

of his intelligence, and of the true greatness of his mind, when he chose to make Oxford and Cambridge the great centre of his efforts at home. He knew well that there never was a more fruitful field; he knew well that though this country has much besides her Universities, yet no small part of her interior life is still nurtured within their sacred and venerable precincts; he knew well that though she is every where full of energy and power, yet no small part of that energy and power beats within the hearts of these Universities; and especially of the youth of these Universities; he knew well that it was his duty to enlarge himself, and to carry himself beyond the narrow limits of the particular organisation to which he himself was immediately related. De-siring the propagation of the Gospel in Africa, he asked himself "Where can I find the most powerful, the most durable, the most effective engine for the prosecution of that great work?" and his heart, his conscience, his intellect, told him that he could not answer that question without giving a prominent place to the two Universities of England. Well, now, Dr. Livingstone is an example of a man who raises our idea of the age in which we live. That simplicity inseparable from all true grandeur, that breadth and force, that superiority to all worldly calls and enjoyments, that rapid and keen intelligence, that power of governing men, and that delight in governing them for their own good—in all this we have evidence of the great man. And, Sir, the qualities of the man are the very qualities which commend themselves with resistless power to the young by whom we stand in this noble structure on this present occasion. I cannot stay for a moment to admire its magnificent proportions. It is not the temple of Cambridge, beautiful as the fabric is in itself, that sanctifies the gold; it is not the Senate House but it is the minds and hearts of those by whom it is filled that are deserving of attention. Let us render to Dr. Livingstone the full tribute which is due to him. Dr. Livingstone is a Christian, Dr. Livingstone is a missionary, Dr. Livingstone is a great traveller, but Dr. Livingstone is a man who earned that great name which the admiration of all ages has consecrated—Dr. Livingstone is a hero. A great living poet, the great poet of his age—Alfred Tennyson—in a work which has taken its place in the deathless literature of the world, I mean his last work—has carried us back to the period of heroic manners, of heroic deeds, of heroic characters; but if the power that he possesses could have gone beyond what it has effected, could have gone beyond the almost living representation of those characters, and could actually have evoked them from the tomb, there is not one among those who have been represented in song who, if thus raised from the dead and permitted to walk among us, would not be ready to recognise as a brother the great traveller Dr. Livingstone, and to acknowledge him amongst his worthiest companions. Mr. Vice-Chancellor, and ladies and gentlemen, I know well that there is much before you, and I rose for the purpose of expressing the satisfaction, nay more than satisfaction, the lively delight which is felt in the sister University, in the sacred co-operation, for so I may call it, the sacred partnership in spirit in which on this occasion she finds herself engaged with the University of Cambridge, and that duty I have endeavoured imperfectly to perform. The sentiments which I feel towards that distinguished man with whom primarily this work originated, I have also striven to express, and I have in effect stated it to be one of my deepest convictions that such are the human materials, not the mere silver and gold, by means of which this great work must be prosecuted. I close what I had to

say by simply and solemnly recommending each one present to put it to his own mind and conscience whether this special undertaking does not in itself combine with singular freedom from every possible opening for cavil or objection the presentation of every good and every hopeful prospect, of every solid advantage that can possibly attend any civilising or any Christianising scheme; and if that be so, let us not shrink from making honest efforts to support in act that which we have approved in words, using our acts as if by virtue of them we could prevail, but remembering their insufficiency, and commanding the support of the cause to the favour and protection of Almighty God.

DR. PLUMPTRE, who also spoke in favour of the resolution, said he was anxious to express, on the part of the University of Oxford, the cordial acceptance with which they met this association; and he added that he had been requested by several members of Oxford University to state that they entirely sympathised with the objects, and they regretted that circumstances prevented their attending and taking part in it. He wished to add, on his own behalf, that having been for many years acquainted with the Bishop of Capetown, who was a member of his own society in Oxford, he knew that it would give his right rev. friend, who felt a deep interest in the success of this Mission, great pleasure to see how promisingly this important movement had been taken up on the present occasion, for he was sensible that an efficient means for civilising Central Africa must materially aid him in his endeavours to extend the knowledge of the Christian religion in his diocese. The resolution was then put and carried.

The BISHOP OF OXFORD, who was greeted with much enthusiasm, said—The resolution which I have been requested to move is this—

"That the Oxford and Cambridge mission to Central Africa is entitled to especial support, not only because there is great reason to hope for a very favourable reception of the Gospel on the part of the natives of Central Africa, but also on account of the important bearing which the proposed operations of the mission have upon the civilisation of Africa by the extinction of the slave-trade."

Sir, the tone and tenor, as I understand it, of this resolution, is intended to draw the thoughts of every one in this meeting to the union aimed at in this particular movement of the work of a direct Christian mission with the work of civilising commerce, and, if possible, the colonisation of Africa. The resolution points to the union of these as affording special grounds for hoping that, under God's blessing, the greatest results will follow our efforts, and that we shall be enabled especially to aid in the final extinction of that great bane of the human family, the horrible and accursed slave-trade. Now, Sir, I think it is of great moment that we should clearly see that in supposing the probability of such great results of Christian missionary efforts working in combination with commercial schemes, we are not attributing to commerce any thing which we may not lawfully assign to it, or expecting from it results which God has not taught us by experience to anticipate. Commerce, as it seems to me, Sir, if regarded in its widest scope, is a mighty machinery laid down in the wants of man by the universal power of all things, leading to the intercourse and communion of one race with another, and especially of the more civilised races of the earth with the less civilised. It is like that wonderful machinery, which by means of the great gulf-stream brings, as it were, upon its bosom an atmosphere across the Atlantic which has so fertilising an effect on the soil of this country. Only consider for a moment those wonderful instances of God's provi-

dence in nature which force themselves on our attention. Take for example, that those regions which produce naturally the least of the productions which serve for the subsistence of man, are the regions which are inhabited by the most active and the most energetic, and therefore the most energising nations. Thus God has provided that people where the riches of the earth are most abundant should be less energetic, and that those who want what is produced in those more favoured climes should possess the larger amount of energy. Now, Sir, let us consider also for a moment that commerce is a thing which is capable, on the one hand, of being raised into an instrument of blessing, and of being made, on the other, into an instrument of curse. As we have seen already that commerce must exist for the supply of the wants of man, it follows, I think, that Christian nations are bound to seek to impregnate commerce with their Christianity, and so to carry to the ends of the earth those blessings of religion which are the chiefest of all possessions. It is too well known for it to be necessary for me to enlarge upon the fact, that commerce has, in some instances, introduced among distant nations of the earth the vices of civilization without imparting to them its blessings; that it has taught them to repeat that Name which should always be mentioned with reverence on earth, but has not taught them to use it in prayer. And here is a special reason why, as regards Africa, we should seek to impregnate our commerce with Christianity, and to prevent it from becoming an instrument of evil—viz., that in times past commerce itself with Africa has, as you all know, been a special minister of evil. It is one of Dr. Livingstone's great remarks that he finds a border land of violence and rapine and suspicion always extending a certain number of miles beyond the margin which Christian commerce has yet reached. What a terrible confession! Commerce with Africa has been for years, to a great extent, that commerce in the bodies of men which God's Word so emphatically condemns. Men have made commerce there most emphatically an instrument of evil. They have pursued a course resembling that which has been taken with regard to that noble river which flows through our metropolis. God gave us that noble river, not merely that we might freight upon it the riches of all lands—that we might receive from other countries the raw materials of our manufactures, and despatch and exchange the manufactured goods of our own country; but that it might bear upon its bosom health and strength to thousands of our working population. And what, with all our boasted civilisation, have we done with respect to it? We have made it a receptacle for all the pollutions of a great city, and have turned God's blessed instrument from a minister of strength and good into a minister of disease, weakness, and evil. That was what we did in our commerce with Africa. God meant England's commerce with Africa to bear upon its bosom the blessed light of Christianity—meant it to carry to those distant nations a rational liberty—meant it to teach them to respect the rights of their fellow-men, and to entertain a high value for human life among each other. Commerce was, however, turned to every evil account to which the human heart was capable of applying it. You made your commerce with Africa a commerce of crime—you charged that great institution of Providence with a message of wrong to the countless tribes of that country, and therefore I say, Sir, there is a special reason why commerce should be made to aid Christianity now, in the fact that what God meant to be a harbinger of good was made a precursor of evil. Well, then, Sir, there appears to me to be another special reason why we are called upon to take part in this work. I think that in raising