

the missionary descended into the cellar and found a human being apparently dying, in cold, filth, and wretchedness beyond description, without one to give him a cup of cold water, and without any covering but an old skin. That man was well known to the speaker, as an educated and talented man, and he would have perished—I was going to say like a dog—but no, he had an immortal soul that would never die, he would have perished if the city missionary had not found and relieved him, and I trust and believe that now in another land he is striving to win an honourable livelihood. Have I not now presented to you in connection with this society sufficient ground to warrant your promise of sympathy and support to its great object—the promotion of education on a scriptural basis.

Colonel EARLY WILMOT, R. A., said:—I have been requested to second the resolution which has been read to you. As speaking in public does not belong to the profession of a soldier I trust to your forbearance to receive the few words that I have to say on it with due allowance. We are called on by this resolution, not only to receive this report, to go through the form of accepting it, and having it printed, but to do so with satisfaction. Let us not agree to this lightly. The question is for us all—do you receive it with satisfaction? I say unhesitatingly that I do. I do so not only because it reports that the funds are in a prosperous state, though that is a cause of thankfulness; not only because it tells us of the activity and zeal of those engaged in its work, nor yet only because it speaks of the success of our schools and teaching. The crowning cause of my satisfaction is that it speaks of Christ plainly and unhesitatingly, it sets forth before all men its confidence and faith in Him, whom to know is life eternal. Here is the secret of its success, and so long as this society is a faithful and true witness for Christ, so long, be assured, He will never cease to bless it, nor to stir up the heart of man to contribute to its support. I have an additional cause of interest in this society. Many years ago, in a distant colony, where the Church of England was in a state of rigidity, the anxiety expressed for such aid as Church of England societies ought to give, was among the many causes which led to its original formation, and I believe that among the first lay agents sent out from England, was one to that country. He laboured well and faithfully, and refreshed the hearts of many. I rejoice to find this branch of it faithfully proclaiming the same glad tidings, and I do not think that there is one among us but what will thank God, and say he receives the report with satisfaction. We are called upon to make another solemn resolution. We promise our sympathy and support to the promotion of education on a scriptural basis. The end of all education, in its true sense, is to bring men to Christ. The time was when to love Christ was considered to be a mark of a weak mind. Let me quote the words of a man whose intellect no man can pretend to slight—Coleridge. He says, "Never yet did there exist a full faith in the Divine Word (by whom light, as well as immortality, was brought into the world,) which did not expand the intellect, while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions." The powers of the mind and the understanding are the gift of God, true talents which every Christian man is bound to cultivate. The Apostle says, add to your faith knowledge, and to knowledge "manly energy" or virtue. The Scripture teaches us what are the true objects of life, and points how we are to strive. So in the matter of education, are we not to use the same elements of success?

I know no reason why you should not pray over a proposition of Euclid, for guidance, and discernment, and ability, as on any other occasion. If young men would strive to surround themselves with an atmosphere of prayer in all things, what a joyful harvest would there be after the seed time of school or other education. At the present day you cannot prevent inquiry. The time has passed when the most subordinate mind that has any knowledge, can escape the plausible difficulties so frequently intruded on him, or hope to shield himself by closing his eyes. It is this which renders it necessary that education should be on a scriptural basis, for nothing else can satisfy. Yes, and when all other knowledge is passing away, I appeal to all who are growing older, and drawing nearer to their heavenly rest, these scriptural truths shall come out fuller and brighter, speaking more and more plainly of Him, who will not leave nor forsake them. This society has been spoken of as a Church of England Society, and the Church of England as the poor man's church. I thank God for both these things, for I love the Church of England as a faithful and true witness; not as she is darkened by the teaching of some, but as she is in reality. And I rejoice that the faithful teaching of the church among all classes has created such an instinct, that it has, on the whole, utterly repudiated and refused those teachings which at one time, arising from within, threatened to overwhelm her. And as regards the sceptical neology to which the Bishop has alluded, I feel confident that after many painful scenes, the same well taught instinct will, by God's blessing, as entirely prevent its adoption among us. I would that all young persons would satisfy themselves in early life, for I fear they are not likely to do so afterwards, as to our beloved church, that they would read and re-read such writings as those of Hooker, Bramhall, and Barrow, and others; so would such things generally fall unheeded on their ears. Then would their attachment to the church be in accordance with their love to the church's Lord; not varying with the opinions and views of those bearing rule within her for the time being, but entirely irrespective of the fancies of men. Then would they support and strengthen her even more steadily when they thought she was darkened by evil counsels, rejoicing ever in such an opportunity as this, of expressing sympathy and offering support in her well accustomed work of promoting education on a scriptural basis.

The second resolution was then moved by the Rev. Dr. COLE:—

"That the City Mission under the auspices of the Society, and its labours in the hospital and for the benefit of the seamen frequenting this port deserve the support and encouragement of all who love the Lord Jesus Christ."

The Rev. Doctor said he felt it a privilege to be present on this occasion and to contribute his mite to the interest of the occasion. And he took it as an act of christian love and christian courtesy, as an act especially vouchsafed to him, as a token of the regard and love that the two branches of the church on this continent had on each other. He had been refreshed by what he had heard and seen on the two occasions which had brought them together; he felt that he was identified in this work, and that he would return to his own home, and stir up his own people to acts of benevolence. He did not wish to flatter or compliment them but he did think it a privilege, and considered himself amply rewarded for coming here to have heard the gentleman who had just taken his seat, and he thanked him from his heart for his plain, out-spoken, hearty words, on behalf not only of christian benevolence but of

the cause which was dear to all their hearts, the cause of their blessed Lord and Saviour Jesus Christ. He was glad in this day of so called liberality which he should call laxity, to hear any one speak earnestly and faithfully for the faith as it was in Jesus, the pure faith of the Gospel, and to speak too for the Church of God. He thought that looking abroad on the world, they all had great reason to bless God that they lived at this day when there was so much done and doing, and—he ought to add—so much to be done. Yes, it was a privilege to live in a day when they knew that the fields were ripening for the harvest, and he did thank God for the privilege. A spirit of active benevolence was being awakened, and although there might yet be much more of that spirit to be aroused, though they had reason faithfully to beseech God that he would stir up the hearts of his people to go forth to the good work, yet they could not but discern in the signs of the times a growing spirit of activity in the cause of humanity. Not only was there zeal to send the Gospel to the furthest corners of the earth, to preach the glad tidings of salvation, to those who have been sitting in darkness, but there was also an increased desire to go abroad in their own cities, and to search out the destitute and the perishing. But this was the legitimate work of the church. Was it not the character of their Lord and Saviour to go about doing good, and so the church—walking in his footsteps and following his example should go about doing good. How gracious were the promises to those who engaged in these works of benevolence, who made the poor and the wretched their special object! Whose heart could be steeled against the appeals for relief of suffering humanity, when they heard Jesus say, "he that giveth the cup of cold water in the name of a disciple, shall not lose his reward." Who would not rejoice to go to the prison, to the hospital, to go out and relieve the stranger and the desolate, and to minister to the sick and the afflicted, when they heard their blessed Lord declaring "in as much as you did unto one of the least of these my brethren you did it unto me." It was a special feature of this time that greater efforts were being put forth in this vein than ever before. He could recollect looking back to his young days in his native state, when efforts of this kind were almost unknown. There were indeed societies of females, who were always ready for every good work, first at the cross, first at the sepulchre. There were societies of females, holy women, who like Dorcas made garments for the widows and orphans, but such a thing as a city mission was unknown. For no remembered well a good man who was an exception, who was acting, he believed, on his own responsibility as a missionary, who went amongst the poor and visited the hospitals and the prisons, and all other places where were the poor and the wretched; and this man he well recollected, was often spoken of slightly, as being only Mr. So-and-so, missionary to the poor, who preached in the prisons and the hospitals. The name of that man he would always revere, and one of the most interesting books of his (the speaker's) boyish days was the journal in which he had recorded most interesting incidents which he had met with in his visits among the poor, and at the prisons, and at the hospitals. He had said that a most noteworthy feature of the present day was the extent of the missionary work done among the poor and the destitute. He thought it one of the happiest efforts of the day. They could not tell how many of the poor would rise up to witness against them in the last day and say, "Lord there was no one to care for our souls!" but now there are those who go out and in among them and tell them of