

authority." And when he brought his lecture to a close, what were his words? "I go again to Africa," he said; "I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity; do you carry on the work which I have begun. I leave it with you." Such was the text, and this grand meeting is the commentary. It does not become me, in the situation which I occupy, to enlarge upon the theme. I dare not do so. Surrounded by this distinguished assembly, I have not the courage to proceed with it. For who are expected to address the meeting? First let me mention that bright ornament of the Episcopal bench, who, in the illustrious name of Wilberforce, has an hereditary claim to speak on behalf of injured Africa, and adds thereto even higher personal claims of his own, in the indefatigable energy of his character, his unrivalled abilities, his consummate eloquence. Whom must I mention next? That brilliant son of Oxford whom his *alma mater* delights to honour, who is here to tell us that academic studies and University distinctions are the natural, the legitimate, avenue to distinctions in the State—nay, I will say in this instance, to a bright niche in the temple of fame, as the greatest orator of his time, and, for myself, I will add, as a wise and far-seeing statesman. And let me not forget that Africa sends a contingent to the forces of this day. First of all, I must mention, as is due to my own college, the Bishop of Grahamstown, of whom I will say that he is no unworthy successor of those African Fathers of the Church from whom we derive much of the glory and the illumination of our Western theology. From him we must pass to that poor consul of a distant province, whom the Cape will be glad to receive back to her arms, to carry forward that administration and those successes of which he may well be proud. Sir George Grey, I hope, will give a useful and practical turn to the meeting. Of him it may be said that his life has been dedicated to the solution of that great problem—how civilized and uncivilized man can be brought together without the ruin of the one and the degradation of the other. He will tell something of those tribes of Africa which it is proposed to encourage to come to Christ, and the result, I hope, will be to keep the meeting from vague and uncertain aims and give their deliberations a practical and useful turn. Then there is our own beloved representative, Mr. Walpole. Of him, after the reception he met with in the morning, it is not necessary to say one word. There are also Heads and Professors of this and the sister University, of whom I will only say that they were not inore remarkable for learning and eloquence, than for the piety and purity of their lives. Animated and encouraged by such guides and counsellors as these, I cannot doubt that we shall break up from this meeting with enlarged hearts and enlightened minds, and be able to carry forward this great Mission in the names of Oxford and Cambridge, not, I trust, unworthily associated, to a successful issue, so that it may be the means, under the providence of God and the guidance of His Holy Spirit, of advancing His glory, as well as the temporal and eternal welfare of our fellow-men.

The Rev A V HADLEY, one of the Secretaries, then read the following

#### REPORT.

In presenting a report of their proceedings up to the present time, the Cambridge Committee of the Oxford and Cambridge Mission to Central Africa wish first to recall the special circumstances which have led members of this and the sister University to undertake the work of establishing

a mission to those regions—a work well befitting the two great centres of Christian education in this country.

The Mission owes its origin, under God, to the impression produced by the visit of Dr. Livingstone to this University, revived and strengthened by the subsequent visit of the Bishop of Capetown.

The feelings awakened by those visits resulted in the formation of a committee, pledged to take steps towards establishing a Mission to Central Africa.

The first step taken by this committee was to invite the co-operation of the University of Oxford. This was promptly and heartily accorded.

A highly influential committee was immediately formed in that University, and large subscriptions were promised. A public meeting was also held in the Sheldonian Theatre on May 17th, at which the Bishop of Oxford presided, and which was attended by a deputation from the Cambridge Committee.

These proceedings were followed by a meeting held on May 26th, at No. 79, Pall Mall, at which a London Committee was formed, consisting of members of both Universities. Thenceforth all measures taken for effecting the objects in view have resulted from the correspondence and concurrence of the three committees.

In adopting the name of "The Oxford and Cambridge Mission to Central Africa," the committees are far from intending to imply that they do not seek the co-operation of those who are not members of either University—on the contrary, they earnestly trust that their design will call forth active sympathy and aid from all classes throughout the country, and that the clergy generally will give their cordial assistance to the secretaries in making arrangements for sermons and meetings in behalf of the mission.

They also wish it to be distinctly understood that they disclaim any intention of founding a new Missionary Society, or of interfering with the operations of those already existing. It is their hope that in a short time they will be able to hand over to the Society for the Propagation of the Gospel in Foreign Parts the management of the Mission: but it is necessary that its establishment and maintenance, for the first few years should be provided for by means of a special organization.

The committee hope to be able at an early period to send out not fewer than six missionaries under the direction, if possible, of a Bishop.

With reference to the field of labour in which they shall be employed, the committees have agreed that it shall be selected so as not to interfere with existing missionary operations. The Bishop of Capetown has engaged to open communications on this subject with Dr. Livingstone who on his part has kindly promised to aid the undertaking.

From a comparison of statements furnished by the Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, and the London Missionary Society, of the expense of sending out missionaries to South Africa, and of maintaining them there, it has been estimated that a sum of not less than £1000 will be requisite for the outfit of a Bishop and six other missionaries, and that the annual expense of maintaining the Mission cannot be less than £2,000. The amount actually promised up to the present time in donations is £1,610 7s 4d, and in annual subscriptions for a term of years £176 3s. 6d.

It will thus be seen that great efforts are necessary to raise the requisite funds.

It will be understood that the great object of the Mission is to make known the Gospel of

Christ, but as the committees are well aware that in Dr. Livingstone's own words, "civilization and Christianity must go on together," they think it advisable to state that it will be their aim to encourage the advancement of science and the useful arts, and to direct especial attention to all questions connected with the slave-trade as carried on in the interior of Africa.

In conclusion, the committees beg earnestly to commend this great work of evangelizing the heathen in Central Africa to the earnest sympathy of all. They venture once more to repeat the appeal of Dr. Livingstone, that now the way is open—but that it may be shut again—and they pray that it may please God to bless and prosper their undertaking, and to raise up men to go out as labourers into the fields which "are white already to harvest."

PROFESSOR JEREMIE.—I was urged to take my humble part on this occasion by one who felt the deepest and most solemn interest in the great cause we are labouring to promote. I imagine that I see at this moment the warmth of manner—the quick glance of earnestness—with which he pressed the request. I cannot realize the fact that those looks, so bright with intelligence and cheerful goodness, are covered with the shades of death, and that friendly form, which we hoped to great among us this day, lies cold and mutilated at the foot of the Pyrenees. I say that the poor form lies there—for we know, and we console ourselves with the knowledge that death has no dominion over the soul; and, if the spirits of the departed are allowed to witness the affairs of this lower scene, it may be that his spirit still lingers amongst us and rejoices over the spectacle which this vast assemblage presents. For surely it is a theme of the highest and holiest joy when repentance has touched the heart of a nation—when it rises, with its collective masses, to deplore the past, to lament the offences of its forefathers, and when, sensible of duties too long omitted and responsibilities too long forgotten, it would fain, as on this day, efface the heavy cloud of accumulated wrongs which gathers over the name of Africa. There was a time when that name was not so darkened. It was once invested with the purest lustre. It told of the brightest period of Christian history. It told of crowded Christian churches—of numerous Christian bishoprics—of great men who illustrated the Gospel by their writings and adorned it by their lives: it told of that glorious band of which Augustine is the central light. Then came a disastrous eclipse. A horror of great darkness fell upon Africa. It was not, as in other lands, where truth and error—light and shade—are intermingled; it was one unbroken night of superstition and ignorance. It seemed as if the shadow of death had enlarged and rested on one entire quarter of the globe. And, in that period of moral gloom, how was the superior knowledge of Christian Europe employed? Was it employed to guide, to enlighten, to relieve the wretched sons of Africa? Alas! it was employed to let loose against them the worst passions of our nature, and to devise and foster the most iniquitous system that ever defiled and degraded humanity. I will not dwell on the atrocities of the slave-trade; but I cannot but reflect with gratitude and pride, that one, who was united to me by the ties of near relationship and affection, devoted all his time and talents—all the faculties of his mind and the energies of his soul—to the abolition and extirpation of slavery. Full of ardent courage and devotedness, he shrank from no toil or sacrifice, he braved every risk and peril—the assassin by land and the pirate by sea—in order to vindicate the rights, to ameliorate the condition, and to raise the moral character of the negro. And though he never saw the full fruits of