

appeals that has ever been made in this city in behalf of vigorous missionary effort. On Wednesday three Committees, appointed at the first Synod of the Diocese, held their meetings, and much real work was originated with a view of maintaining and extending the kingdom of Christ in this part of Canada. The restoration of Synodical action in the different Dioceses of this part of British America has already been followed by good results, and these, we may reasonably hope, will be further extended when it shall please the Crown to respond to the request which has been made for the appointment of a Metropolitan; and so prepare the way for the meeting of the Provincial Synod, whose action will, by God's blessing, do much to promote the unity and efficiency of the Canadian Church. The Bishop of Maine left us on the afternoon of Wednesday to return to his own residence, leaving behind him the remembrance of a visit likely not only to be of present advantage to Churchmen in this Diocese, but also to strengthen those bonds which are more and more uniting the members of our one Church in the United States and in the British Provinces.

On Thursday evening, the annual meeting of the Church and Colonial School Society was held in "Bonaventure Hall," which was well attended. The Bishop of Montreal presided, and several Clergymen and Laymen advocated the cause of the Society, which in this Diocese devotes its attention almost exclusively to the promotion of a sound and religious education.

One other service of general interest is now awaiting us, of which notice was given by the Bishop on the morning of Sunday, 29th, in the following words:—

"On Sunday next, at afternoon services, it is intended to assemble in this cathedral all the children who attend at the Sunday schools of the different churches in connection with the Church of England in this city.

"It will be useful for them, as teaching them that, though separated by accidental circumstances, they are nevertheless severally members of one Body in Christ, professing the same faith, worshipping with the same Liturgy, and witnessing before men to the same great Catholic truths. It will also teach them, that this Cathedral Church of the Diocese is meant to be as the Mother Church of all; and that, with the Bishop as chief pastor, whose official chair is placed therein, she is to strive to have a care of, and interest for, not only those who are the habitual worshippers here, but for all.

"It will be useful also as giving encouragement to each separate congregation, by the general manifestation of the work carrying on in this city by the clergy in their several ministries, with the aid of the teachers who help them in their schools in training up the young in the knowledge of the truth as it is in Jesus."

"It is expected, if the weather is at all favorable, that there will be at least one thousand children present on that occasion, and as it is desirable that they should be arranged in some regular order, and that the managers and teachers of the different schools should be informed beforehand what places they are each to occupy, we have to ask the congregation to allow the pews to be all thrown open, on the afternoon of that day, for that particular service; so that the whole centre of the nave, on each side of the pillars may be appropriated to the children, the pews against the side walls and in the transepts being left for any other members of the congregation who may attend.

"And I pray that the Spirit of the most High God may be with us then, and overrule then and always, all our purposes to His glory and the

edification of His people, young and old, rich and poor, one with another in the Lord's House, for Jesus Christ's sake. Amen."—*Ch. Journal, N. Y.*

### Foreign Ecclesiastical Intelligence.

#### PRIMITIVE CHRISTIAN MISSIONS.

We have received, from a highly respected correspondent, permission to print the following private letter, written to a friend, in reference to the subject handled in an article in our number for November:

"The history of Missions in the *Apostolic age* is written clearly enough in the Acts of the Apostles. For example, St Paul goes over to Greece; he preaches the gospel in Macedonia, and leaves Silas and Timothy, and probably St. Luke, there, to water and tend what he had planted; and he then writes his two Epistles to the Thessalonians, in which he recognizes the Church there as already organized, and deals with it accordingly.

In like manner he chooses other *great centres of population*; he plants the Gospel and the Church there, from which they radiate into their neighbouring regions; and thus Christianity is diffused, like the leaven in the three measures of meal, or like the grain of mustard-seed, which grows into a tree and overshadows the earth.

St Paul, we may suppose, was designed by Almighty God to be the type and model of a Missionary. He would not preach the gospel where it had been received before; and he was a Bishop, and carried with him the fulness of apostolic gifts, not only in Preaching, but in Ordination and Confirmation (see Acts xix. 6.) He was, in the true sense of the term, a *missionary Bishop*; and his plan of evangelization seems to be specially commended to the Church of all ages by the Holy Spirit in Holy Scripture (viz., in the Acts of the Apostles,) as the true rule and divinely-appointed method of missionary work.

The records of the *sub-apostolic* age concerning missionary progress are necessarily very scanty. The Christians of that age did not write histories; they had to fight and suffer for the faith, and a great part of the literature which they produced was destroyed in the Decian and Diocletian persecutions.

The history of the early Missions of the Church is not written in *words*, but in *facts*. It seems to me that it would be a defective view of the matter, to confine ourselves to the few scattered notices, still surviving in books, concerning the progress of missionary work and the plan of its operations, and not to direct our eyes on the *facts* of the case, which cannot deceive us, and which look us in the face in almost all parts of Christendom in the second and third centuries.

Wherever we turn our eyes we see Churches with Bishops at their head. The Seven Churches in the narrow strip of Proconsular Asia, in the Apocalypse, are only a specimen. We also see Councils held in divers parts of the world; and those Councils suppose Bishops; for they consisted mainly of Bishops.

How did then Bishops come there? They must have been consecrated, and there must have been Bishops to consecrate them. The fact that we find them every where, and *no where* scarcely find a church without a Bishop, seems to furnish a strong practical proof that a Bishop was regarded as the mainspring of a Mission, and that Churches were either founded by Bishops, or, as soon as the gospel was preached in a city, a Bishop was settled in it to preside over the Church there.

A few of the *obiter dicta* of early Christian writers are perhaps of more value than any express statements in polemical treatises on this subject. The dictum of St. Ignatius, *ἡγήθην ἑνὸς τοῦ ἐπισκόπου*

καὶ πρῶτον—*and χωρίς ἐπισκόπου, πρεσβυτέρων, καὶ διακόνων Ἐκκλησία οὐ καλεῖται*, and that of St. Cyprian, 'Ecclesia in Episcopo,' and Tertullian's assertion that the *origines* of Churches are to be traced upwards through Bishops to some Bishop ordained by the Apostles or by Apostolic men (De Præser. 32); and the assertion also of St Augustine, that the 'Christiana societas per sedes Apostolorum et successiones Episcoporum certè per orbem propagatione diffunditur' (Ep. xlii.) seem to point out what principles they had received, and what they supposed to have been the practice of the primitive Church in this matter.

I am, &c.

### OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

MEETING AT CAMBRIDGE, TUESDAY, NOV. 1 1859.

At one o'clock the Vice-Chancellor (Dr. Bateson, Master of St. John's) entered the Senate House, accompanied by the Bishops of Oxford and Grahamstown; Sir George Grey, Governor of the Cape of Good Hope; the Right Hon. W. E. Gladstone, M.P., Chancellor of the Exchequer; the Right Hon. S. H. Walpole, M.P.; the Rev. Dr. Plumtree, Master of University College, Oxford; the Rev. Dr. Heurtley, Lady Margaret's Professor of Divinity, Oxford, &c.

The Oxford deputation consisted of the Bishop of Oxford, the Chancellor of the Exchequer, Dr. Plumtree, Dr. Heurtley, Captain Burrows, the Rev. W. Ince, the Rev. John Burgon, and the Rev. Canon Jenkins.

The London deputation consisted of the Bishop of Grahamstown, Sir George Grey, Canon Wordsworth, Mr. Fuller, M.P., Mr. Beresford-Hope, Rev. T. Jackson, Rev. E. Hawkins, &c.

The meeting was opened with prayer by the Rev. Professor Selwyn.

The VICE-CHANCELLOR addressed the meeting as follows.—Before I proceed to the business of the meeting, I wish to state that a communication has been received from the Bishop of London, to the effect that his Lordship wishes every success to the meeting, and would have had pleasure in attending, had he not been prevented by important business in his own Diocese. It is now nearly two years—it will be two years next month—since we met in this Senate House, not in such crowds as upon this day, still in goodly numbers, to hear from Dr. Livingstone an account of the great things which he had achieved in Southern and Central Africa. Few of those who have read his book, or were present upon that former occasion, will fail to remember the remarkable traits of that distinguished person. What a massive simplicity there is in his character! What a plain and unadorned tale did he tell of the feats he had performed, of the labours he had undergone, of the deserts he had traversed! He seemed, indeed, to have been raised up, as it were, by the finger of God, from an humble station, and to have had it committed to him to make known the glory of God in those distant countries, and to bring those heathen lands to some knowledge of the saving truths of the Gospel. True, Dr. Livingstone has performed great feats and undergone great labours; but it is not for that that he wrote his book, or came here to tell his tale. He was animated by a true missionary spirit; and his object in coming to Cambridge and Oxford was to urge those seats of learning to take their share in that great missionary duty to which he had dedicated his own life. His aim, as he looked at the many heads in that Senate House, "To you I address myself: I want not mere plain pious persons for this labour, but I want persons distinguished by station, education, enterprise, and