

obtain and stood out before the world in her splendid garb of ancient purity and truth. Catholic, reformed and free—it was individual exertion that called into being the Parent Society, which now with giant arms embraces the world. Come nearer home and know that to the same exertion this Society owes its birth, and by an increase of that exertion must be sustained. Say not then that you can do nothing; when God is at work, every man's influence is mighty—let us do what we can, resting assured that whatever we do as for Christ, will like our life blood come back to our heart, for "he that watereth shall be watered again." of any additional stimulus be needed we may find it in the grandeur of the cause that calls for our exertion. The cause of Christ's Church militant—on earth is there a nobler, or one in which immortal men can better strive. This is the cause to which we have been pledged—this is the cause for which we now confederate—the cause of Christ in the world—the strife and struggle of his body against the power of sin—we were pledged to it when the cross was traced upon our brows—pledged to fight manfully under the banner of Christ. This banner is this night unfurled, and I glory to herald the summons—"Who is on the Lord's side," who? We are called to no doubtful conflict—only let us be valiant for the truth and the truth must prevail, and the Church as her enemies fall before her will rise and expand until she becomes all that she is represented in the divine canticles—to her friends fair as the morn, to her enemies terrible as an army with banners. What we do we must do quickly—a few more days of toil and conflict, a few more struggles for the faith of Christ, and over our worn bodies the Church Militant shall have chanted her noble requiem—"Blessed are the dead that die in the Lord"—a few more hours of the heat and burden of the day, and the tranquillity of an everlasting rest awaits the faithful workman—the battle will soon be over, and every foe defeated, the last enemy, death, destroyed, the final song of the Church militant no longer, oppressed but triumphant, shall tell out to the regenerated, "Oath—" The kingdoms of the world are become the kingdoms of the Lord and his Christ."

In conclusion, my Lord and brethren, I would once more call attention to the happy motto which this Society has embodied in this Resolution—it is so short that the most treacherous memory can retain it—so full of vigor that it can throw energy into the daily life of every one who adopts it. Only let us value it as it deserves, act and live up to it—and if God spare us to meet again when another year shall have carried our efforts for the extension of his Church into the eternal world, we shall have no cause to regret that be this night adopted the spirit of the Resolution—*thankful for the past—Faithful for the future.*

The Rev. GEO. W. HILL, who seconded the Resolution moved by A. M. UNACKER, Esq. on the subject of Windsor College, addressed the meeting as follows:

Among all the works of God, man, unquestionably, holds the highest place. His position is defined by characteristics peculiarly his own. He is stamped with an impress of which all the lower works of creation are devoid. This exalted position, however, is not derived from his physical construction, though he is fearfully and wonderfully made; this proudly pre-eminent place is not awarded to him because he stands erect and rears aloft his head, as a column amid the vast and numberless works around him, but because of that intelligence and soul implanted in him by his God. As says the poet—

"It is not from his form, in which we trace  
Strength joined with beauty, dignity with grace,  
That man, the master of this globe, derives  
His right of empire over all that lives.  
That form indeed . . .  
Assorts precedence and be-keeps control,  
But borrows all its grandeur from the soul."

It is this which elevates man to that high and dignified position he maintains on earth—a mind to understand and an immortal soul to profit by it. We say not how far that intellect participated in the heavy curse pronounced in Eden; experience and the voice of Scripture unite their strong testimony in showing us the need it now has of careful culture. Adam grasped the whole of animate creation, and with a fertile mind gave appropriate names to the myriads of living creatures brought before him by his Maker: whether he could have accomplished so vast a work, needing such comprehensiveness and originality of thought, after his expulsion from the garden, we know not—certain it is that his offspring require their minds to be cultivated with skill and unwearied pains.

In proportion to the improvement of the intellect from sound secular and religious training, is man's ability to fulfil his real destiny—promoting God's glory and the welfare of his fellow men. Thus education becomes a matter of paramount importance, not to the few or to that class of mankind, but to the whole of the human family. It is not, as many suppose, the highway of the ambitious to the pinnacles of fame, nor the monopoly of the rich for their sons and daughters, nor the toy and plaything of the learned for their leisure hours, but the care and duty alike of every patriotic citizen and of every sincere Christian. The great object of education is to improve and direct aright the mind, that its possessor may glorify his God, and advance the interests of mankind. And as it is the soul of man which gives him pre-eminence in created things, so is it the cultivated, improved and educated mind which gives him rank and influence amongst his fellows. Shall we ask for proof of this? Look at the many individuals whose names are emblazoned upon the pages of history, whose memorials

exist in the deeds they have performed, or in the influence their opinions exercise over the world. Shall we mention well known men of modern days? Pitt and Fox, whose tones thundering before the Commons of all England were repeated in imperial courts, and echoed from Legislative halls: Macaulay, the brilliant but dangerous historian of that mighty nation—or Alison, with his wider scope of Europe, whose otio strains have entranced and chained the thousands who have poured over the fascinating result of his daily and nightly toil. Shall we look back into the more distant past, and take him alone, who, chosen by God for high as well as holy purpose, enraptured the classic audience of Athens as he stood on Mars' hill and employed that learning which he obtained at Gamaliel's feet. A great work was to be done, and the strong intellect and profound learning of St. Paul was made subservient by God to its accomplishment.— Shall we ask what countries have obtained renown? Surely those which abounded in knowledge, where cultivated intellects congregated and ruled. In the great dynasties of ancient days, what monuments have they left in their temples and walls, their obelisks and pillars, their highways and aqueducts: testifying their high attainments in art and science. See the value which noble England, centuries ago, set upon mental culture, when Alfred the Great, with royal heart and royal hand founded the University of Oxford: and mark well the influence which that Seminary of learning, along with its sister Cambridge, has had not in Britain only but in the world. Nearer home, see the value which the Pilgrim Fathers set upon the same, when years ago they landed upon the shores of this broad continent. No sooner had they reared their dwellings and their sanctuaries, than in their midst was seen the academic hall, whence the rising generation might go forth fitted for their future spheres. Thus individuals and nations have felt the necessity and proved the utility of cultivating that mind with which God has endowed his children. This admitted, we observe that in all civilized and exalted countries, institutions have been founded for the promotion of learning and its diffusion. Educated men have been selected and clustered together, in order that their combined knowledge might form one grand whole. The gaseliers which light this noble room, are a perfect emblem of a university. Each jet separate and alone would yield a dim and feeble light, but many joined together form a brilliant globe of fire, whose rays pierce to the remotest corners of the spacious hall. In such Colleges and Universities, the majority of men who have possessed great power for evil or good have imbibed their first lessons. We do not say that none have risen to positions of eminence and utility who have not received a collegiate education—such an assertion would be absurd: hundreds have done so: with strong minds or diligent application of ordinary abilities they have attained their object in spite of their want—they have risen by their own innate talent or by their faithful study. But while these men did not directly receive mental training at the hands of Universities, let it never be forgotten that indirectly they did so. Whence came those erudite works on abstruse, knotty points, from which these men learn? Who brought to perfection those sciences of which the common make use? Who laboured in the mine of history and separated the dross from the gold? The Halls, Colleges and Universities, preserved that literature, those arts, that science in which these men delighted, by which they profited. Though they drank not at the fountain-head, they drank of the streams which flowed from it.

Let me turn to our own University at Windsor. Great changes have taken place. New efforts are making by its true friends to place it upon a sure basis, and to invigorate it with fresh life. Without entering upon its past history or eulogising the system of education obtained there, I purpose to place before you the views of its friends and Governors for the future, and if I err in my statements his Lordship will at the close of my address, kindly set me right.— There are two extremes in Education, one, the mere discipline of the mind without an accompanying knowledge of practical study—the other, the pursuit of studies of immediate practicability and utility without stern discipline of the mind. The great English Universities for many centuries were a type of the first class; many of the Colleges of the neighbouring Republic were a type of the second. If we were compelled to make our choice of the two, unquestionably the first has the preference. No amount of general knowledge apart from the well-trained mind can ever make up for that deficiency—no disjointed and bald scientific facts, involving no truth and expressive of no law, can ever suffice for the lack of mental discipline. Desultory knowledge, the result of other men's labours, put in a popular form, can never give that power or comprehensiveness of thought which is necessary for evolving new things or guiding great projects. The deep thought necessary for pursuing through a course of pure mathematics, the judgment called out in translating an obscure author, the rapidity of decision between proper and improper words, are calculated to impart ability for concentrating the mental faculties, and caution in discerning. But this system may be carried to an extreme. No harm and much good might accrue from adding to this mental training more immediately practical and useful studies, more knowledge which might be brought into use upon the moment of emerging from the College cloister to the busy world. Now, we trust, that we shall have neither extreme in our College. The system pursued at Windsor for sixty years, and derived in the first instance from Oxford, is well known to be and indeed

has been found fault with, as that of mental discipline without practical studies. Here then we have the solid basis, the sure foundation, the strong wall, and on this we purpose to build the superstructure. We do not purpose to sweep away the one and supply its place with the other; but as far as possible to join the two. For this reason it is proposed to have professors in our hall whose duty it shall be to impart knowledge in those various branches of art and science which most likely shall be useful in this country, combining mineral and agricultural advantages. As an example, we anticipate the professor of science giving such a course of lectures on the steam engine and railway locomotives, as shall bring into action that knowledge of principle which the students have learned in analysis, or giving such a course upon chemistry as shall be applicable to agriculture. Thus it is our earnest desire to accomplish, if possible, the great object, of at once training the mind and storing it with knowledge. One more feature, and I have finished. It is the last, it is the most important, the crowning portion of all—the appointment of a Professor of Pastoral Theology. Great pains have been taken in days gone by to prove the indissoluble connection between the College and the Church. One of its primary objects was the training of a native clergy to fill the sacred office of the ministry. We desire to carry out more fully than over this important purpose, and give to the future ministers of our pure and apostolic Church, opportunities for becoming, under the blessing of God, well prepared for the arduous duties they shall be called upon to perform. Much good must arise from the establishment of such a chair in our College: most of us have felt bitterly our own inefficiency upon first entering upon our labours. The student of Law leaves College, studies four years for his profession, and is then admitted to the bar: the student of Medicine leaves College, studies four years for his profession, and then receives his diploma: the student of Divinity leaves College, and how different is his case—he is at once ordained: he must work as hard the first week of his career as the last: no time for reading, no time for thought, no time for furnishing himself for his labours. But we trust that by your liberal aid we shall be able to supply this deficiency, and that under the guidance of a devoted Professor of Pastoral Theology, the future heralds of the cross will come forth armed at all points to meet the enemy: as faithful and able Ministers to preach the unsearchable riches of Christ.

In days like the present we feel deeply upon one point, the necessity of all education being based upon and intermingled with religion. If one thing more than another is to be dreaded, it is that of a strong mind highly cultivated, but un sanctified by religion, unguided by the spirit of God. Give a man thorough education, train his mind and store it with information, you invest him with fearful power for evil or for good—for evil if no holy heaven be spread through his learning—for good if this all important element be there and give a tone to his thoughts and actions. Away with the false idea, that Schools and Colleges are for secular education, and that ministers and parents only must instruct in religion. Too well do we know from experience the difficulty which the pastor has to gain the ear of the young: too well alas! the carelessness of some parents on this vital point. Let us run no foolish risk; who cannot see that a College might give secular learning and thus arm its possessor with power: while neither ministers nor parents impart religious knowledge, either from want of opportunity or oversight. We never will consent to such unhallowed work? but with hand joined to hand, we as members of the Church of England, will endeavour to intermingle all the education we impart with the doctrine and word of God. And now when scepticism abounds there is more need than ever; when the current of infidelity sets in upon our shores as the great tidal wave of the Atlantic, let us raise a breakwater to resist its heaving surge. Aid us to support our College. I appeal to you on the highest motives which can actuate the man and the Christian, the welfare of your native country—the glory of your God.

III. Resolved—That it is very desirable that vigorous measures should be immediately taken to provide some future assistance for the widows and children of Clergymen when their day of labor and trial is ended.

Mr. P. C. HILL, who moved this Resolution, said, that the testimony of Scripture was so unequivocal, that the Church of Rome in enforcing celibacy on her clergy did not venture to decree it as a matter of faith, but simply as one of discipline. The distinction however was immaterial, as in fact no one dogma of faith declared by the Council of Trent to be absolutely necessary to a man's salvation, was a more universal obedience required than to this rule of discipline. And looking to the great object of that church of subjugating the whole human family under one universal empire, it was wisdom in her rulers to enforce it. Those sagacious men perceived that to conquer so vast a domain required an army of soldiers wholly separate and distinct in all their aims and feelings from the vast mass of their fellow men: men untrammelled by any love of home or kindred, and swayed as one man by the will of a superior—and therefore they crushed all possibility of such an individuality of purpose, or affections springing up and weakening the efficiency of their force, by establishing this rule. But in exact proportion as such an idea is calculated to produce men fitted to accomplish the purposes of the Church of Rome, whose victories can only be achieved at the expense of her fellow men, so is it likely to produce men wholly unsuited for the work of that ministry which was committed by our Lord to men of like affections with ourselves, and