

—the great object of the society (Cheers.) He does more, for what gratifies me more than the donation of the 100L. is, that he tells me he is resolved to increase his annual subscription. He states that he will increase his annual subscription to the amount of 300 per annum for himself, and 200 for his better self (Cheers and laughter.) By the way, if he were here I don't know but I should take a liberty I might say, I don't know why a man's better self should not be as good as himself; (laughter.) however that is a matter to be settled in the proper place.—the grand thing for us is, that this gentleman, with his excellent wife, will be a subscriber of 500 per annum to this Society. (Cheers.) I happen to know a Wesleyan preacher, who has felt so intently on this subject, that he has had night-thoughts many a time, and he has communicated his thoughts often to me. He has thought—"Well what can be done?"—and he has come to the conclusion, that the subscription to the society must be augmented. Accordingly, that brother minister has resolved that he will double, that he will treble, that he will quadruple, that he will quintuple his subscription; that is to say, that he will make his one into five, (hear, hear;) and he has resolved that he will do this by honest and honourable means. What do you suppose those means are. He has resolved that he will go without his dinner two or three days in the week, rather than he shall not be able to do this; for, he says, he feels that he can better do without than that the perishing heathen can do without Christ. (Hear, hear.) Now, hope we shall all go away from this meeting also resolved to increase our subscriptions; and I hope we shall find this resolution carried out throughout the length and breadth of the land, for then we shall have a regular income, raised to such an amount, as that this society will be enabled to answer those calls now so urgently made upon it; and that some of those young men upon our list, now ready and longing to go away, may be sent off to some place of usefulness. I shall never forget the expression of one of them, a short time ago, to me. He said, "to this hour, I never felt tempted to murmur at my poverty,—oh, that I were a rich man;—if I were, my outfit and my passage should be paid by myself, and away I should go to some distant part of the world, there to proclaim the gospel of Christ, but I have not the money to enable me to do so, and I do not murmur at Providence,—I do not murmur at my poverty,—but I do murmur at the rich." (Hear, hear.) May you all pray that the rich may be induced to give the money, so that we may be able to send such men out. If these three suggestions are worth anything, they are heartily tendered to you, and I hope they will tend to benefit the society. I do delight in the harmonious and hallowed proceedings of this day, and I think we may all take courage and say from our hearts in the language of our venerable Founder, "the best of all is—God is with us." (Cheers.)

The Rev. ALFRED BARRETT, of Leeds, (Author of a Prize Essay,) without any observations, seconded the resolution. Upon the Rev. gentleman sitting down, a general call was made for him throughout the Hall.—After a short time, he rose and said—He felt extreme difficulty in attempting to address that large assembly, oppressed as he was with overmastering emotions. At the best, he could render the cause but very little aid. It appeared to him, however, to be an encouraging circumstance, and a sign of advancement, to find that not only the great, the noble, and the highly gifted assisted this cause, but likewise the obscure and the inefficient. On behalf of the Church of Christ, he might, perhaps, be able to plead, that this cause had connected with it purity of motives, comprehensiveness of moral vision, and every thing that bespoke attachment to Christ and concern for a perishing world. (Hear, hear.) There were many claims upon the public attention at the present day.—many causes calling for our attention to them,—and men were very angry if we did not pay attention to them and to the authority they possessed. He might, perhaps be permitted to claim authority for this cause; and he claimed authority for it on the ground of the unceasing and gracious spirit which had possessed many of its adherents. Was it ever known, that an individual had crossed the Atlantic thirteen times, not to accumulate money, but to spend it as did Dr. Coke? Was it ever known, that an individual spent his life in converting the Negro, without shewing the holy influence upon his own

mind, as did the Rev. Mr. Watts? Was it ever known, that any individual pressed through crowds of suspicious Africans, into the very chamber presence of Ashantee, and there proclaimed that he came to declare another kingdom,—a kingdom that should never end,—as did Thomas Freeman!—On these, and many other grounds, which he could mention, he claimed authority for this cause of God. He might claim,—to place it before the meeting without arguing it, as did the Apostles, throwing it upon the authority of the Almighty God. His authority was not like that of the wind in the fable, which roared around its object, and endeavoured to obtain, by fitful gusts, that which it could not obtain by mild perseverance; it was more like the permeating rays of the sun, which shone into and irradiated the minds of men, driving before it the thick obscuring of natural vision. At present, the cause might seem to be noiseless, when compared with the hum and bustle of mankind in this large metropolis; yet God was not the less with it on that account. God worked in omnipotence, though it might be in sign. (Hear, hear.) This cause must prosper; it had been forewritten to prosper;—it had already prospered. By and by, the scene would be changed, and the triumphs of the cause be published by the seven last thunders and the trumpet of God.

The Rev. Mr. CRYER, Missionary from Madras, said, that he had thought, while listening to the proceedings, that there must have been a desire excited, in a great number of breasts, to go out to preach the gospel in distant lands. The Missionary cause was not one now that was doubtful. Every one felt it to be an honourable cause,—the cause of God, which had for its object the salvation of our fellow men. (Hear.) He had felt the excitement very much indeed; but he did not owe his Missionary feeling to the excitement of this or any other meeting. It was now a great many years since he had first drunk in the Missionary spirit. He might say, he had drunk it in with his mother's milk. It was his privilege to have been born in the town in which the third Wesleyan Missionary meeting had been held, and ever since then he had felt the Missionary spirit burning in his bosom; indeed it had grown with his growth and strengthened with his strength. Perhaps he had had sufficient, in some of his foreign trials, to have quenched the flame, if it could have been quenched. If ten years' labour under a tropical sun,—if personal sickness,—if personal trials,—if family sickness,—if family deaths,—and a variety of hardships scarcely to be enumerated,—could have reduced or destroyed that flame, it would long since have been extinguished: but he felt it to be as strong that day as ever; and he felt, in consequence of having been permitted to attend this meeting, it had been a blessing to him, as he trusted it would be to many others. (Cheers.) He had heard one of the respected Secretaries of the Society say, a short time ago, that he had never known a returned Missionary, who did not try to prove that his field of Missions was the most important field. He thought that this was as it ought to be, because whosoever returned from the field of zealous labour would have pressure from within and pressure from without, and would come with his heart full of the wants and the woes of the people he had left behind; and he could not fail to come and say, that his field of labour was the most important;—he could not fail to feel it to be such. He, (Mr. Cryer,) had been somewhat sorry, that Missionaries had not preceded him at this meeting, so as to have taken up part of the Missionary field. Had that been the case, he had no doubt they would have endeavoured to shew, that theirs were the most important parts occupied by the society. This was as it ought to be; because when all the various parts were brought forward, they, taken together, made the most important whole the world ever saw. The society expected not the conversion of the African only,—not the conversion of the South Sea Islander only, but the conversion of the whole world. The great object was to bring the whole world under the influence of Christianity. (Hear, hear.) For his own part, in proof that the field from which he had returned was one of the most important occupied by the Missionary Society, he would simply refer to one or two particulars. He looked upon India, with its 120 millions of inhabitants, in a political point of view. Amongst them were nearly 100 millions of our fellow subjects, the mass of whom were admirers of English rule; and only let them

have the privileges which they had a right to expect, and they would continue to be attached to us. But how were we to retain India! Senators might devise better means for that purpose than a man in his situation might be able to suggest, but he would say, for one thing, let them have the Gospel; for he was persuaded, that that would attach them to the British Crown. (Cheers.) Upon his return home he touched at the Cape, and there conversed with his brother Hodgson, who told him, that if the Society would only send out their Missionaries along the coast of Africa, they would do more good than all the slave cruisers that could be sent from England. (Hear, hear.) So, as to India; he would say, if the Society could only send out a sufficient number of Missionaries to India, they would do more towards effectually retaining India as a British possession, than all the armies that could be sent there. Look at India as a commercial field. It was capable of producing all the silk, cotton, indigo, rice, tea, coffee, and many other things, which this country might require for centuries to come: and let it be recollected that that would be the produce of free labour,—not of slaves, but of free labour by our fellow subjects, who obey the British Laws, and would continue to assist in making this country happy. He would not enter upon the question of India receiving our produce through his own opinion was, that it might become one of the best markets for the reception of our manufactures and produce. There was, however, another point more particularly deserving notice. In a religious point of view, India was exceedingly important. It was not to be understood, that the 120 millions of whom he had spoken were all idolaters, though they were nearly all destitute of Christianity. There were amongst them a great mass of Mahomedans, and a great mass of what the Mahomedans term infidels. The majority of them, however, were idolaters; and it was in that point of view that India was most important as a Missionary station. There they told us that they had 330 millions of gods. These gods were worshipped in almost every form. They were of every shape:—some of the human shape, some of birds, some of reptiles; some made of gold, some of silver, some of wood, some of stone, and some of clay;—and these were the gods that were worshipped in India! He had asked sometimes as large a crowd as he at that moment saw before him, if they felt that any of their gods could bring them pardon for their sins? The answer he had received was, "no, because they had not attended to their worship as they ought to have done." He went on to say, that he stood a single Christian before them, and testified to them, that he had received forgiveness of his sins by faith of Jesus Christ. Their reply was:—"You have obtained that, because of the merits of your forefathers." To which he had said, "no," because they had been like himself originally very sinful, but it was because of his own faith in Jesus Christ. Some of their temples were very stupendous, covering eight or ten acres of ground, and rising up high enough to pierce the clouds. He had visited a great number of them in the southern districts. He had gone into them, around them, and been permitted to preach the Gospel within their walls; and they had asked him if they would not do for Christian worship? To which he had said, "no, no," because their very walls were engraven with uncleanness, and, like the old leprous house, they must be taken down, ground to dust, and cast to the four winds of heaven. (Hear, hear.) There was another view in which India was very important, and he alluded to it in reference to other nations. He regarded India as the key to all the nations that circled round it; and, notwithstanding all that the Society had done, if nations were to be born in a day, India must be the field selected. Let India be taken possession of as it ought to be, and then we should find the road open to all those nations of the north, and soon bring such nations, studded as they were with human beings, to the faith of Christ Jesus. The resolution which had been put into his hand referred to the debt of the Society, and he must ask, what was the Society about to do for India? This was a question which he should have wished some of the former speakers to have put. If it was the largest field, what was the Society doing for it? The word debt had not such influence upon any part of the human family, as it had upon the Missionaries labouring in India. There were but very few Missionaries there. He had been touched al-

most to tears, upon hearing that part of the report read, which related to India. In India, they "stood as a rank which had been thinned by death, sickness, and desertion." That really was the case. They were a very small company, and they had been thinned by death, sickness, and desertion. The Society had nine Missionaries on the continent of India:—he spoke of those actually in India at this moment. He begged to be allowed to allude to a circumstance which took place during the forward march of our armies in the north western part of India. The Meeting would recollect the name of Ghuznee. In the progress of our army northwards, it became necessary to reduce that fortress, and it was reduced. The gates of the city were thrown open. Four companies of European soldiers were appointed to storm the fortress, and the rest of the army, English and Hindoos, were ready to enter. Those who stormed the fortress marched in, and found the soldiers inside panic struck; but there was some confusion respecting the orders which were afterwards given, and, instead of the rest of the army marching up, orders were supposed to be given that they should retreat; upon which those inside, finding there was only a handful of men there, began to fight like tigers; till the main body marched up, took possession of the city and then all were subdued. Now, our little handful of Missionaries were just like those few men. The Society had sent in their little company,—they had taken possession, but now the Hindoos, the Brahmans, and many others exclaimed, "Unless you send forth the great body to assist them, conquest cannot be achieved." (Hear, hear.) Now, was this little band to be destroyed? The debt—the debt—that was the point no doubt. But he knew that the answer of the meeting would immediately be, that that should not be so; and rather than that those few men should perish on the field, he was quite sure that the friends present would say, they would not only extinguish the rest of this 16,000L. but, if necessary, they would double the amount required to be raised. They could not be allowed to perish. The Society had Englishmen to deal with, and English hearts. He, for one, would not be responsible for their destruction. He knew that if he was to say that he would give himself, that that would not relieve the debt at all, but, on the contrary rather augment it; rather, however, than that these should perish, he would go himself to their assistance. (Hear, hear.) He knew the difficulties of the country. He had struggled with the difficulties of the language, but he had mastered them. He knew the dangers of the climate, which had sent him home emaciated and all but worn out; but he had rallied—he had recovered,—and felt fit once more to go to the scene of usefulness. There were difficulties, then, which persons in this country knew, and could know, but little of. They were not such as might be supposed here;—they were not the crossing of lands without roads, or of waters without bridges, and the evading of tigers and lions on the way; but they were difficulties in the mind, and such as he had had to struggle with and overcome. (Cheers.) Another thing, and he had done. He hoped that no one would suppose that we were the only persons who sent Missionaries there. We should find, that the ground was already occupied, and perniciously too. There were the Roman Catholics. (Hear, hear.) Whether Puseyism was considered as Romanism or not, there was Romanism there; and he had gone round amongst them, and seen their worshipping blocks of wood and stone, carved with their own hands, in the most idolatrous manner. There were Roman Catholics,—and there were Socinians. He had had Socinian tracts put into his own hand. The Socialists had likewise found a footing there, as though they did not know that the Hindoos were Socialists almost to a man; and actually in Leeds the other day, the Socialists jeeringly said, in their publication, "Why, your going out to India with your Missionaries will be mere trash,—you can get no body to join them there, except induced to do so for a glass of rum and water." But, let them thus slander our cause, the Society was aware of the importance of its Missions,—it sent out salvation to the soul; God had opened up the way; he had given the field; and he (Mr. C.) only asked the meeting to give the money,—to find the instruments with which to carry forward this great work. Only let India have assistance it would open up the path to all Asia, and God would restore to those who gave every