

of that small plot of ground which has been wrested from his hateful grasp by a handful of our devoted brothers, at the sacrifice of three precious lives, and on the penalty of untold sufferings nobly endured. It has actually come to a conflict between the evangelist and the slave-dealer; in other words, between Christ and Satan. We will not yet despair of the cause of Christ. We will still believe that now, as in ancient times, the might of God's Spirit shall prevail against the arm of flesh and all the power of the enemy. The few survivors of the "forlorn hope" have been reinforced ere this, we trust, by Bishop Tozer and his companions, before the former had commenced their retreat. Dr Livingstone, there is reason to hope, would have surmounted the Murchison Rapids, and be well on his way in the Lako Nyassa, unconscious of his recall, which was sent out, we believe, about the time of Bishop Tozer's departure. We cannot imagine that anything short of the extremest necessity would induce the Missionaries to abandon their station during Dr. Livingstone's absence in the north, as their advanced post may prove of great importance to keep up his communication with the outer world.

In any event, we heartily concur in the wisdom of the course adopted by the General Committee at their last meeting, to leave all to the discretion of the new Bishop. To attempt to legislate for the Central African Mission at this crisis of its history, at 79, Pall Mall, were simply absurd. Bishop Tozer is armed with the fullest powers to transfer the Mission to any other field, if circumstances appear to him to warrant it. Those best acquainted with the African soil and climate assure us that the few months which have already elapsed since the date of the latest letters from the Shire, may entirely have altered the whole aspect of affairs, and we shall earnestly look for tidings of the Bishop's arrival at his destination, devoutly trusting that through the good hand of his God upon him and his predecessors' labours may not be in vain in the Lord.

P.S.—Since the above was in type, the cheering news has reached us that Bishop Tozer and his party had arrived safely in the Zambesi, before the 18th of May; that is, a month before the time fixed by the Missionaries for their departure, in the event of the non-arrival of reinforcements. We may therefore reasonably hope that the necessity for such a disastrous measure is for the present removed. The telegram further adds that the season in Southern Africa has been "very favourable."

IS A DRUNKARD ENTITLED TO CHRISTIAN BURIAL.—The Archbishop of York has a little difficulty with one of his clergy in regard to the burial service. The Rev. W. Keane, Vicar of Whitley, was called upon to read the burial service over the body of a man who was killed fighting, while he was drunk. Mr Keane, who is a strong "teetotaler," refused to read the service on the ground that he could not apply the words of hope to a man who had died whilst intoxicated. The Archbishop, taking a different view of the matter, has distinctly expressed his opinion in a letter of reprimand to Mr. Keane, evidently with the intention of laying down a rule for dealing with future cases of the same nature:—"The language of the Burial Service is that of hope, and not of assurance, and the refusal to use that service implies to common minds the belief that there is no hope for the persons so marked out. A clergyman is not justified even in the case of a man who dies in a state of intoxication in passing a judgment so terrible, nor upon any view of church discipline ought its functions to commence after death, and if a pastor has not admonished, rebuked, and exhorted the parishioner during his life for his soul's health upon the subject of his besetting sin, he would seem to be precluded from using the terms of excommunication against him after his death, when they can no longer serve as a warning."

THE LITURGY.—The Liturgy is not the work of one man, of a society, or of an age; it is like the British Constitution, a precious result of accumulative and collective wisdom. Its materials were gradually formed and safely deposited among the records of various churches, eastern and western, more and less pure; and when time was ripe for its formation, its compilers were led, I verily believe, by a wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation; and retaining that sacred depositum which had the common sanction of all.—*Bishop of Limerick's letter to A. Knox, Esq.*