

time ago been preferred, and had been favourably maintained by the late Ministry notwithstanding the secret opposition of Sir Benjamin Hall. It now appears that Lord Derby's Government have not been less liberal in their view of the matter than their predecessors in office, and we have the satisfaction of being the first to announce that the instrument conferring formally the desired powers has been signed and sealed. We understand that there will, in all cases be three examiners, two of whom will be sent by the Vice-Chancellors of Oxford and Cambridge while the third will represent the authorities of Laupeter. Those gentlemen who passed through St. David's College before examiners were sent from the Universities will of course be subjected to some kind of ordeal; but in case where a certificate has already been granted by the University examiners, we apprehend it will place the candidate in a position in which he need seldom entertain much fear of the honory recognition of a career already passed being refused to him. Since, however, the degree is to be a theological one, it will not be formally conferred until an interval of five years (we presume in Holy Orders, and with testimonials to character) shall have elapsed after the close of his college education. The principle of such an interval is very much that already adopted in the case of an M.A. degree at either of the Universties.

The more sanguine advocates of local institutions in Wales will perhaps wish that the power of conferring degrees in arts, as well as in theology, had been conceded. Others again may be of opinion that the power of granting such distinctions is more properly confined to its ancient seats or to the great centers of wealth and refinement. Our own opinion is, that gentlemen who have gone through a thorough academical course, may reasonably desire such a recognition of their attainments in the learned languages as may separate them from the mere Dissenting preacher; at the same time, if their course of study has been directed rather to the solid acquirements of theological lore than the graceful meetings of classical scholarship, the modest though respectable degree of B.D., appears the one most appropriate to their case. Without being masters of Greek versification, they may have studied both the Old and New Testaments in their original tongues, and be able to investigate the authorities from which the Liturgy is drawn and by which her Articles may be defended.

DIocese OF ExETER.

St. MARY'S CHURCH.—We have much pleasure in directing attention to the announcement which will be found in another column, of the intended formal commencement of the work of Church restoration and enlargement, at St. Mary's Church, on Tuesday, in the ensuing week. We have still greater pleasure in being permitted to mention the name of so sound a churchman, and so distinguished a layman, as Sir John Patterson, as having undertaken to perform the ceremony of laying the first stone. The Archdeacon of Totness, we understand, has also signified his intention to be present, and, as the proceedings are likely to be of a highly important character, the attendance of Clergy and others will, no doubt, be large. The indefatigable exertions of the Vicar have triumphed over every difficulty; and the attempts which have been made to obstruct him have been signally and deservedly defeated. Even the necessary interference with the graves, of which his opponents sought to make a handle, and which they thought, no doubt, would be a successful element of strife, has turned to his great advantage; for the greatest satisfaction has been expressed at the unwearied personal attention which he has given to the matter, and at the care with which the operations have been carried out under his own eye. We understand that Mr. Watson has permitted no coffin to be removed in his presence, and that all bones and casually have been placed in wooden shells and re-interred.

Surviving relatives appreciate the feelings which dictate these arrangements; and the hopes of the factory have been supported.

The following a handsome address to the workmen employed upon the altar, has been issued and will be read with interest.

My Friends,—You are now engaged in the erection of the House of God. You are all trying to feel that it is a great honor to be allowed to use your strength and abilities, to the honour and glory of your Maker and Redeemer.

I wish to draw your attention to the following clause in the specification of the work to be done, and the manner of doing it; and sincerely hope that none of you will give me any occasion to put the power I have reserved to myself in force.

DECENT BEHAVIOUR OF WORKMEN.

The contractors accepted for the performance of the works is expected to employ, as far as possible, labourers and others connected with the parish; and he is required seriously to caution the workmen employed by him not to conduct themselves irreverently, or behave in a quarrelsome manner, or to use improper or profane language while engaged in the erection of the House of God, as, in the event of any impropriety of conduct coming to the knowledge of the Vicar of the parish, he will call upon the contractor summarily to dismiss any workman so misconducting himself, and the contractor is to read over this notice to every workman so employed, and this is to be considered a sufficient notice of the Vicar's intention.

It is my daily prayer for you that God will keep all who are engaged in erecting this House of God from every vain and covetous, and unholy thought, and word, and work, and from all dangers and accidents, and I earnestly de-

sire that your own prayers may be mingled with mine, that the work in which we are employed may be overruled to promote God's glory, and to set forward the Salvation of our own souls, and that of the souls of our brethren.

As some of you may be strangers to this parish, I have to inform you that, in addition to the Daily Service, there is a Sermon in the Evening Service on Fridays which begins at seven o'clock, and that the hours of Divine Service on Sundays are—half-past ten in the Forenoon, three in the Afternoon, and half-past six in the Evening. The Holy Communion is administered every Sunday in the Forenoon Service. On the second and fourth Sundays in the month it is also administered at eight o'clock in the morning.

Commanding you to the Blessing of God and to the Word of His Grace.

I am, my dear Friends,

Your faithful Servant in Christ Jesus

And (under the Bishop) your affectionate Pastor

ALEX. WATSON.

The Vicarage, 17th August, 1852.

So far we have reason for congratulation; but much remains to be accomplished; and it would be matter for sincere regret to every earnest-minded Churchman, if the design which has been so well conceived, should fail of its full accomplishment for want of funds. The circumstances of the parish are peculiar. It has been singled out by Sir Culling Eardley, and his schismatical associates, as the scene of their greatest effort. They have appealed to "Christians unattached," throughout the empire, to help them in their endeavour to establish a schismatical mission there, to signalize at once their hatred of the Bishop, and their hostility of the Church. They have urged, already, as one justification of their movement, that there is a deficiency of Church accommodation in the parish; and, although the suggestion that they intend to supply the deficiency is nothing better than a hypocritical pretence, it is incumbent upon Churchmen to take care that they shall not be any longer able to plead this as an excuse, and that the parish Church shall become what it is the Vicar's object to make it, essentially the "Poor Man's Church."—*Western Luminary.*

SCOTTISH CHURCH INTELLIGENCE.

THE LAY ELEMENT IN SYNOD.—At the annual synod of the diocese of Moray and Ross, held at Inverness on the Feast of St. John the Baptist, the subject of the introduction of the lay element into Ecclesiastical Synods came under discussion, and two motions were submitted to the meeting. The first proposed by the Very Rev. the Dean, and seconded by the Rev. W. H. Hutchins, was to the following effect:—

That the Presbyters of this diocese respectfully assent to the conclusion arrived at by the Episcopal college, to the effect that "it is not inconsistent with the Word of God, and is not contrary to the pure constitution of the Church, to admit the laity into Ecclesiastical Synods under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions." But at the same time, they would express themselves as very doubtful as to its expediency.

The second proposed by the Rev. J. Smith, and seconded by the Rev. J. Patterson, was in these terms:—

That this Synod, having carefully considered the resolution arrived at by the Episcopal college, on the 20th of April last, in reference to the introduction of the lay element into Ecclesiastical Synods is desirous of expressing its willingness, and even anxiety, to enlist the co-operation of the laity in the work of the Church, but is not prepared at present to affirm the principle contained in said resolution.

The latter motion was supported by only two votes out of eight.

PROTESTANTISM ABROAD.

RELIGIOUS MOVEMENT IN THE SCANDINAVIAN CHURCH.—A meeting of Clergy and laity of the Swedish Church, at which some Danish Clergy were also present, has been held at Helsingborg, under the leadership of Rector Hammar, editor of the *Evangelical Church Friend*. The tendencies of the movement are of a Presbyterian character, and in harmony with the views of the London Evangelical Alliance; and owing to the selfishness and Erastian state of the Swedish Episcopate, it is likely to become popular.

On the other hand the *Kirköskolande*, the Danish Church Gazette, contains a letter from a Danish Pastor named Hass, who states that he has, through an English Clergyman, entered into correspondence with the Episcopal Church respecting the conditions required for receiving from it episcopal ordination. "I have," he says, "always considered the true apostolic ordination as a great blessing, which, if not absolutely necessary, was exceedingly to be desired, and most profitable, as well in a Church communion entirely free from connection with the powers of the State, and, therefore, from the fear of worldly force and oppression, as in the case of their union; for I conceived that it would mightily contribute to clear the relations between Church and State, where they should continue on good grounds to be united, so that the Church should allow the State to hold what is its own—land and municipal authority over all worldly matters—and the State, on its part, abstain from interference (judicial or otherwise) with the Church's sacred things, great and small."

As, moreover, at the same time, it was likewise evident to me that either Christians in this country must separate from the national Church, should it again become a State Church or State engine (for the new would manifestly be far worse than the old), or the relations must be so ordered that Christianity might operate with the

necessary freedom, unhindered by the civil law and the heathens of the land, I considered that, happen what might, a connection with the great and most powerful Protestant Church communion would be of most signal importance, provided the bond of union might be the true ordination, and the ground of the union 'the universal Christian faith.'

From hence it is evident that it was not merely for myself individually I desired such a connection, but for the whole Protestant Lutheran Church community, which, as is well known, is in a very confused and miserable state. However, some one must make an advance towards such a union—some one must begin—nothing comes of this eternal talking without any practical intent.

A correspondence has accordingly been opened, and has advanced so far that I believe I may give the assurance that both I and every true Lutheran Priest in this country can receive the true ordination from a free Episcopal Church without being required to give any promise that can clash with our convictions as Lutherans, either in respect of doctrine or the administration of the sacraments.

POPERY ABROAD.

POPISH MIRACLES IN FRANCE.—The *Union de l'Ouest* contains an account of divers miracles said to have taken place on the holy mountain of La Salette on the 1st of July, the eve of the feast of the Visitation of the Virgin. A young girl from the religious establishment of the Visitation at Valence, who had been for three months completely blind from an attack of gutta serena, on having the sacrament administered to her, suddenly recovered her sight, and with her eyes fixed on a statue of the Virgin, exclaimed, "Ma bonne mere, je vous vois!"—A woman nearly 61 years of age, who for the last 19 years had not had the use of her right arm, in consequence of a dislocation, suddenly swinging round the once paralysed limb, exclaimed, "And I also am cured!"—Another woman, for many years paralytic, having ascended the mountain with the aid of crutches, felt, on the first day of the *uravine*, a sensation as if life was coming into her legs, and on the last day, after having received the communion, went without any assistance to the Cross of the Assumption, where she hung up her crutches.

THE JESUITS AT PADUA.—The Jesuits have been publicly installed by the civil and ecclesiastical authorities at S. Giovanni di Verdara, in Padua.

IRVINGISM IN PRUSSIA.—The Supreme Ecclesiastical Council in Prussia has prohibited the Protestant Clergy from admitting Irvingites to the sacraments and other Church rites. A Protestant Clergyman having in consequence refused to perform a marriage for a declared Irvingite, the Civil Court was appealed to, but declared itself incompetent in matters of a purely ecclesiastical nature. An appeal has been lodged to the supreme Civil Tribunal.

Colonial.

RESOLUTIONS.

Take proposed by Mr. BOYLTON, in amendment to the Honorable Mr. HINGE'S Resolutions on the subject of the Clergy Reserves.

1. Resolved, That His late most gracious Majesty George the Third, was graciously pleased to express His desire to make a permanent appropriation of Lands in Upper and Lower Canada for the support and maintenance of a Protestant Clergy within the same, and for the purpose of fulfilling such other intentions an Act was passed in the first year of His said Majesty's reign, containing certain provisions for the support and maintenance of such Protestant Clergy within the said Provinces.

2. Resolved, That after nearly 20 years of unprofitable legislation on the subject of these Reserves in Upper Canada, (prior to its union with Lower Canada,) and after the bitter feelings had been engendered amongst its inhabitants, by an Act passed by the Parliament of Upper Canada, in 1833, entitled "An Act to re-invest in Her Majesty the Lands set apart for a Protestant Clergy," it is recited that doubts had arisen respecting the proper legal construction of the said Act, and that it had been made a question, to what sects or denominations of Protestants, the term Protestant Clergy used in the said Act was intended to be applicable, and that the continuance of such doubts, and the controversies to which they have given rise, were in a high degree prejudicial to the peace and good government of that Province, and unfavourable to the spiritual and temporal interests of the people thereof, and that it was expedient to put an end to such doubts and controversies by enabling Her Majesty, Her Heirs and Successors, to dispose of the said Reserves, and that the monies accrued, or thereafter to accrue therefrom in such manner as to Her Majesty, Her Heirs and Successors, may seem just and fit for the maintenance of public worship and support of Religion within the said Province.

3. Resolved, That in and by the said Act of the Parliament of Upper Canada, it was enacted that all the lands then vested in Her Majesty, and which before the passing of the said Act were reserved, allotted, and appropriated for the maintenance and support of a Protestant Clergy in the said Province of Upper Canada, under the authority of the said Act of Parliament of Great Britain, passed in the 31st year of his said late Majesty's reign, should be, and remain vested in Her Majesty, Her Heirs and Successors, freed and absolutely discharged from all and every of the trusts, conditions, limitations and restrictions, contained in, or imposed or declared by the said last mentioned Act; Provided always, that the said Lands were by the said Act vested in Her Majesty,

Her Heirs and Successors discharged from the said trusts and conditions, to the intent and in order that the said Lands might be, by and under the authority of the Parliament of Great Britain and Ireland, applied and appropriated by way of endowment or otherwise solely for the maintenance of public worship, and the support of Religion within the said Province and to no other use or purpose whatsoever.

4. Resolved, That in 1810 the Legislature of Upper Canada, at the instance of the Right Honorable C. Poulett Thompson, passed another Act to provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof, when said Bill was carried in the House of Assembly by 28 to 20, and in the Legislative Council by 14 to 5.

5. Resolved, That in the preamble to the said last mentioned Act it is declared, "That it is expedient to provide for the final disposition of the lands called Clergy Reserves in the said Province, and for the appropriation of the yearly income arising, or to arise therefrom, for the maintenance of Religion and the advancement of Christian Knowledge;" and in pursuance thereof, the said Act enacted that the said Reserves and the funds arising, or to arise therefrom should be appropriated for the maintenance of Religion and the advancement of Christian Knowledge.

6. Resolved, That in a Despatch from the late Right Honorable C. Poulett Thompson to Lord John Russell, Her Majesty's Secretary of State for the Colonies, dated 22nd January, 1840, enclosing the Bill above mentioned, it is stated, "that there is no subject of such vital importance to the peace and tranquility of the Province as the question of the Clergy Reserves; That there is none, with reference to the future union of the two Provinces, which it is more necessary to determine without delay; That it has been for many years the source of all the troubles in the Province, the never failing watchword at the hustings, the perpetual spring of discord, strife and hatred; That to leave this question undetermined would be to put an end to all hope of re-establishing tranquility within the Province; but to establish the union without settlement of it, and to transfer the decision to the United Legislature would be to add to the sources of discord which then prevailed in Lower Canada, an entirely new element of strife, for amongst the various evils by which Lower Canada had been visited, one and one only, perhaps the greatest of all—has been wanting—religious dissension. That he was satisfied that the value of arriving at a settlement could not be over estimated, and that strong as those feelings might have been, the immense advantage of having the question finally withdrawn from the sources of popular discussion and dispute would reconcile all parties to it."

"That he most fervently prayed that the settlement agreed on might be final, and that no obstacle might be opposed to its confirmation by Her Majesty;—that should it be otherwise, and the question be again thrown back for decision in Canada, he could not foresee the consequences; but, at last, he knew that peace and tranquility must in that event long remain strangers to the Province."

7. Resolved, That in consequence of the earnest importunities of the said late C. Poulett Thompson, and in consequence of the said last mentioned Act of the Province of Upper Canada, and with a view to the final settlement of the question, by an Act of the Imperial Parliament, passed in the 24th and 25th years of the Reign of Her present Majesty, cap. 78, it is declared "to be expedient to provide for the final disposition of the lands, called the Clergy Reserves, in Canada, and for the appropriation of the yearly income arising, or to arise therefrom, for the maintenance of Religion and the advancement of Christian Knowledge within the said Province."

8. Resolved, That by the last mentioned Act of Parliament, a disposition was made of the said lands, by appropriating two-sixths thereof to the Church of England, one-sixth to the Church of Scotland, and the remaining three-sixths to be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public worship and Religious instruction in Canada; and that by such Act, the Church of England and the Church of Scotland, and other denominations, have already acquired a vested interest therein.

9. Resolved, That the people of Canada concurred in the final settlement of the said question by the Imperial Parliament, and for years it was so considered by all of the various political parties in Canada.

10. Resolved, That in 1846, a Committee of the Legislative Assembly of Canada, consisting of Messrs. Petrie, McDonald, (of Kingston,) Stuart (Bytown,) Price and Cuthbert, none of whom belonged to the Church of England, unanimously reported that no change or deviation from the system then existing should be sanctioned by the Legislature.

11. Resolved, That the Hon. Robert Baldwin, late Attorney-General for Upper Canada, and late colleague of the Hon. Francis Hincks, declared in his place in the Legislative Assembly, in 1846, during a debate on the Reserves, "that the Bill passed by the Legislature of Upper Canada, in 1840, led to a final disposal of the question by the Imperial Parliament. That he called on Hon. members to mark his words, that if the question be reopened, there is no agitation would be resumed. That so much did he dread the renewal of agitation, that he had in every instance, and in the discussion, declared such a course, and that he therefore pressed upon both sides of the House to forbear reviving the question."

12. Resolved, That the Hon. James Hervey Price, late Commissioner of Crown Lands, and late colleague of the Hon. Francis Hincks, and the originator and mover of the resolutions of 1850, declared at the same time and place above mentioned.