

## GREAT BRITAIN.

ENGLAND.—There was a great meeting at Wiston Park, Sussex, the seat of the Rev. John Goring, very recently, on behalf of the Central African Mission. The Bishops of Chichester, Oxford, and Glasgow were present; also, the Dean of Chichester, Archdeacon Mackenzie, and Mr. Giles Pinder, M.P. Mr. Goring opened the proceedings with a speech evincing much interest in the mission, and was followed by the Bishop of the diocese, who moved the first resolution. Archdeacon Mackenzie then explained the object of the mission in one of his calm, broad speeches. He gave the following account of their plans:—They purposed to set sail in October—the party comprising three clergymen, with himself, one medical man, and three working men. Besides these, he had entered into communication with gentlemen at the Cape, and also with Sir George Grey, the Governor of the Cape, requesting that the assistance of other clergymen there might be granted. The men he had spoken of were artificers as well as Christians, who would also be able to assist them in another way; and he had written a letter to the Bishop on the west coast of Africa, asking him to provide them with three or four men skilled in the cultivation of cotton, who would also accompany them. With this party they would proceed, before the end of the year to their destination on the west coast.

The painful suicide of the Rev. George Martin, Vicar of Highbury, has been the subject of an inquest, when the evidence distinctly showed previous mental disease. Mr. Kellock, the unfortunate man's solicitor, stated that he had been very much disturbed in his mind during the last few days, respecting a sum of 3s. 3d. which he had stated as expended, instead of carried forward, in a return of some charities which he had made to the Charity Commissioners. This mistake preyed much on his mind, and he showed witness a long letter which he had written to the Commissioners explaining the mistake; he also said he should be "disgraced" by it, and told witness that he would give up all his offices in the Church and retire. The jury, stopping other evidence that was about to be adduced, returned a verdict of "temporary insanity." The unfortunate gentleman has left a wife and eight children.

ECCLIASTICAL COMMISSION.—Mr. Freeland has given notice that early next session he will move for a select committee to inquire into and report upon—1. The organisation of the Ecclesiastical Commission, and the means of rendering such commission more efficient for the purposes for which it was appointed, and directly responsible to Parliament. 2. The means of securing an equality of treatment in matters of renewal, purchase, sale, or exchange to the lessees of property held under the Ecclesiastical Commissioners or under ecclesiastical corporations sole or aggregate.

A work on the Evidences of Christianity, written by the present Archbishop of Canterbury, has lately been translated into French, by a French Romanist, who says that he has been encouraged in his work by some eminent French ecclesiastics. He candidly acknowledges that in it, "the faith shines forth and light abounds," and that this opinion is not only his own, but that of eminent members of the French Clergy. He has, however, omitted (with the assent of the archbishop) certain portions which he did not esteem orthodox. He retains, however, the full name and title of the archbishop, on the title page:—*Divinité du Christianisme*. Par Lord J. B. Sumner, Archevêque de Canterbury.

The Rev. Hugh Allen, late afternoon lecturer at Mr. Bryan King's Church, St. George's-in-the-East, has been justifying the patronage of the Lord Chancellor, who gave him a living, by fraternising with the Spurgeonites. He not only attended a public meeting of that body at the monster "Tabernacle," but he made a speech for them, testifying to the "sound and full Gospel preaching" of the deity of the day; and Mr. Spurgeon, as in gratitude bound, offered his reverend brother "the use of his pulpit" whenever he should choose to occupy it. Is this a case for the Bishop of London? It was said, I think, that Mr. Allen might have nipped the St. George's riots in the bud, if he had chosen to do so, but he rather liked the row, and admired the rioters: certainly his conduct now makes that supposition by no means an improbable one.—*Cambridge Chronicle*.

LETTER FROM DR. LIVINGSTON.—The following letter has been received in Leeds from Dr. Livingstone:—"Zambesi, March 12, 1859. You may possibly have heard of what we have been doing, though, from having been occupied very differently from what I expected, I have been unable to write to many of my friends. We have found an opening into the magnificent cotton field through part of which I travelled far to the west, and the form and fertility of which if I am rightly informed, have been confirmed by Burton and Speke. This discovery, however, has been at the expense of vexatious delay—the produce of a fraud—to our proceeding to the Mokoloko country; but it has opened a field for direct influence on the slave trade in several parts on the east coast I never anticipated. There is little doubt but that the introduction of lawful commerce and the Gospel—the only balm for human woes—to the Highland Lake region would speedily effect a diminution in the traffic which now crosses Nyassa. We are trying to get freedom of navigation from the Portuguese, to our discoveries. This is indispensable, for they are of the lowest and most immoral class generally, and defile everything near them. I hope that our statements may see the world in the same light as we do. A small steamer on Nyassa would not only afford complete security to settlers, but effect more, without firing a shot, than many vessels on the ocean.—I am, &c., D. Livingstone.

THE ECCLIASTICAL COMMISSION.—Several returns relating to payments made to or by the Ecclesiastical Commissioners have been issued. One is a return of every payment made to the Commissioners since the 18th day of August, 1857, on account of any suspended stalls in the cathedral and collegiate churches of England and Wales. The total of the payments received in this way from Bristol was £4,944; Canterbury, £15,693; St. David's, £766; Durham, £44,567; Ely, £5,280; Hereford, £2,291; Llandaff, £526; Norwich, £3,823; Rochester, £5,629; Salisbury, 1,905; Wells, £3,406; Westminster, £36,029; Winchester, £10,666; Windsor, £18,279; and Worcester, £10,987. Another return shows the number of benefices augmented, and the aggregate amount granted by the commissioners for the augmentation of such benefices in each diocese of England and Wales. The total amount of the capital sums expended in augmenting 249 benefices, 31 of which are in the diocese of Lichfield, 30 in that of Ripon, and 20 in that of Manchester, is £241,977. The total amount of the annual grants promised to 1,178 benefices, of which 107 are in Lichfield, 136 in Manchester, and 140 in Ripon, is £90,070.

The Dean of Bristol announced last week that the Chapter had come to a resolution, at their last meeting, to equip at their own expense five persons to join the local Volunteer corps. "We came to this determination," said the Dean, "as we may not fight ourselves."

Very earnest endeavors continue to be made to promote the erection of a Cornish bishopric, by a division of the present unwieldy Diocese of Exeter. One great practical obstacle to it is the want of a sufficient endowment. To overcome this, it has been proposed that the sum of £100,000 should be raised, by one thousand Churchmen contributing £100 each. This might be so invested as, after defraying the requisite cost of providing a proper Episcopal residence, &c., to yield a yearly income of probably some £3000 or £4,000; and I believe that a considerable portion of this sum is already forthcoming. The seat of the new bishopric, it is proposed, should be the ancient town of St. Columba, where there is a fine old church, of very ancient foundation. It is a venerable structure, dedicated to St. Columba, having a square, embattled tower, crowned with pinnacles; and within are several interesting monuments.

Among other expedients to which the "Evangelical Alliance" people have had recourse, is the establishment of what they have denominated a "Central United Prayer Meeting Committee." It embraces both Low Churchmen and Dissenters. This Committee has just issued a circular, strongly urging the importance of regular united prayer; and among other observations it contains the following:—"Why should not arrangements for daily prayer be so multiplied as to be brought within the reach of every considerable company of God's people in whatever part of the world they exist? It would manifestly be a way of obtaining a much larger blessing, if one such meeting were established in connection with every devout congregation throughout the earth." This, then, is nothing more or less than an adoption of the Church's own system of Daily Service. Let the clergy who have joined the movement but do their duty, by having, as the Prayer Book directs, the Daily Service in their churches, and all that is aimed at may be accomplished. Yet such Daily Service they not only ignore, but decri. It is a "Puseyite practice," they say; and they will have none of it—that is, as a Church requirement. But when dissenting ministers join with them, and they arrange it as a combined "Evangelical" proceeding, then it is pronounced to be "manifestly a way of obtaining a much larger blessing."—*English Churchman*.

## FOREIGN AND COLONIAL.

FRANCE.—The Paris correspondent of the *London News of the Churches* says:—"This is one of the peculiarities of our time—Romish parents make it a condition that their children shall be brought up in Protestant principles, which they regard as far superior to their own. I might give instances, but it is a general feeling, pervading thoughtful men of all ranks, that Protestants have an admirable system of education, giving a high sense of honor, a love for home, and a respect for domestic virtues almost unknown elsewhere. Some of the Professors of our Paris colleges have asked what system we adopted that always made our youths the best in their establishments?"

A FRENCH AMUSEMENT.—PRIVATE SERMONS.—A new method of amusement has been adopted in Paris. Fashionable people who do not find private theatricals or private concerts suited to their tastes, give private sermons. A pulpit is erected in a drawing-room, and the hostess takes a great deal of pains to secure a popular and eloquent preacher. Great exertions are made that they are not outdone by their neighbours in the matter of eloquence. Of course it is not to be supposed that these services are open to the public, but especial cards of invitation are issued to the *salons religieux*, with careful attention to the quality of the guests invited.

The Bishop of Sydney, as Metropolitan of Australia, is making a Visitation of the Suffragan Dioceses. He delivered a Charge at Hobart Town, in Tasmania, in May last. The Bishop of Adelaide, in his Pastoral Address to the Synod of his Diocese, on May 8th, stated that the Bishop of Sydney, in accordance with the wish of Synod, expressed in their resolution of May 20, 1859, was likely shortly to arrive in the Colony, and "pursuant to ecclesiastical usage," hold a Metropolitan Visitation of the Bishop and Clergy.