

an idea exist it is a natural and appropriate to young White, but to give them all lawful facilities for free and open discussion.—*Gleaner.*

At a late meeting of Convocation the royal licence was received to rescind the Thirty-sixth Canon, upon Clerical Subscription, and also to enact a new canon in its place. Permission was further given to amend the thirty-seventh, thirty-eighth, and fortieth canons. The Lord Bishop of Oxford then moved for such an alteration of the twenty-ninth Canon as would have the effect of removing the prohibition of parents standing as sponsors, and the prohibition of urging the parent to be present at the baptism of his children. It was proposed by the Bishop of Oxford, and unanimously agreed to, that the object of the motion should be communicated to the lower house, in order to ensure strict formality in their course of proceeding. This motion, on being sent down to the lower house, was agreed to after little discussion, having been previously considered.

The *Bishop of Oxford* then proposed that the house should agree to the address to his Grace the President, praying him to communicate to the Bishop of Capetown the expression of the house's sympathy with him under the great trials his defence of the Church has subjected him to, and their admiration of the courage and loyalty to the truth which had marked the conduct of his whole course with regard to the great invasions of the faith which had been attempted. The position of the Bishop of Capetown was such that he deserved support at the hands of that Convocation. The Bishop had acted under the letters patent drawn out by very high legal authorities, and purporting to convey to him metropolitan jurisdiction over the Bishops of the province which they constituted. His lordship proceeded to detail the proceedings taken by the Bishop of Capetown as Metropolitan, with the concurrence of the Bishop of Grahamstown and the other colonial Bishops, and the painful position he was placed in by its afterwards being found that he had not the power which it was supposed the letters patent appointing him conferred. He thought it right that the house should express their sympathy with the Bishop of Capetown in the hardship of the circumstances in which he had been thus placed, and their thankfulness that in such perilous times there should be found in our distant dependencies those who did not fear to stand up for the truth of God. The address he proposed was as follows.—

*To the Lord Archbishop of Canterbury.*

It please your Grace—

the saints. All which we pray your Grace to communicate to the Lord Bishop of Capetown.

The *Bishop of Llandoff* seconded the address, and expressed his entire concurrence with what had fallen from the Bishop of Oxford, and his conviction that the sentiments contained in the address would be concurred in by the Church at large both in this country and in the colonies. The address was agreed to unanimously by the bishops, and afterwards passed the lower house.

The Bishops were next occupied in the consideration of the training of candidates for Holy Orders, a most important subject brought forward by the Bishop of Oxford, in consequence of a message from the lower house, where the matter had been thoroughly discussed. The general opinion was, that it is desirable to add to the University education a special theological and pastoral training, or that the Universities themselves should increase the amount of theological instruction given in their ordinary course.

When the Convocation which is on the point of expiring was first assembled, it was still among the questions of the day, whether the "Synodal action of the Church" could be revived. Debates, indeed, had been held in the Jerusalem Chamber, and the silence of a century had been broken: but it was the opinion of unfriendly observers that Convocation would never be allowed to do more than talk, and it was probable that, if it only talked, it would cease in course of time even to talk. Not that Provincial Synods, if they were held only for counsel, would, in our opinion, be without influence, nor that it is unnecessary to have an authoritative expression of the mind of the Church, even where she is forbidden to express it in formal or legal terms. Yet it is true that most men are indisposed to deliberate, where their deliberations are constantly checked by an external control, and the reproach of being unpractical is peculiarly hard for Englishmen to bear. Whilst Convocation debated under the condition of a disability to put the result of its deliberations into the form of a Synodal Canon, its revival was incomplete, and its continuance doubtful. The Session which closed last week has witnessed the formal repeal of old Canons, and the enactment of others in their place, with the full assent of the Crown. In one case an important ecclesiastical rule has been changed, affecting the feelings, domestic as well as religious, of the majority of Churchmen: in another the terms of clerical conformity have been submitted to the approval of Convocation contemporaneously with their revision by the authority of Parliament. Thus the old constitutional relations of the Convocation of clergy to the Crown and people of England have been recognized and acted upon: every where whose election writs will shortly may enter upon its functions with a clear and sense of authority which it had no sufficient reason to entertain.

of Dr. Jacobson for the See of Unquestionable one. Unquestionable and solid learning, a candid and genuine kindness, simplification of character, the most habits, and a long and extensive with the clergy of all degrees, for that important diocesan ecclesiastical appointments to Government—and they this time—the Church, son to complain. Dr. ves the vacant position and perhaps more professor of Divinity