

The Dean received the alms, and then brought the elements of bread and wine to the Metropolitan. The four Bishops administered the Communion. About 100 of the laity remained and communicated. The service concluded, the Dean preceded by the vergers, conducted the Metropolitan, and the rest, to the vestry, the procession following, returning in reverse order to that in which it entered the church.

Thus concluded one of the most memorable services ever celebrated in South Africa. Thus ended the consecration of the first Missionary Bishop of England's Church since the Reformation. Let us hope it will be but the beginning of great and glorious things, that this "little one may become a thousand," till, in the words of the Bishop of Natal, a chain of Bishops, missionary and colonial, may extend from Cape Point to the Abyssinian Church in Northern Africa.—*Correspondent of the London Guardian.*

MISSIONARY BISHOPS—DEBATE IN CONVOCATION.

On Tuesday, February 26th, the Bishop of Oxford asked whether his Grace the Archbishop of Canterbury had received any answer to the question he put to the law officers of the Crown, as to the consecration of Missionary Bishops?

The Archbishop of Canterbury said he had received the following opinion on this subject:—

"We are not aware of any statute or rule of common law by virtue of which the Archbishops or their suffragans would incur any penalty from consecrating in this country a Bishop among the heathen. But the person so consecrated must not assume the *status*, style, or dignity of a Bishop, while within her Majesty's dominions. We think that novel proceedings of this nature, which have no precedent in our constitutional usage, are much to be deprecated and discouraged.—J. D. Harding, R. Bethell, W. Atherton."

On Wednesday, February 27, the following debate took place. We are indebted to the *Guardian* for our report:—

THE BISHOP OF OXFORD.—I beg to propose to the house that they appoint a committee, and that your Grace be requested to desire the Lower House to appoint members of that house to act with them as a joint committee, to consider a subject which has already been considered by a committee of both houses, but which is of such exceedingly grave importance, that I think it ought to receive the fullest possible consideration of the Clergy of this province. The subject to which I allude is the relation of Missionary Bishops to the Church at home, and to the Church of England in our colonies; and there are two matters which especially bring the matter under our notice at this moment. The first is a communication which I have received from the Bishop of Capetown, a Metropolitan of the South African branch of our Church, requesting me to bring the subject before your Grace, in consequence of the consecration of Bishop Mackenzie, in order that at a time when the Church is taking the new step of sending forth the complete elements of a new Church across the frontiers of the Queen's dominions, we may have every possible guarantee that the precedent which we are now creating shall be one which shall tend to the union of the Church, to the maintenance of our pure reformed faith in all the various branches of the Church, which may spread from us, and strengthen the great cause of truth which is committed to our guardianship. The second matter which brings the subject prominently before us is the answer which has been so courteously furnished by the head of Her Majesty's Government, to the request transmitted to him

that we might be placed in possession of the opinion of the law officers of the Crown, as to the freedom of the Bishops at home, to consecrate Bishops for missionary work external of Her Majesty's dominions. That opinion having set the legality of such action at rest, it is particularly desirable that we should consider the question very gravely, communicate with our brethren, and lay down a rule which may endure and maintain peace and truth for centuries to come. I feel that necessity the more strongly because I have a strong conviction that it is according to the providence of God that the Church of England is the great instrument of spreading His truth throughout the world, and of maintaining the apostolic truth which the Church of England sets forth in her formularies, and in her fixed and stereotyped discipline. There is another cause, of which your Grace is aware, which makes me wish the house at once to take action in this matter. I allude to the communications which are passing between the King of the Sandwich Islands and the English Government, and the English Church in a certain measure, requesting them to send a Bishop to organise a branch of the English Church, under the protection of the King of the Sandwich Islands, in his own dominions. As it is possible that some of my right rev. brethren may not know what has taken place, and the subject is one of deep interest, perhaps I may be excused for entering into a few details. The Consul of the King of the Sandwich Islands has received a communication from his Majesty, stating that he is most anxious to see a Bishop of the English Church established in his dominions; that, according to the constitution of his dominions, no established Church, in the proper sense of the term, can be formed there—that all creeds are left free, to be supported by voluntary contribution. He states that the Roman Catholics are making strong attempts to convert his subjects to their faith; that they have a Bishop, and Clergy, and nuns settled in the islands; that they are supported by the Emperor of the French, who certainly has spared no efforts to gain over the King himself, for he has presented the King with a magnificent service of plate, and is doing all he can to support the efforts of his co-religionists in those islands. The Protestant Dissenters have had a mission there for a long time, but it has not sufficient fixity of faith or discipline to make head against the Roman Catholics. The King further states that having observed on the Continent of Europe and in England, the working of the Church of Christ, he is convinced that the only body that can keep his people free from the errors of the Church of Rome, is the Church of England, and therefore it is his most earnest desire, that a branch of the Church of England should be settled in his dominions. He states that he is prepared to give a portion of the Crown lands as an endowment, and to make an annual allowance to the Bishop and Clergy. He also proposes to make the Bishop preceptor to the Crown Prince. He thought it best to communicate with the Queen, and wrote a letter in most excellent English, begging Her Majesty to give all the assistance she can in sending out a Bishop of the Church of which she is the temporal head. I believe he has also written to your Grace on the subject.

THE ANCIENNAISOR.—I have not received a letter from the King, but one has been sent me by the Consul.

THE BISHOP OF OXFORD.—The present mail has brought me a letter from the Bishop of California, who points out the importance of making that a Missionary centre. Farther, the American Church is very anxious to unite with the Church of England in this work; and Bishop Potter states

that they will undertake to maintain one or possibly two missionary clergy and any Bishop which the Church of England may send out, and are ready to contribute their share of the expense of the mission. All this is matter of the deepest interest and the greatest promise, and I think it most important that we should at once consider the question. If God opens to us new fields, we ought to turn our attention to them, and to occupy them in a manner consistently with primitive practice, and follow out historical precedents in extending the kingdom of Christ. The various reasons which I have mentioned ought to induce us to come to some distinct conclusion on the matter, and in a spirit of brotherly love to communicate with the Bishops of different centres of missionary effort, and consider their suggestions. We all know that extension by itself necessarily tends to disunion; and that if union is to be maintained along with extension, it can only be through our wisely and with fore-thought using the different instruments for preserving unity which the Church of Christ has given us. It is, therefore, exceedingly desirable that zeal should be tempered with that caution and deliberation of action which will enable us to take such steps in the matter as will leave us nothing to retrace. Under these circumstances I propose to refer to a joint committee an address, of which I have drawn up a confidential draft, which will be laid before your lordships as a private document. They will be at liberty to adopt or alter that address, or substitute another, and present such report as they may think desirable. I beg to propose:—

"That a joint committee of the two houses be appointed to draw up a form of address to his Grace the Archbishop, praying his Grace further to communicate to the various Metropolitans of our Colonial Church the judgment of the Convocation of Canterbury as to the regulations which it may be expedient to recommend as fit to govern the relations of missionary Bishops to the mother and Colonial Church, and that the draft form of such address now laid on the table be referred to such committee for its consideration."

The resolution was seconded by the Bishop of London, and was carried. We regret that our space will not allow us to print the speech of the Bishop of London, and the debate.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, March 8, 1861.

The annual meeting of the Society will be held on April 30th, at 2 p.m., at St. James's Hall Piccadilly. The Archbishop of Canterbury will preside. The Anniversary Festival will be celebrated on June 18th, when the sermon will be preached in St. Paul's Cathedral by the Bishop of Ripon.

At the meeting on Friday, Feb. 15th, (the Right Hon. J. R. Mowbray, M.P., in the chair), the President and Vice-Presidents of the last year were re-elected. The Archdeacon of Bath (Ven. R. W. Browne) was elected a Vice-President.

The Rev. James Jackson, the Rev. John P. Gell, A. J. B. Beresford Hope, Esq., and Charles Campbell, Esq., were elected members of the Standing Committee.

The Auditors, Treasurers, Finance Committee, Secretary, and Assistant Secretaries of last year were re-elected.

Philip Cazenove, Esq., presented the Treasurer's Report for 1860, showing a total amount of £85,059, under the head of subscriptions, donations, and collections, as against £61,455, in 1859, being an increase for the past year, notwithstanding the unfavourable season, and the dearth of provisions, of £24,604.