

prevailed in other parts of the Diocese, that the Churchmen of Toronto did not do for the great cause of Missions, in connection with the Church of England, as much as their great wealth and inestimable privileges demanded from them ; but the present meeting was a proof that the cause met with the earnest sympathy of the people, and would not in the future fail to receive their generous and liberal support. The Committee had done him (Mr. White,) the honour to entrust him with the duty of enforcing before this audience "The Claims of Missions on the Substance of God's people;" a subject which, put in its affirmative form, "missions have claims on the substance of God's people," would be recognized as a simple truism by every Christian. There were two modes by which these claims could be urged upon a general meeting like the present. The support of the mission cause, as a great religious obligation, resting with terrible force upon every man who admits the truths of our holy Christianity, was one of those modes. An infidel had once remarked, by way of practical application of his views, and to illustrate the insincerity of Christians in theirs, that if he believed the doctrines of the Bible, if he had faith in the existence of a God, with the attributes which are in that book assigned to Him—if he could accept the responsibility of human creatures to that God, or receive such a doctrine as that of the eternity of future rewards and punishments, he would not rest satisfied until he had warned all mankind of the terrible doom that awaited those who refused the gospel. That man, in his God-defying unbelief, taught a lesson to Christians which they ought seriously to take to heart. The propagation of the gospel was a duty from which no believer in its divine truths could escape without committing grievous wrong. But this was a view of the question, the enforcement of which would come more appropriately from some of the Rev. gentlemen on the platform. As a layman, he (Mr. White) could the more freely, and he trusted with more acceptance, urge the other view, that as a great social and political duty, missions have claims upon all Christian patriots. Those claims arose from the very constitution of civil society, and the interest, under the social and civil compact, which each individual had in the character and principles of the community as a whole. The price which every man paid for the freedom which he enjoyed in a state of civilized society, was the sacrifice of a portion of his own substance, and of his own individual freedom of action, for the benefit of his fellows. Civil government was organized upon this principle, and the contributions which were made in the shape of taxes for its maintenance, was the tribute we paid to the necessity for a compact organization in which the interests of the individual are at once merged in, and protected by, the interests of the aggregate mass. No man could separate either himself or his interests from the great body of mankind who surrounded him. Each was, in a far greater degree than we were at all times prepared to admit, dependent upon his fellows for much of the comfort and happiness he possesses, and for the protection and immunity from hardship and suffering which he enjoys. "Am I my brother's keeper?" was the proud question of the first great sinner against the laws of human society ; it had been the question of every selfish misanthrope since ; but the history of the human race, and the experience of every observing man, testified that each man was, to a most important extent, the keeper of his fellow, in this sense, that each was deeply interested in the character and principles of the persons composing the society in which he moves.