent fourteen happy years in the West Indies, having laboured in Demerara, Barbadoes, Granada, St. Vincent's, and Trinidad. In all those islands he had seen the work of God prosper. The British people had no adequate idea of the extent of the labours of the Wesleyan Missionaries in the West Indies. In some of the Islands the

majority of the population were Methodists. Although he had suffered much in the work, still his heart was devoted to it; and now that his health was restored he felt a renewed desire to live and labour, and, if it pleased God, to die in the Missionary field. In a few days he expected to be on the mighty deep on his way to Africa once more. Was it too much to ask of those who remained at home when their fellow countrymen gave up body and soul to labour as they did? Abroad, was it too much to ask that they should sustain their Missionaries with their prayers and with their contributions? He had heard something about stopping the supplies, but he did not believe a word of it. He knew something of British Methodists, and instead of stopping the supplies he believed they would be increased a thousand-fold. He should go forth with full confidence in their great Society.—(Cheers.) After twenty years' experience, he had full confidence in that Society, in the Methodists of this country, and in the British people, that they would sustain the Missionary cause. (Cheers)

The resolution was unanimously agreed to.

English Protestantism.

Lord John Russell and the Papal Aggression.

To the Right Rev. the Bishop of Durham. MY DEAR LORD,—I agree with you in considering "the late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with the spiritual independence of the nation, as asserted even in the Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power, deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign Sovereign.

Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Litany so as to disguise the language in which it is written the recommendation of aricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of

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