

bishop of Canterbury or his suffragan bishops would violate any law by consecrating bishops in this country who were to exercise their episcopal functions beyond the limits of Her Majesty's dominions; but bishops so consecrated must not assume the status, style, or dignity of bishops while in Her Majesty's dominions. At the same time, they thought that such consecration in this country ought to be discouraged and deprecated. The Secretary, in forwarding this opinion, added that Lord Palmerston and Sir George Lewis entirely concurred in the latter part of the memorandum.

THE SUPREME COURT OF APPEAL.

The Bishop of Oxford inquired whether any answer had been received as to the intention of Parliament relating to the Supreme Court of Appeal in regard to doctrine.

The Archbishop of Canterbury said that he had received a letter from Lord Palmerston assuring his Grace that before any bill was introduced proposing to alter the Supreme Court of Appeal, in matters of doctrine and discipline, Convocation would be consulted.

After the transaction of some other business the House adjourned.

THE LOWER HOUSE.

The Lower House assembled in the Jerusalem Chamber, the Ven. E. Bickersteth, M.A., Archdeacon of Buckingham, acting as Prolocutor. There were also present the Hon. and Rev. Dr. Pellew, Dean of Norwich; the Ven. Archdeacon Hale (London); the Very Rev. Harvey Goodwin, D.D., Dean of Ely; the Ven. Archdeacon Denison, Lord Alwyne Compton, the Rev. Sir G. Provost, the Rev. Henry Mackenzie, Archdeacon Sandford (Coventry), Archdeacon Thorpe, the Rev. Messrs. Ormanney, Vincent, Jebb, Mildmay, Mahew, and Glynn.

"ESSAYS AND REVIEWS."

On the motion of Dr. Jelf, the standing orders were suspended in order that the House might proceed to address his Grace the President on this subject.

Dr. Jelf then proposed an address to the Upper House, praying the official attention of his Grace and their lordships to the volume called "Essays and Reviews."

'After a long discussion,' an address condemnatory of the volume was determined upon for presentation to the Upper House.

The House then adjourned.

WEDNESDAY, FEB. 27.

Both Houses of Convocation resumed business, the Upper House in Queen Anne's Bounty Office, and the Lower House in the Jerusalem Chamber, adjoining the Abbey.

THE UPPER HOUSE.

The Archbishop of Canterbury presided, and there were present the Bishops of London, Winchester, Oxford, St. David's, Lincoln, Norwich, Salisbury, Gloucester and Bristol, Llandaff, and St. Asaph.

THE "ESSAYS AND REVIEWS."

The Ven. Archdeacon Bickersteth, the acting Prolocutor of the Lower House, who was accompanied by the Hon. and Rev. Dr. Pellew, Dean of Norwich, the Rev. Canon Wortworth, the Ven. Archdeacon Grant, the Rev. Canon Woodgate, and other gentlemen, attended before their lordships, and stated that the Lower House, having on the previous day discussed the merits of the volume of "Essays and Reviews," written by Dr. Temple, Dr. Williams, Mr. Wilson, Mr. Jowett, Mr. Goodwin, Mr. Baden Powell, and Mr. Mark Pattison, had come to the following resolution:—

"That the Clergy of the Lower House of Con-

vocation of the Province of Canterbury, having agreed to the unanimous censure which has been already pronounced and published by the Archbishops and Bishops of both provinces on certain opinions contained in a book entitled 'Essays and Reviews,' entertain an earnest hope that, under the Divine blessing, the faithful zeal of the Christian Church may be enabled to counteract the pernicious influences of the erroneous opinions contained in the said volume."

HYMNAL.

The Bishop of St. Asaph presented a petition from the deanery of Chow, in the diocese of Bath and Wells, praying the House to adopt measures for preparing a hymnal for the use of congregations of the Church of England, a want which had been long and generally felt by the members of the English Church.

NEW BAPTISMAL SERVICE.

The Bishop of Norwich presented a petition from a rural deanery in his diocese, stating that a very considerable inconvenience had been experienced from the want of a special service for the admission into the Church of persons who had been privately baptised, or baptised by persons not ordained ministers of the Church of England. The petitioners prayed their lordships to take such want into consideration, and to draw up and sanction for the use of the clergy a special service for the admission into the Church of persons privately baptised, or baptised by persons not members of the Church of England.

MISSIONARY BISHOPS ABROAD.

The Bishop of Oxford rose to move the appointment of a joint committee of both Houses of Convocation for the purpose of drawing up an address to his Grace the President, praying him to put himself in communication with the various metropolitan bishops in the colonies as to the regulations which should govern the relations of missionary bishops to the Home and Colonial Church. His lordship said he had received a communication from the Bishop of Cape Town, the metropolitan of the South African branch of our Church, requesting him to bring this question before their lordships in consequence of the recent consecration to the episcopacy of Archdeacon Mackenzie, who last year went out to that part of the world as the head of the Oxford and Cambridge Mission to Africa. At a time when the Church took this new step of sending new elements of her strength beyond the frontiers of the Queen's dominions they must take every care that the precedents they were now creating tended to the unity of the Church, to the maintenance of our pure reformed faith in all the branches of the Church which might spread from it, and to strengthen the great cause of truth, which had been committed to their guardianship. A second reason why they should take some step arose out of the very courteous communication which had been made to Convocation by Lord Palmerston through the law officers of the Crown, that it was open to the bishops of England to consecrate bishops to act in parts external to Her Majesty's dominions. That opinion having set the legality of such consecrations at rest, whenever a question arose whether or not they should send forth such missionary bishops, it would be well if they had previously communicated with the colonial bishops, and have laid down a rule which may tend to secure peace and truth for centuries to come. He believed that it was according to the providence of God that the Church of England should be His great instrument of spreading His truth throughout the world, and spreading also the truth of the Church of England in her formularies, and fixed, and stereotyped discipline. There was another matter which made

him extremely anxious that their lordships should take action without delay. A communication had been made to this country by the King of the Sandwich Islands, praying that a Bishop of the Church of England should be sent out to organise the branches of the Christian Church in his own dominions. As, perhaps, some of their lordships might not know exactly what had taken place, he might mention the circumstances a little more in detail. The Consul of his Majesty the King of the Sandwich Islands had received a communication from his Majesty, stating that he was most anxious to see a branch of the Church of England planted in his dominions. He stated that by the constitution of his dominions there could be no established church in its proper sense, for all creeds were to be left free, and to be supported voluntarily; but that the Roman Catholics had made great attempts to convert his subjects to their faith; that they had bishops, clergy, and nuns settled in the island; and that they received great support from the Emperor of the French, who certainly spared no efforts to gain over the King himself, for he had sent him a magnificent service of plate. On the other hand, the King mentioned that Protestant Dissenters had a mission there, but he found that there was not fixity enough of purpose, faith, or discipline in their missions to make head against the Roman Catholics; that he was convinced, from having been in England, that the only body that could render his people free from the errors of Rome, and hand down a pure faith to posterity, was the Church of England; and it was on that account that he was anxious that a branch of the Church of England should be established in his dominions. His Majesty proposed to give a portion of the Crown lands for the endowment of the proposed bishopric, and towards the payment of such clergymen as might be sent out. He would, moreover, make the bishop the preceptor to the Crown Prince, which would enable him to give the bishop a stipend out of the public revenues. The King wrote to Her Majesty the Queen a letter, in excellent English, begging Her Majesty to give all the assistance she could towards the accomplishment of the object he desired to accomplish. He believed his Majesty had also written to his Grace the Archbishop of Canterbury on the subject.

The Archbishop of Canterbury said he had not had a letter from the King, but he had received one from his Majesty's Consul.

The Bishop of Oxford said the last mail brought him a letter from the Bishop of Cape Town, stating his views of the extreme importance of action in reference to that part of the world, which would become the centre of a great missionary enterprise. The American Church was very anxious to co-operate with the Church of England in this work, and had offered to contribute their share of the mission. These various causes seemed to make the present a time when it would be exceedingly desirable that they should be able to come to some distinct conclusions as to what was the duty of the Church of England in the matter, and to communicate them to the bishops abroad. By such means he believed they would be enabled to maintain the true tone of Church of England doctrine and the true tone of Church of England discipline. He trusted that the joint committee might be appointed, so that they might be able to present their report at the next meeting of Convocation.

The Bishop of Gloucester and Bristol said he quite felt with the Bishop of Oxford that it was of the greatest importance that every thing should be done to promote unity of doctrine and discipline in Churches, but he could not concur in the proposition the right rev. prelate had made. Present interference appeared to him to be unwise.