

been £1187. The Protestant Reformation Society lamented its limited income of £4000. The Wesleyan Missionary Society had an income last year of £140,000, and the Baptist Missionary Society of £20540.

The printing of Bibles by authorized and privileged parties, has occupied the attention of the House of Commons; and a committee, by a majority of only one, and he a Dissenter, has recommended that the patent of the Queen's printer and of the Universities be discontinued. The *Times* has devoted some space to the subject, and has suggested some important objections to the report. As to cheapness, it is evident that that cannot be carried further than it now is, but that when many parties print the Bible, the book must be dearer. Monopoly there is none, for there are now three large establishments competing with each other. As one of the witnesses justly observed, "The stake which the Queen's printer and the Universities have in the magnitude of the concern, is much greater than if it was divided among a larger number of printers; and it is better worth their while to compete severally for the work than it would be if the competition were extended largely." On the question of correctness, nothing has justly been complained of under the present system, and the "vigilance of the Christian public," on which so much stress is laid as a guarantee, amounts to nothing at all. If ten thousand Bibles were printed incorrectly, and then diffused through the whole book trade, the impression would not be hindered in its sale by its errors. In most cases they would not be discovered, and when they were detected, what means could be adopted to guard others against them?

The handsome sum of £3,000 has been collected, chiefly from men of letters and their friends, in aid of the memorial Church of George Herbert, at Bemerton. About £1000 is still needed to complete the work.

A conference of the leading clergy and laymen of the Evangelical party of the Church of England, has been held at the Freemasons' Hall, for the purpose of considering the present aspect of affairs in the Church. The Earl of Shaftesbury was in the chair. Representatives from nearly every diocese were present. The conference was convened under the auspices of the Church Protestant Defence Association, for the purpose of discussing the following points.—The case of St. George's-in-the-East, Church Discipline, Extension of the Freedom of Religious Worship, Liturgical Revision, Uniformity Acts, and the Law and Canons of the Church. The proceedings were conducted in private.

A deputation, headed by Lord St. Germans, recently visited on Lord Palmerston, on the subject of a proposed new bishopric for Cornwall, to be formed out of the present diocese of Exeter. From the statements of the speakers, it appears that the diocese of Exeter is by far the more extensive, and with the exception of those of London, and the great manufacturing districts, the most populous diocese of England and Wales. Lord Palmerston said that the question was simply one of funds, and if by voluntary contributions a sufficient sum could be raised for the endowment of the new bishopric of Cornwall, he should have no objection.

At the Thames Police Court, on Monday, a man named Corby was fined 40s. for using violent and offensive language in the neighbourhood of St. Georges, on Sunday evening.

In the case of "Beal v. the Hon. and Rev. Robert Liddell," incumbent of St. Barnabas, judgment was delivered on Wednesday. Dr. Robertson felt it necessary, from want of jurisdiction, to refuse the motion, and that the matter must be referred to her Majesty in Council.

Lord Shaftesbury has introduced a bill into the Upper House, which would vest in the Crown with the advice of the Archbishops, absolute control over the ornaments, furniture, and vestments of the Church.

On the occasion of the discussion in the House of Lords, on Tuesday, (May 8th,) not a single Peer offered Lord Ebury the least support. The Archbishop of Canterbury, speaking in the name of the whole Episcopal bench said, "we think a verbal revision would not be worth its cost, we think that a doctrinal revision would throw the whole Church into confusion." The Bishop of Oxford would not have a letter of the Prayer Book altered. Against such an opposition Lord Ebury felt it was no use struggling, and he withdrew his motion. In the course of his speech he strongly recommended his brother Peers to read a book by the Dissenting Minister, Mr. Binney, called "Lights and Shadows."

The Right Hon. Most Rev. Thomas Musgrave, D.D., P.C., Archbishop of York, Primate of England, and Metropolitan Visitor of Queen's College, Oxford, Governor of the Charterhouse, and King College, London, and Elector of St. Augustine's College, Canterbury, who died on the 4th inst., at his town house, 41 Belgrave-Square, after a very short illness, was a son of William Pelee Musgrave, a respectable tradesman of Cambridge, where his Grace was born, March 30th, 1788. He became at the age of 18, a student of Trinity College, Cambridge, and was 14th Wrangler in 1810. He was subsequently elected a Fellow of Trinity, M.A. 1813, and Almoner's Professor of Arabic, in 1821. He was in 1831 Senior Proctor, and Bursar of his College, and obtained the incumbency of St. Mary's the Great, Cambridge; in 1837 he was made D.D., and consecrated Bishop of Hereford, and was translator to the Archbishop Episcopal See of York, in 1847. His Grace married, 12th of December, 1839, Catherine, youngest daughter of the late, and sister of the present Lord Waterpark.

The Hon. Rev. Baptist Noel, has published a letter to the Noblemen and Gentlemen, who attended the fight between Heenan and Sayers. The Rev. Gentleman has evidently paid close attention to the copious literature of the "fight," and proves that he can hit pretty hard, and certainly succeeds in getting his antagonists "on the ropes." Speaking of the gambling aspect of the affair, he says, "many were present, to whom each blow was like a cheque upon the bank, every fresh protuberance, like a purse of gold, and wolfish eyes were sparkling, and eager throats yelled out their frantic delight."

The Rev. William Blennerhasset, vicar of Iwerne Minster, near Salisbury, has put an end to his life, under very melanchol circumstances. The living thus rendered vacant is a discharged vicarage, worth £306 a-year, in the gift of the dean and canons of Windsor, who are bound, by the provisions of their trust, to present a bachelor.

IRELAND.—APPOINTMENTS.—Rev. H. Murray, to Rectory of Cavan; Rev. Dr. Callanan, to Rectory of Mayo; Rev. R. Mollan, to Rectory of Ballinakill, Comemarr; Rev. W. J. Thornhill, to prebend of Connor.

A number of designs for the new Church of St. Andrew, Dublin, are at present exhibited at the Royal Irish Institution. Many of them possess remarkable merit. The cost is limited to £10,000, but the handsomest design contemplates an expenditure much exceeding that sum.

### FOREIGN AND COLONIAL.

UNITED STATES.—Bishop Komper, of Wisconsin, has lately made several stirring addresses in New York, on behalf of the Naahotahmission. The energy which that mission has displayed, both in its alumni and its supporters, deserves not only to be widely known, but to be widely imitated.

The anniversary of the death of Bishop Doane was appropriately marked by his friends by the erection over his grave, at Burlington, New Jersey, of a handsome monument, built of Belleville free stone, in the form of a Gothic cross.

The Triennial Convention of the Brotherhood of the Protestant Episcopal Church in the United States, was held in New York, a fortnight since. The sermon was preached by the Rev. Dr. Mahan, of the General Theological Seminary.—*Church Journal*.

Dr. Huntington, late of Harvard College, whose name stands at the head of the recent converts from Unitarianism, will shortly be admitted to Orders in the Episcopal Church. A parish in Boston has already been secured for him, and a new Church is contemplated.

FRANCE.—At the general conference of Pastors in Paris last month, the question of revivals was discussed. An able paper which was read on the subject by M. Monnier, showed very forcibly the injurious effects of such "numerous meetings of an impassioned crowd, in exciting itself more and more, striving in some manner to constrain God, by the number and ardour of its prayers."

The question of the liberty of worship seems likely to attract some attention in the new realm of Victor Emmanuel. The rigorous enactments of the statute book have not been by any means cancelled, and from time to time, prosecutions have been successfully instituted against those who endeavoured to make proselytes. We meet with them in 1857 and 1858, while last year a new law was adopted which is likely to impede materially the operations of the Bible colporteurs. In Tuscany the Provisional Government more than once declared in favour of liberty of worship; but lately we hear of the prohibition of a Waldensian preacher at Lghorn.—*Clerical Journal*.

The Patagonian missionary schooner *Allen Gardner*, has been captured by the natives, and all hands killed except one.

### THE CHURCH RATE ABOLITIONISTS.

What he (Mr. Bright) wishes to see is the Church reduced to a denomination—that is, an aggregate of sects all proselytising, all active, all hostile, and all cultivating Christian charity on the sound principle of underselling each other in the spiritual market, and touting for customers with the amiable and fraternal spirit of Manchester warehousemen. He wants free-trade in religion in order that consumers of religion may get the market supplied with the article at the cheapest cost, and with the greatest amount of competition. He wants what his friend Mr. Wilson would call a roaring trade in the commodity. If we were disposed to argue the matter on high grounds, we should perhaps question whether this view of the Church exactly fulfils what we know to have been the unity of believers, in those apostolic times of mutual charity and brotherly love to which Mr. Bright looks back with so much edifying unction. But upon social considerations we must say that we are not anxious for this Church of the Future. We own that a Church Establishment, simply because it is not so very bustling, so very aggrandizing, so very much engaged in pushing its wares in the keen competition of an overstocked market, has its political uses. We had rather not see so many agents of rival "churches" bidding for our custom. When it's sects come to take turn and turn about in the parochial churches, which is the avowed object of the Liberation Society, religion, we must say it, would become a public nuisance; and social government would become impossible in the rivalry of the denominations. If, as Mr. Bright tells us, Church-rates are the only obstacle to the realization of this happy family of competing sects, we must own that it is the strongest argument we have heard for their retention. If Church-rates are the safeguard against the Church of England degenerating into a noisy voluble aggregate of conventicles with quarterly meetings, long may they survive.—*From the Saturday Review*.