

and countries, as well in all spiritual or ecclesiastical things or causes as temporal; and no foreign prince, person, prelate, State, or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual within, his Majesty's said realms, dominions, and countries."

2. "I, A. B., do solemnly make the following declaration:—I assent to the *Thirty-nine Articles of Religion*, and to the *Book of Common-Prayer*, and to the *Ordering of Bishops, Priests and Deacons*; I believe the doctrine of the *United Church of England, and Ireland*, as therein set forth, to be agreeable to the *Word of God*; and in *Public Prayer and Administration of the Sacraments* I will use the form in the said *Book* prescribed and none other, except so far as shall be ordered by lawful authority."

Both Houses have resolved to present an address to Her Majesty, praying for Her Royal license to make a canon to reform the representation of the Lower House. The proposed plan is to make the number of the proctors elected by the parochial clergy the same as that of the *ex officio* members, and to provide that in all cases they be elected directly and freely by the beneficed clergy. A difference of opinion arose as to whether the franchise should be extended to curates, and some dissatisfaction prevails at their not being admitted; still, all are agreed that a great step has been made in the right direction.

Before dismissing the subject of Convocation we must notice briefly without comment, the suggestions made by the Rev. A. Oxenden, for the more special training of candidates for Holy Orders. He moved a resolution that the Universities be recommended to follow up the several courses of divinity lectures by a compulsory examination.—to consent to examine for theological degrees those whose studies have been carried on elsewhere.—to afford facilities for graduates to remain in residence after taking the B. A. degree, to seek an increase in the number of clerical fellowships. Canon Seymour in seconding the resolution further suggested a more thorough knowledge of the Prayer Book.—a good foundation in sound theological learning.—and practical instruction in visiting the sick. There were also particularly mentioned the preparation of Sermons.—audible reading.—and knowledge of Church Music.

The Conscience Clause, as it is called, occupies a good deal of attention. Farsceing men easily perceive that it involves the great question of religious or secular education, and that to admit the principle that a Church School can admit dissenters, as a matter of right, and guarantee that they shall not receive any definite religious instruction, is to begin a course which must at length end in godless Schools. The National School Society refuses to accept Government aid upon such conditions, and at the annual general meeting this line of conduct was approved. Mr J. G. Hubbard, M. P. in an able and instructive speech defended the course pursued and pointed out its justice. Several other speakers among them the Archbishop of Canterbury, adopted substantially the same views. The Bp. of London spoke somewhat enigmatically, but upon the whole seemed to agree with the other speakers.

In the House of Lords, during the debate upon the clerical subscription Bill—the Lord Chancellor said "The bill related to Clergy ordained within the precincts of Great Britain and Ireland and the Channel Islands. *It would have no application to Clergymen in the colonies, unless ordained in this country.*" This further shows that the effect of the late judgment is, as the Atty. Genl. said, to prove that there is *no legal connection whatever* between the Church of England and that in the colonies. It now becomes an interesting question, to decide whether the act of Uniformity applies to us; if, as seems not improbable, it does not apply, it will leave us quite free to adopt the change or not as we please.

In the House of Commons Mr. Cardwell said that as the Privy Council had