

greatest maritime nations upon earth, are seen uniting their numberless fleets, to circulate, universally, the glad tidings of the gospel. If we may suppose, my Lord, that the spirits of the just, delivered from the burden of the flesh, are allowed, on any occasion, to take a part in human affairs, with what delight must they co-operate in a work like this; when, after the lapse of so many ages, in which the cause of truth appears rather, perhaps, to have receded than advanced, we find the ice beginning to be melted by the beams of the Sun of Righteousness; when we see idolatry and superstition, heathenism and ignorance, every where yielding to the simple, the inoffensive, the benevolent exertions of the Christian Missionary! This spectacle must be viewed with delight by those who have gone before us, and who, many of them, sacrificed their lives, and *all* offered their prayers, for such a consummation as we witness. Truly we may say, in the language of Scripture, that "many prophets and kings have desired to see the things that we see, but have not seen them, and to hear the things which we hear, but have not heard them."

*On the same occasion The Earl of Harrowby, President of the Council, thus spoke:—*

My Lord, I had a reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact: and what was it that first directed my attention to the subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that Church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the Church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify that alarm by