

tions to them respecting their violation of the Seventh Commandment, not in the gross language mentioned; but the questions were such as, in the opinion of the Bishop, would bring scandal on the Church. This, in my judgment is a definite allegation admitted, save as to the opinion of the Bishop, by Mr. Poole to be true, and to be in fact represented by his advocates as a correct report of Mr. Poole's conduct, and defended by them as right and proper. It is, I think, impossible to read these papers and not come to the conclusion that Mr. Poole had ample opportunity to defend himself against this allegation. The question then for the consideration of his Grace the Archbishop is narrowed to this single point, whether he is of opinion that the proved and admitted allegations afford, in the language of the statute, good and reasonable cause for the revocation of Mr. Poole's license. The advocates of that gentleman have contended that, by the laws of the Church respecting confession and absolution, he is justified in the course he has pursued, even if not absolutely required so to do. On the other hand, it is maintained in support of the revocation, that the course pursued by Mr. Poole is not necessary, but most dangerous, and likely to produce the most serious mischief to the cause of morality and religion; that if Mr. Poole be right the whole body of the Priests of the Church of England, down to the youngest, would have a right to follow his example; that such proceeding is not required or justified by the laws of the Church, but is contrary to its spirit and practice."

The Archbishop pronounced the following judgment.—"With the able assistance of my learned assessor I have given the merits and circumstances of this appeal my most serious and careful consideration. I am of opinion that the proved and admitted allegations afford in the language of the statute good and reasonable cause for the revocation of this license, and that the Lord Bishop of London has exercised a good and sound discretion in revoking the same. And I am further of opinion that the course pursued by the appellant is not in accordance with the rubric, or doctrine of the Church of England, but most dangerous, and likely to produce most serious mischief to the cause of morality and religion."

The bill legalizing marriage with a deceased wife's sister was defeated in the House of Lords, by 12 to 33.

The Bishop of Oxford had held a "Revival" meeting at Wolverton and vicinity, for the working classes, continuing all through Ember Week, and ending with large confirmations and ordinations on Ember Sunday. Great crowds attended throughout.

MISSION TO CENTRAL AFRICA.

A mission to Central Africa—especially the region discovered by Dr. Livingstone,—has been organised, to be called "the Oxford and Cambridge Mission to Central Africa." A large and most influential committee has been appointed. The University of Cambridge takes the lead in the movement, a very deep impression having been produced by Dr. Livingstone's visit to that place when in England. The Bishop of Capetown has generously offered to relinquish, in favour of this Mission, the subscription made in Cambridge in aid of his diocese. The Mission will be conducted in connexion with the Church in South Africa. The Committee are assured of the cordial cooperation of Dr. Livingstone. The Bishop of Capetown is, of course, warmly in favour of this new movement, and wisely writes:—*New York Church Journal*.

My own view is, that if the Mission can be

established, it should from the beginning have a Bishop of its own; but that unless, or until, that should be the case, it should be under the general direction and superintendence of the Metropolitan of South Africa.

As soon as ever we can see a prospect of really doing anything, I will open communications with Dr. Livingstone, and ask him to select for us the most promising field of labour, and to make every arrangement in his power to forward our views.

The Bishop of Capetown, in another place, thus expresses his views as to the necessity of the Missionary Episcopate, among tribes beyond the bounds of the British Empire.

The plan we have hitherto pursued has been to send out as we could, priests and deacons, catechists and schoolmasters, to commence new Missions, and after a long period of years, to send out a Bishop, not so much to guide and direct the Missions as to confirm converts and ordain ministers, the Missions still remaining under the direction, even to the most minute details, of a committee residing in London, at a distance, it may be, of many thousands of miles. For myself I think it a duty to say that I do not believe this to be the Scriptural system. It was not the system founded by our Lord or adopted by his Apostles, or followed by the early Church. Moreover it is a cumbersome and expensive system. It has led in all our Missions to a vast waste of funds, and to wide differences, which have checked the progress of the Gospel; and it is a system which, for reasons some of which will be obvious to every one who will be at the trouble to peruse Dr. Livingstone's book, cannot really be adopted with success in those vast regions in the Interior of Africa into which I am most anxious to see the emissaries of the Church penetrate.

It was primarily to His Apostles, that he said, "Go ye into all the world, preach the Gospel to every creature." It was His Apostles who went forth preaching every where. Bishops are not, according to the Scriptural view of their office, the ornamental topstones of the Christian Church. Their office lies at the very foundation. The germ of the Church is in that office; and out of it, if you will follow the Word of God, all other offices and agencies must flow forth.

Now I desire to see our Missions in Africa beyond the limits of our dominion started and conducted on the true Scriptural model. I wish to see the Bishops in the first instance sent forth to that work, because it is, as we believe, the divinely appointed method, and therefore one which we may fairly expect will have a large measure of the blessing of God. I do not say that honest efforts and earnest labours, even under an imperfect system, will not have a blessing. Doubtless, they have had a blessing, and will continue to have it. But the more closely we adhere to the Divine Word, the fuller and richer will our blessing be. That this is so we have, I think, been very forcibly taught by what has taken place in our Mission-field, since we have given to it, and just in proportion as we have given, the gift of the Episcopate. All have seen that it has been the life of our distant churches every where. But if, in a country like Africa, we do not adopt this system, what shall we substitute for it? Suppose that we send to some or other of those tribes, that are now willing, if not anxious, to receive teachers at our hands, one or two missionaries—who, in that country, you will remember, will cost quite as much as missionary Bishops—who is to direct, and counsel, and encourage them? Are they to be under the Bishops already in Africa? We have our hands already full. We have more to do in our own dioceses than we can accomplish. We want those dioceses divided, because they are already too large. We cannot throw ourselves heart

and soul into a distant work. The Bishop of Natal, who dwells nearest to the fields which are now open to us, is very urgent upon this subject. He writes to me, offering to come home to press the matter on the conscience of the Church, if I choose to summon him. But suppose that we could take this additional burden upon us, you cannot give us any control or jurisdiction over clergymen living beyond our dioceses. Our whole Mission will be weak for lack of this control. Shall it then be governed by a committee in London? Even if this were lawful and Scriptural, it would be intellectual. The Mission would be misgoverned. A committee, sitting 8,000 miles off, cannot realize the state of things in a heathen mission. I do not doubt but that they will be ready to undertake the office, but it would be in the power of any one on the spot to mislead them and deceive them, and make it impossible for them to give a right judgment in matters submitted to their decision. We have abandoned this absurd system everywhere in civil matters; we surely shall not be foolish enough to perpetuate it in spiritual matters. If, therefore, our further Missions in Africa cannot be governed by the Bishops already there, or by a home committee, there remains for adoption, as it appears to me, only the primitive Scriptural, Apostolic system of sending forth Bishops at the head of each Mission, to regulate its whole affairs, and ordain Elders in every Church.

The system of the Church, and her system only, is admirably adapted for spreading itself over all the world, and preserving its unity while so doing. Each Bishop that we shall consecrate *in partibus infidelium* will be bound by oaths of canonical obedience to his Metropolitan—each clergyman, by oaths of obedience to his Bishop—each diocese will regulate in its Synod its own particular affairs. The whole province will regulate affairs of importance to the province, and harmonize the several conclusions of the respective dioceses. No system can be better devised for maintaining unity, and even uniformity. But it is murmured that there are legal difficulties in the way. This, I trust, is not the case. I felt, more than two years ago, so deeply the importance to the future progress of our Missions of the step which I am now advocating, that I took a legal opinion on the subject. I applied to the present Lord Chancellor, and am happy to be able to say that he advised me that I and my Suffragans should be violating no law of the Church or the State, if we consecrated Bishops for countries beyond the dominions of the Crown, provided that the act of consecration also took place beyond the same limits."—*Col. Ch. Chronicle*.

INTELLIGENCE—ENGLAND.

The following memorial of clergy and laity to the Archbishop of York is now in course of signature throughout the province:—"That under a sense of the manifold blessings which it has pleased Almighty God to bestow on the Church of this realm, your memorialists feel it to be essential to a due discharge of her corresponding obligations and responsibilities, that opportunity should be afforded to the clergy for taking counsel together in their Convocation. That many subjects affecting the welfare of this Church and nation have been considered by the Convocation of the province of Canterbury, which now urgently press for consideration by the Convocation of this province. That few, if any, among those subjects exceed in importance that of providing the clergy and laity with some better opportunities than at present exist for joint counsel and co-operation. That this subject has been considered in both Houses of the Convocation of