

the work of God. We have witnesses on this platform, such specimens as we have witnessed to-day; but the wily and arch enemy has intruded topics of discord, that we may give ourselves to the study of ecclesiastical questions, instead of giving ourselves more intensely to the study of the promotion of the kingdom of God and the conversion of souls. [Cheers.] I have a great mind to take the liberty, which I think my office warrants me in taking— [Cheers.] You know that I am no very obtrusive man though perhaps not destitute of some kind of courage, yet you know I am not very obtrusive in my opinions and sentiments. I think I am not dictatorial, but I will now take the liberty to caution my Methodist friends. While we are defending our position, do let us keep to our great work;—keep to justification,—keep to sanctification,—keep to the witness of the spirit;—keep to the conversion of men,—keep to your itinerant principles,—go everywhere;—keep to your noble Missionary enterprise;—let nothing divert you.— [Cheers.] By the grace, and mercy, and blessing of God, we will be true to principle, true to our calling, true to the designation of our great head, and we will still go on, in spite of these ecclesiastical contests, to the conversion of the world, [loud cheers;] and we will leave the settlement of these questions about our orders, and our calling, a little longer; [hear, hear;] and then we will demonstrate, in the course of fifty or a hundred years hence,—or our successors shall do it,—whether or not we are Christians,—whether or not we are a branch of the holy Catholic Church,—whether or not we have been doing the Lord's will and the Lord's work. [Cheers.] Sir, these considerations are to be associated with our pecuniary embarrassments and difficulties. A dispensation of the gospel has been committed to us. We are obliged, then, to proclaim it;—we have no right to hide it, in order that we may save money, pitiful and paltry money, [Hear, hear.] What is that when compared with the salvation of men?—with the extension of the Redeemer's glory? Why, I very much doubt whether any of us have yet made any sacrifice, scarcely any sacrifice at all, except the poor. [Hear, hear.] The poor have done it: they give up their pence, and it is to them a real sacrifice. [Hear, hear.] But I want to know whether a man who is laying up something like £5,000 or £10,000 a-year, and should find it in his heart to give one, is making any sacrifice? I hold it, the only question is, whether he shall, when he dies, leave 50,000 or 100,000 behind him instead of 5,000 more. [Hear, hear.] My own impression and belief is, we have not yet arrived at the elevation of Christian charity required by what God calls us to accomplish. I do not find in the commission anything about support, and provision, and all that. I find this—"Go ye into all the world, and preach the gospel." That is the commission,—that is the calling,—that is our designation,—and then all the rest is supposed to follow. It seems that God, the author of the Apostolic commission, never dreamt his people would be backward to contribute of their substance. Sir, we must, we are obliged to carry out the great command of the Saviour, and to preach the gospel, everywhere, means or no means. [Cheers, and laughter.] Everybody knows that I am no very great economist. I do not know very much about these means, it is true; and when I ventured upon the position, I rather thought I should expose myself to a cheer of the sort I have just heard; and yet, when the first ministers of Christ went out, had they purse or scrip? When John Wesley went forth to carry the gospel message, had he a large sum of money in his pocket? He had got his horse, I suppose. [A laugh.]

Dr. Bunting—And his Oxford fellowship. [Laughter.]  
The Rev. J. Dixon—Dr. Bunting says—"his Oxford fellowship." Well, let us take John Nelson, if you please. Had John Nelson a large sum provided, when he, in company with our noble and great Founder, ate blackberries in Cornwall, lay on a boarded floor, their saddle-bags for pillows, and then congratulated each other, during the night, that both sides of their bodies were not raw. [Laughter, and cheers.] Sir, I am sure of the validity of my position, that the Gospel is to be preached,—it must be preached,—it is to be preached; and we are a true church, we must do our part towards it. Then we will leave the question as to finance with the consciences of

our people, and let them fail to support us if they dare. [Cheers.] I think our friends at the Mission-house have done exactly right in advancing before us. They ought to be before us; and they may depend upon this, that unless they go before the people will not support them. They have a right to expect you (addressing the Secretaries) in advance. You are devoted to a great work, of which we are only the auxiliaries, and if you wish to have our countenance, and our speeches, and our contributions in the country, let me just tell you, that you must present yourselves before us, if you please, just when you have paid off one debt by contracting another. [Cheers.] The work we have to do is of transcendently greater importance than any little embarrassment or difficulties we may have to meet with; and if you intend to remain quiescent till you can perform the work of the world's conversion, amidst perfect peace and sunny days, you will remain long enough. It is in the midst of toil, perplexity, difficulty, opposition, embarrassment, and everything which presses upon the human mind, that the human mind is rendered strong and vigorous. No man was ever very great who was not tried, no wisdom ever ascended very high, which had not ascended in the midst of dark difficulties to its elevation; no faith was ever very exalted, which had not struggled against antagonist evils; and I may say here, that this Missionary Society will come out of its present trial a much greater and better society than ever it was before.— [Loud cheers.] Sir, I think, in considering our position as a society, we ought not, and cannot, lay aside a reflection upon the aspects of the divine government. Now, in order to put this point as practically as I can before the attention of the people, I will just advert to those Veddahs in the island of Ceylon. When our Missionaries first went to that interesting field of labour they skirted the coast, built chapels in the towns, and erected schools there. They moved among the civilians and the military of our country. They sought the conversion of the more educated and polite part of the native population. They seem scarcely ever to have taken much notice of these poor inland barbarians. There they were, living in rocks and caves, in a state of utter destitution of everything which marks civilization, ignorant of everything, not even given up to the common idolatry of the country. Why, Sir, it seems as if Providence had, in a most marked and almost miraculous manner, committed them to our care. We should always begin on John Wesley's rule, or rather on St. Paul's rule—"all shall know thee, from the least to the greatest,"—not from the greatest to the least. That is not the order of Methodism. Don't go and throw your light upon the top of the mountains, to the exclusion of the valleys; rather go into the valleys, illuminate the dark, dismal, low, miserable places; raise, and elevate, and convert the poorest. I know not whether our friends thought much about these poor outcasts.—It seems, however, little has been done for them. God has given them into our hands. Will you care for them, or will you not? If you intend to take them up, to interest yourselves for their conversion, there must be no diminution of zeal,—there must be no less expenditure. [Hear, hear.] Sir, I might easily remark on similar cases, as to Ashantee and the Feejee Islands, and other places. My own impression and faith lead me to the conclusion, that God is a living God,—that he rules,—that he is everywhere,—that there is an operative intelligence and wisdom,—that there is an Almighty power, equity, love, goodness, constantly pervading everything, all space, and especially superintending and directing the affairs of Christianity. But, Sir, you have no right to expect the concurrent operation of the Providence and government of God with you unless you, on your part, take up these principles, which are propounded in His holy word, and diligently act upon them. I would venture upon everything in concurrence with the pointed order of God. That is the question with me. I am not appalled by difficulties, if I am sure I am right,—right in my principle,—right in my motive,—right in my object,—right in what I am doing;—and if there is one proposition more apparent to an intelligent Christian than another, it is, that in preaching the everlasting gospel we are doing every thing which is unquestionably right. [Cheers.] Let us go on, then.— Sir, I am exhausting myself,—I am ex-

hausting you, I mean your patience; [hear, hear;] but, however, allow me in conclusion to say, that I think we owe something to our principle, and we owe something to the example of our Founder and our predecessors. Our theology is constructed on a Catholic principle,—if you please, upon an aggressive or progressive principle.— John Wesley never thought of a stationary state of Methodism; and nothing ever alarmed me so much, since I have had the honour of being a Wesleyan preacher, as the note I heard sounding so dolefully,—almost like that whistle in connexion with the railroad trains; and a most shocking sound it is; (a laugh;) it came to me something like that railroad whistle, melancholy, sorrowful, oppressive, I mean the resolution of your committee—

Dr. Bunting—What resolution?  
The Rev. J. Dixon—Why, your resolution not to send out any more Missionaries. ("No, no," and dissent from Dr. Bunting.)—your resolution not to send out any more Missionaries; really, if I understood it right, to let some of them die off, was the purpose of the resolution, and not to supply the places of the dead. Is not that true? ["No, no."] I believe in the main I am right. I may not be technically right, as I represent it; but that was the spirit of it. It communicated to me one of the most painful impressions I ever received. We ought not to act upon that principle. It is not Wesleyanism. [Cheers.] Sir, we must proceed till the end proposed by our existence be accomplished and the world is saved. [Cheers.] And I trust and hope we shall gird up ourselves to-day to a noble support of this noblest cause in the world. There is nothing equal to it,—nothing approaching it in sublimity, dignity, and value. Oh, let us all resolutely determine, then, to do everything we possibly can to promote the interests of our holy religion, and the salvation of all the world. [Cheers.] I pray earnestly, that God's greatest blessing may rest upon this, God's greatest cause. (The Rev. gentleman resumed his seat amidst loud and long-continued cheering,—after seconding the resolution.)

The Rev. THOMAS WAUGH said, that on former occasions he had tremblingly attempted to take a part in speaking in so great and glorious a cause. He had then scarcely been able to attend to what was going on;—but it had not been so to-day. His former feelings had passed away, and he had enjoyed the greatest delight in what he had heard. The sentiments which had been expressed had reached his inmost soul, and he should never forget them. The Honourable Chairman was an Irishman, and Irishmen had credit for taking every proper opportunity of speaking well of themselves. He felt gratified at seeing the chair occupied by an Irishman on this occasion, [cheers;] and such an Irishman, too, as Colonel Conolly. His gratification had not been lessened by beholding the promising branch of a noble family, of which he had the honour to know something, moving the first resolution at this meeting. [Hear, hear.] He had been highly delighted to hear the sentiments that proceeded from that young and respectable nobleman, Lord Bernard, and he hoped the Almighty would bless him, and raise up many under his influence, who would not be ashamed of the missionary work. [Cheers.] Another thing which had given him great gratification, was the testimony borne by Lord Bernard, the Hon. Chairman himself, and others, to the successful labours of the missionaries in Ireland. He knew there were those who looked suspiciously at everything connected with that country; but still there was much in that country which deserved the countenance, the sympathy, and the support of this Society; and if there was a place on earth to which Protestantism, on the broad ground, lay under obligations to Wesleyanism, Ireland was that country. For more than 100 years the leaven of the kingdom of heaven, as connected with this society, had gone forth to that land, and who could tell not only the good it had effected, but the multiplied evils it had prevented? He did not see that if God had not directed the labours of Wesleyan ministers to the southern part of that kingdom, there would have been found, years and years ago, a single spark of Gospel light there; and if there was a resurrection, and if there was a rising from the dead, as he thanked God there was, amongst various denominations, it had undoubtedly

been in a great degree owing to the spirit of Wesleyan operations in Ireland. He had often lamented greatly the decline of that spirit of union which pervaded the Christian Churches, to the extent which it did a few years ago. That was not the case now; and he believed that the enemy which had been alluded to, again and again to-day—not the devil merely, but Popery,—and those who heard him could correct him if they pleased. He believed that the seeds of disunion had been sown by the managers and movers of that system to an incalculable extent. He believed that they had induced brother to look coldly upon brother; that they had acted upon that old principle "divide and destroy," that they might accomplish their unhallowed object. He, however, hoped better things from what he had heard to-day, which he considered would tend to discourage everything that led to disunion on the part of Christians at large. He, therefore, hailed with delight, the sentiments he had listened to on this occasion. Another thing which had given him much satisfaction was, that the respected President of the society began to think that things were improving in the Missionary Cause. Never was there a devotee of Rome who bowed to papal mandate more implicitly than he was induced to bow to the dictate of the Primate of Wesleyanism. [Hear, hear.] The best way to meet all attempts at mischief was, for every man to look at home first, and then to see that every Methodist was at his own work looking for God's blessing upon his undertakings. In that way would they prevent mischief and do good. If he possessed any influence in his native country, he should endeavour to avail himself of it upon his return to Ireland, by a reference to what had fallen from the president to-day, and discountenance every attempt at whatever was calculated to weaken their strength, or lead out of that which was within their own proper sphere. Again his attention had been directed to the involved circumstances of the society. He did not like getting into debt, but, when one got into it, it was a very good thing to get out of it as quickly as possible, and if those who heard him were willing to do their duty, he would venture to say the society could not get into debt. [Hear, hear.] He was quite convinced, that if the rich would only be as liberal as the poor, no debt could be contracted, and, on the contrary, they would be able to meet every effort, and to send the angel of the Gospel, with its spreading wings, over the broad ends of the earth. It was not many years since the Honourable Chairman congratulated the society upon finding it had got into debt £10,000. That Honourable Gentleman might treble his congratulations to-day; and yet he must say, that his rev. friends around him looked more calmly at the prospects of bankruptcy than he could do. He was induced to think they must see some way, unknown to him, of getting out of the difficulty in which they were placed. As he had been called upon to support the resolution which had been moved and seconded, directed to the society's getting out of its difficulties, he was at liberty to make an observation upon it.— Example it was said did more than anything else, and the meeting might smile at hearing anything said about an Irish example; but the example of the poor had been very properly held up as an example to the rich. Ireland had received 100,000 from this society. It had established Missionary Schools there; and he only wished that those schools could be extended far and wide over that country, and those who loved Ireland could not fail to give their support to education there. They had fifty-two schools, and yet there were 27 counties in Ireland in which there was no school at all. They did not wantonly insult those who differed from them, but he would say, give the opportunity of instruction to all, and let them take it or not as they pleased. There were many ready to receive it, and he believed, if there were 500 schools instead of 50, they might all be filled. At the same time that Ireland had received the favours of the Society, it was not to be overlooked, that who had done something,—for, within the last two years, she had thrown more than £10,000 into the funds of the Society. [Hear.] The deputation to Ireland had just finished its labours. It had gone forth from north to south, and, within his own circuit, it had increased the regular income by more than £100. [Cheers.] Between £600 and £700 had already been paid into the fund by various denominations, it had undoubtedly