

member of the established religion of the country, am anxious to lift up my voice against what I consider to be Popery itself, [cheers.] whether that Popery shows itself at Rome, or whether it emanates from Oxford. [Loud cheers.] We are met, Sir, not as you and I commonly meet, for the discussion of worldly and secular matters—matters which must be attended to,—matters which require much of our time, but, Sir, we are assembled today to consider more important matters,—matters bearing upon the eternal interests of our fellow creatures, and, Sir, I rejoice to be at your side in promoting such a noble cause as this. [Cheers.] For if we know anything of the value of that religion, the religion of Jesus Christ, which is our end and our desire to propagate far and near,—if we know, and in proportion as we know, value that religion,—we should indeed think it not only our duty, but our honour and our happiness, to be engaged in such a cause as this— [Cheers.] Oh, Sir, who can tell what unspeakable benefits that religion confers upon our race—who can tell what it does for the poor sinner, who has been brought to feel his need of its saving and healing remedies? Is it not religion which offers a full and a free salvation to the lost? Is it not religion which raises us above the poor perishing events of this passing world, and leads us to seek those treasures which are durable and eternal? [Hear, hear.] Yes, Sir, if we do know ourselves,—and I pray God we all may know, in this vast assembly, the value of "that name" which is above every name"—we shall desire to sound that name so loud that all the world may hear it. We shall, in proportion as we feel the preciousness of the Saviour for ourselves, be ready to adopt the language of that beautiful hymn—

"Jesus, thy blood and righteousness
My beauty are—my glorious dress
Midst flaming worlds in these arrayed,
With joy shall I lift up my head.
When from the bed of death I rise,
To claim my mansion in the skies,
E'en then shall this be all my plea,
Jesus hath lived, hath died for me."

Yes, Sir, and if this be our belief,—if the truth be brought home to ourselves individually in this way,—if we have been enabled to say of the adorable Redeemer, that "he hath loved me and given himself for me,"—then we cannot rest satisfied without doing what in us lies to make known "the exceeding riches of his grace" to our perishing fellow-creatures far and near. [Applause.] Sir, as I came to this meeting to-day, I observed a considerable bustle in the street; and upon enquiring into its cause, I was told it was an assembly of people meeting together, to see the petition of the Chartists carried to the House of Commons. That petition is said to be signed by between two and three millions of the people of this country, praying for an extension of political rights and privileges. But, thought I to myself, whatever may be the opinion of these men,—(and I would not utter a word showing the slightest disrespect towards them,)—what are the things they ask for, compared with those blessings which the poor heathen are asking for, and which the friends, with whom I am about to associate myself, are anxious to confer. [Hear, hear.] Political privileges!—they may be accompanied with good, or they may be accompanied with much evil; but the blessings our fellow-sinners are asking you to confer upon them, are blessings unspeakable and eternal. [Hear.] There can be no doubt about that. I feel that I must allude very shortly to the motion that has been put into my hand:—

"That this meeting thankfully acknowledges the practical sympathy with the Society in its financial difficulties manifested by the Church Members and Congregations at the Mission Stations in the West Indies, and other parts of the world, as well as by the Missionaries themselves in South Africa and elsewhere."

My Christian friends, we have some little movement in this country at present with regard to an income-tax. [Hear, hear.] Now, what think you? I am told, if I mistake not, that your Missionaries in South Africa (liberal men!) have consented to impose an income-tax of 10 per cent. on their salaries, in order to aid the Society, and help it out of its difficulties. Now is not this a delightful and encouraging consideration? Sir Robert Peel would like to have to deal with such men as these. [Cheers and laughter.] When they find or its present position; and yet, if their Society is in difficulty,—when your finances are at a low ebb, they don't show

any factious opposition to meeting the necessity, but they come forward, and, from their hearts, say, "There is a necessity, and we will tax ourselves—we wait not to be taxed—we will pay 10 per cent. out of our incomes." They, I believe, have at the bottom something more than a mere reference to the temporal difficulties of the Society—they have a regard to the honour of their great Lord and Master, and to the salvation of immortal souls; and it is this consideration that has rendered them willing to make such a sacrifice,—a sacrifice which, I am confident, they will never miss, and with regard to which they will never have cause to repent having made it. [Cheers.] But if they, my Christian friends, have shown such a spirit and feeling as this in Southern Africa, does it not say something to us who are living in this favoured country? Are we willing to impose an income tax upon ourselves for this object,—and with the view of meeting these difficulties? I trust the spirit that has animated these good men will, by God's grace, animate this Christian community; and that, if difficulties, financial difficulties, are found in this and other institutions, of a similar description, there will not be wanting those who will be ready to come forward, and stand in the gap, and do what lies in their power for the honour of their God, and the advancement of his cause. [Loud cheers.] I now beg to move the resolution.

The Rev. JAMES DIXON, President of the Conference, was received with several rounds of applause. He said—There is a state of the heart, in which the expression of joy can receive no echo. If anything could excite feelings of delightful animation and pious joy in my mind, it would be the kind, affectionate, and hearty reception which my old friends have now given me. [Cheers.] I have been endeavouring, Sir, to enter into the spirit of your noble and exalted proceedings, but I feel, on standing before you, as if my mind was almost paralyzed; and if I am to give utterance to any sentiments which may be at all profitable, it must be by the inspiration either of the theme or of God, I think, however, that our meeting to-day has been of the old character and class. It has been graced by a young nobleman of the sister island, a Protestant, a legislator I trust of Christian principles and promise. [Applause.] It has been graced by your own presidency, and I may be permitted to say, we are glad to see amongst us an old friend. [Cheers.] It has been admirably supported, in its spirit, by the talent, the eloquence, the well-principled piety and zeal of our northern friends. [Hear, hear.] It has been also honoured by the presence of an Episcopal clergyman of the Anglican Church in America; and I think, Sir, at the meeting to-day, we are presenting types of that union, charity, affection, co-operation, and ability, which have been so admirably dwelt upon by preceding speakers. [Hear.] The matter, I presume, now falls very much into Methodist hands. Our friends of other nations, and of other parties, have admirably sustained their portion of the great and interesting work of the day, and I am sure when I have done,—when I have finished my poor performance,—my friends on my right hand, Mr. Waugh, Mr. Newton, and others, will well sustain the character of our own Connexion. [Cheers.] I presume it will best accord with the sentiments of those who manage the proceedings of the day, if I, at least on my part, enter as well as I am able into some practical considerations regarding our position. The preliminary and opening proceedings of the day, it strikes me, have been rather unusual.—The financial part of the report, which used to be delivered to us at the close, was delivered to us at the beginning.

Dr. BURTON.—It was so last year also. Since we got into debt, we have found it necessary to do so.

The Rev. J. DIXON.—Yes, that is just the thing,—that is just what I thought,—that being in debt, and under some anxiety, it seems to have entered into the judgment of the Secretaries that they had better take us when we are most fresh—[a laugh.]—when we are most able to receive an impression, and most capable of entering into it with becoming spirit. I thought that was quite the reason, and so it turns out; and it is quite right. Sir, it is not for me to become the apologist of the Society's proceedings,—when we are most able to receive an impression, and most capable of entering into it with becoming spirit. I thought that was quite the reason, and so it turns out; and it is quite right. Sir, it is not for me to become the apologist of the Society's proceedings,

it. Although we have some embarrassment, I think we are right. I am prepared, Sir, to maintain that proposition, and if we had not been in debt, we should not have held our present position, and our present position is worth a great deal more to us than the amount of our debt. There is a great difficulty, Sir, in considering one thing in connexion with another, but I think it would be wrong altogether to isolate our debt and difficulties from everything connected with the position of the Society at this moment. Sir, I am obliged myself to connect our embarrassments with the world's wants, with the world's woes, with the world's danger. [Hear, hear.] It would be quite easy for us to enjoy a very comfortable state of religion. John Wesley might have kept in his retirement at Oxford, given himself to the study of theology, been a quiet son of the Church, refused to perambulate through the nations, saved himself from rebuke, contumely, opposition, rotten eggs, [a laugh.] boulder stones, and all the difficulties he met with in his great and important task. We might, very quietly and comfortably, enjoy our religious privileges—give ourselves (those who are capable of it) to the study of philosophy—others to poetry, others to the acquirement of mystic religion or meditations upon abstractions—we might quietly and comfortably possess our classes, our sacraments, our Christian means and ordinances, from Sabbath to Sabbath. We need not give ourselves any trouble, Sir, about the state and condition of the world. Let us fold our arms and save ourselves from embarrassment,—let the world quietly go on in its present state, and then we shall have no trouble at all about debts. But, Sir, can we do so, and be Christians. [Hear, hear.] Can we do so, and be a true part of the Christian Church? [Hear, hear.] [Cheers.] I have been endeavouring, Sir, to enter into the spirit of your noble and exalted proceedings, but I feel, on standing before you, as if my mind was almost paralyzed; and if I am to give utterance to any sentiments which may be at all profitable, it must be by the inspiration either of the theme or of God, I think, however, that our meeting to-day has been of the old character and class. It has been graced by a young nobleman of the sister island, a Protestant, a legislator I trust of Christian principles and promise. [Applause.] It has been graced by your own presidency, and I may be permitted to say, we are glad to see amongst us an old friend. [Cheers.] It has been admirably supported, in its spirit, by the talent, the eloquence, the well-principled piety and zeal of our northern friends. [Hear, hear.] It has been also honoured by the presence of an Episcopal clergyman of the Anglican Church in America; and I think, Sir, at the meeting to-day, we are presenting types of that union, charity, affection, co-operation, and ability, which have been so admirably dwelt upon by preceding speakers. [Hear.] The matter, I presume, now falls very much into Methodist hands. Our friends of other nations, and of other parties, have admirably sustained their portion of the great and interesting work of the day, and I am sure when I have done,—when I have finished my poor performance,—my friends on my right hand, Mr. Waugh, Mr. Newton, and others, will well sustain the character of our own Connexion. [Cheers.] I presume it will best accord with the sentiments of those who manage the proceedings of the day, if I, at least on my part, enter as well as I am able into some practical considerations regarding our position. The preliminary and opening proceedings of the day, it strikes me, have been rather unusual.—The financial part of the report, which used to be delivered to us at the close, was delivered to us at the beginning.

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to pass that John Wesley was successful in his mission,—how Frances Asbury, in America, came to lay the foundation of an Episcopal Methodist Church,—how Dr. Coke came to be successful in forming and constituting one of the most beautiful and glorious churches in all Christendom, in the West Indies,—how Benjamin Cough, [cheers.]—and his noble company, when they went to India, succeeded in laying the foundation of a Ceylonese mission,—and then they will have to account for the great and important fact, how it is that, at this moment, we number, in connexion with our Missionary departments of the work, somewhere about 80,000 persons— [hear, hear.]—besides all who are gone to heaven. [Cheers.] Now, Sir, we have done all this, either with or without God. Have we done it without him? [No, no.] Has our eloquence charmed this church into existence? Have we argued the people into a state of piety, justification, and salvation? Have we breathed into them the breath of spiritual life and holy joy? Have we constituted them what they appear to be, eminently moral, religious, and excellent persons? Sir, if we have accomplished all this by the powers of our own genius, we are really mightier people than I ever thought we were. [Hear, hear.] No, Sir, this is not our work. It is only our work instrumentally. It is God's. Where I find a Christian, I find the work of God. I find Christians associated with us on almost every distant foreign shore, and I bring forth these converted people as a proof of the divinity of our mission. [Cheers.] Nothing could be more beautiful than the illustration of our excellent friend from Glasgow, when he descended into the cellar of our Missionary Hall. Nothing could be more beautiful.—But, Sir, if I want a proof of our zeal, I will not go to our sales of goods,—I'll go to living men. Come forward—Fifty thousand converted negroes! [Loud cheers.] Stand forward, ye Hottentots, ye Caffres, ye great and little Namaquas! [Cheers!] Step forward to the platform, and give us proof of the divinity of our call in your own conversions and our own joy! See your ten or twelve thousand people in the societies of the Southern Islands, who were in a state of utter ignorance, barbarism, hardly idolatry, for they scarcely seemed to have a perception either of a material or an immaterial God,—who are now kneeling at your altars, singing your hymns, reading your Bible, offering prayer, devout prayer, in the morning and in the evening, and exhibiting all the beauties and loveliness of an incipient piety!—and there is one (pointing to the New Zealander on the platform,—amidst loud cheering.) I was never more pleased, gratified and delighted, than by the information given yesterday, by one of the Secretaries, that a medical gentleman, who went out to New Zealand on account of his health, sceptically disposed as to the usefulness of missions,—thinking it impossible you could ever raise that poor, degraded, and barbarous people into the character of Christians,—had called at the Mission House, and informed our friends, that his observations in New Zealand had led him altogether to alter his mind;—that in a chapel where these New Zealanders worship, a thousand people meet, sing the hymns you have given them in their own language, with an animation, a pathos, and a joy which we never witness. [Hear, hear.] They respond to our liturgy, which it seems has been translated into their language, with a loud "Amen"—and nobody is offended. [Cheers.] They listen to their minister, it is said, with intense attention, and the remark was, that if a volley of artillery were fired against the building it would scarcely move them. These are our witnesses. [Cheers.] As to this Apostolic Succession, you will perhaps allow me, in passing, to say a word. I greatly deplore its agitation. I very greatly deplore it. It is no joy to me, Sir, to have the mastery in argument;—it is no joy to me to think that I have truth on my side;—it is no joy to me to imagine that I stand upon a good foundation, and am capable of supporting it;—because it is no joy to me to have to vindicate myself on these principles, amidst these contentions. My impression is, that the great adversary is taking advantage over us,—that he is acting together by the ears. A fine spirit had been generated,—a generous Catholic feeling was growing up,—Christians met together in friendly converse to promote