

# The World.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, AUGUST 31, 1854.

VOL. XXVIII.]

## Poetry.

### A HYMN FOR THE HARVEST-HOME.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

O nation, Christian nation,  
Lift high the hymn of praise,  
The God of our Salvation  
Is love in all his ways;  
He bleaseth us, and feedeth  
Every creature of his hand,  
To succour him that needeth  
And to gladden all the land!

Rejoice, ye happy people,  
And peel the changing thine  
From every bearded steep  
In sympathy sublime;  
Let cottage and let palace  
Be thankful and rejoice,  
And woods, and hills, and valleys,  
Re-echo the glad voice!

From glen, and plain, and city  
Let gracious incense rise,  
The Lord of life in pity  
Hath heard his creatures' cries;  
And where in fierce oppressing  
Stalk'd fever, fear, and death,  
He pours a triple blessing  
To fill and fatten earth!

Gaze round in deep emotion:  
The rich and ripened grain  
Is like a golden ocean  
Beamed upon the plain;  
And we, who late were weepers  
Lest judgment should destroy,  
Now sing, the harvest reapers  
Are come again with joy!

O praise the hand that giveth  
—And giveth evermore—  
To every soul that liveth  
Abundance flowing o'er!  
For every soul He filleth  
With manna from above,  
And over all distilleth  
The unction of His love.

Then gather, Christians, gather  
To praise with heart and voice  
The good Almighty Father,  
Who biddeth you rejoice:  
For He hath turned the sadness  
Of his children into mirth,  
And we will sing with gladness  
The harvest-home of earth!

From the New York Churches in

### THE AMERICAN BRANCH OF THE "ONE CATHOLIC AND APOSTOLIC CHURCH."

The British church, handed down by regular transmission "from the apostles' time," was always that communion and fellowship in which were provided, for Christians of the British empire, those means of grace and salvation, of religious knowledge and duty, of evangelical faith and holiness, which Christ appointed to be found and enjoyed in "His body the Church." For a while, indeed, it was treacherous to its trust: not abandoning the essentials of the church, but blending them with so much error as to grievously mislead Christians, and put them in a way extremely hazardous to their salvation. Deeply painful as are the thoughts excited by consideration of their case, whose stations and opportunities should have led them to a truer knowledge of the Gospel and of the catholic church; a truer conformity to them, and a more faithful guidance of those whom they were bound to lead in the right way; yet may and should charitably hope that great numbers of honest but deluded souls have found mercy and salvation, though drawn, without fault of their own, into sinful ways of doctrine and practice, by the false guidance of pastors, who, like too many prophets of old, had a "thus saith the Lord" for what they knew, or might have known, had they been faithful to the means and opportunities entrusted to them, the Lord absolved.

The reformation brought the Church of England out of this state of departure from what it was when organized and established under the first and purest influences of evangelical and catholic principles. After this happy change in the church, the empire of Britain extended to what is now our country. On primitive catholic principles, the British church became thus the Church of Christ, for all the holy and momentous purposes for which He had established it, of the American-British Colonies. On the change of such of those Colonies as became independent States, into their independent condition, the ministers and members of what had been the English branch of the catholic church became ministers and members of a branch derived indeed from the English; but now (for what afterwards became our Republic, was then a confederacy of thirteen independent republics) subdivided into portions of the catholic church existing in thirteen civil sovereignties. Every portion, however, was a part of the one Church, which Christ established, which enjoyed the priestly ministry of the apostles, and which had continued in England, in unbroken succession, from the apostles' time. Thus, both civilly subdivided, the ministers and members of the catholic church of America, in all essentials of the Christian arch, spiritually one. As yet, however, by had not the means of continuing among them a valid apostolic ministry—a blessing for which had herefore looked to the mother country.

There was, then in Britain, as there still are, two behes of the ancient British

church—one in England, the other in Scotland. The former was established, that is, civilly incorporated with the State; the latter was not so; but, like our own church independent of the State or civil government. As the first of these had been, under God, the means of establishing and nurturing the catholic church in this country, the attention of the several branches of this church was naturally first directed to the English church for obtaining, in the episcopate, the scriptural and catholic means of enjoying the Christian ministry. The worldly embarrassments, however, under which that church laboured, in consequence of its being civilly established, threw hindrances in the way. The Scottish church kindly interposed, and at the request of the clergy of the first American diocese, gave episcopal consecration to Dr. SAMUEL SEABURY, who, in the name of the clergy who chose him, and a consenting laity, had long faithfully sought the boon from the English church. The difficulties in the latter ought not to be laid to the charge of its spiritual character; they were the unhappy results of its secular relations. We should always be thankful to God, that this other way, free from such worldly difficulties, was, in His kind providence, open to us. There can be no doubt that the success thus experienced, supplied a powerful motive for the yielding to which the more worldly controllers of the Church of England were at last brought, in giving three other bishops to the American Church.

That church was thus empowered to become a thoroughly independent branch of the One Catholic and Apostolic Church; competent, not only to the supply of the priests and deacons which, God having, by His Holy Spirit, appointed them, have been in the Church from the apostles' time; but also to the continuing of a succession, in the apostolic line, of those who can give that episcopal ordination without which the church can account none to be a lawful minister of Christ. This succession could, undoubtedly, have been validly conveyed by one bishop. For fuller attestation, however, of catholic consent and approval, and greater security against possible imposition, in so momentous a matter, the church has, from the earliest times, required, as a thing—not of necessity, but of good and wholesome order—that the episcopate should be imparted by at least three bishops. Through the co-operation of England with Scotland, the American church was provided with four bishops.

A short time after the first three of these four bishops had entered on their diocesan duties, our present republic was formed by the more consolidated union of the several States; and the churches in those States united in forming the one Protestant Episcopal Church in the United States—the same body which had, since first the British empire extended over the territory comprising those States, been the regularly established church of Christ for His disciples here.

This church, therefore, is that which only, among the many communions in our land, can claim identity with, and regular succession from, that church which, in apostolic times, was given by Divine Providence to our forefathers, as the Church to which the Gospel, with its great and precious doctrines, duties, and privileges, was, by our Lord's authority, committed. In union and communion with it, therefore, according to evangelical principles, the disciples of Christ in this country are to be united to Him; to serve him in the faith, worship, and obedience of His Gospel; to be bound to each other in Christian fellowship; and to put forth their individual and joint efforts in enlarging and strengthening the influence of the Gospel in the world, and extending among fellow men, as ability and opportunity may be afforded, the generous acts and offices of Christian charity.

The writer would respectfully and earnestly recommend to all good Christians, as fraught with much valuable information on this subject, the perusal of the Rev. Dr. William D. Wilson's two works, "The Church Identified," and "History of the Reformation in England;" and the Rev. Dr. Seabury's "Continuity of the Church of England in the Sixteenth Century."

Of course, the view which has now been taken is liable to the charge of uncharitableness, so often brought against all views which represent any particular faith, or any particular system of religious duty, as so belonging to the Gospel, as to exclude the right of a different faith or system, to set forth its claim to belong also to the Gospel. The faithful and true Christian, however, is unmoved by such charges. He knows that what is the result of principle cannot be uncharitable. He may be mistaken in the principle; but is only honest, not uncharitable, in carrying it out to its legitimate result. He may err in judgment when believing that what he holds to be the right faith, and the right Church, and right religious duty, is such; but as long as he is conscientiously convinced that it is, he cannot honestly admit that a faith, a church, or a course of religious observance, materially differing from it, is also true. The latter may be pressed in connection with personal relations and qualities deserving of high respect and affection. These he should not withhold from the individuals; neither should he extend them to their errors. To these he cannot, with honest consistency of principle, extend his countenance and support, however indirectly. But he should learn, as a proper inference from the principles here maintained, never to withdraw his charity from those in error, however great their error, or however undeserving of charity that error itself. And seeing—as every enlightened observer must see—

Such is the writer's deliberate opinion, formed from what he has long seen and heard. If any of his brethren of other denominations, or others who disbelieve the doctrine of the Apostolical Succession, believe that any ordination is necessary for the valid exercise of the Christian ministry; and will say what that ordination is, without which they cannot receive a man as a lawful minister of Christ; he will be happy to know it. He desires not to do injustice to any. But it is so, that either the doctrine of the Apostolical Succession is true; or that no ordination is necessary; let this be distinctly understood. It may give wholesome warning to the sects. It may do good to the Church.

## Ecclesiastical Intelligence.

### ENGLAND.

#### MEETING OF CONVOCATION.

(Continued.)

##### The Church Service.

The Bishop of London rose to present the report of a second committee, appointed to consider whether the great increase and present condition of the population do not make some such adaptation of the Church's rules needful to meet their spiritual necessities. That report was as follows:—

"The committee appointed by the Convocation of the province of Canterbury to consider the question of the increase and present condition of the population do not make some such adaptation of the Church's rules needful to meet their spiritual necessities, report that they have held frequent meetings for the consideration of the subject referred to them, and that they have agreed upon the following conclusions:—

"That some modification of the Church's rules is needful to enable her adequately to minister to the spiritual necessities of the people of this land; and that these modifications may most properly be considered with reference—

1. To her services, and
2. To the ministerial agency which she now employs.

"As to the first of these, we think it of the utmost importance, in the present state of the Church, that the services, as now ordered in the Book of Common Prayer, should be preserved entire and unaltered; but we are of opinion that the length of the morning service on Sundays and holydays, especially when the holy communion is administered to a large body of communicants, renders it desirable to allow of its being divided into different services, and used at various hours. We therefore think it would be expedient, that at the request of the incumbent or his absence, of the licensed curate of any parish or district, the Bishop of the diocese should be empowered to authorize, so long as he shall deem expedient, the use of the morning service, so that either the order for the administration of holy communion, or the order for daily morning prayer, may be used as a separate service; provided that the whole morning service, including the Litany when appointed to be read, be used in one or two services in the course of the morning, a sermon being preached at either or both services.

"As to the order for evening prayer on Sundays, except when it is used in the morning church both on the afternoon and evening of the same day. In that case we think it would be expedient, first, that a new table of proper lessons should be compiled, which might be substituted for the evening prayer, and secondly, that, at the discretion of the parish priest, with the consent of the Bishop, a substitution should be allowed, either in the afternoon or evening, of one of the occasional services here mentioned, provided that the order for evening prayer be always used either in the afternoon or evening.

"We would suggest that in the present state of our population, the Church would be better able to minister to her wants if some well considered alterations of the absolute strictness of her services, as prescribed by the Act of Uniformity, were admitted by authority; and we would enumerate the following as some which might be usefully adopted:—

1. First, we would suggest that a shorter order for evening prayer might be compiled from the Book of Common Prayer, with a prescribed lesson or lessons of Holy Scripture, which might be used instead of the present order for daily morning and evening prayer, on other days than Sundays and holydays, in parishes where the incumbent might be advantageously adopted.
2. Secondly, we would suggest that various occasional services might be formed from the Book of Common Prayer, for use in the Church with the permission of the Bishop, on week days, and in addition to the prescribed services on Sundays.
3. We would suggest the following as examples of such services:—
  1. The Litany, with a Scripture lesson, psalmody, holy baptism, churching of women, sermon, or catechizing, or with any of them.
  2. A short selection of collects, with the Lord's Prayer and psalmody, to precede or follow a sermon or catechizing.
  3. A service, with sermon or lecture, preparatory to the administration of the Holy Communion.
  4. A thanksgiving service, containing the Venite, 'Te Deum,' psalmody, collects, the Lord's Prayer, a Scripture lesson, and the General Thanksgiving, with or without a sermon.
  5. Services for the deprecation or removal of God's judgments—one formed of collects, the Lord's Prayer, penitential psalms, and Scripture lesson; another consisting of the Litany, with penitential psalms, and a Scripture lesson; or of such services with or without a sermon.
  6. A service for imploring the blessing of God on Church missions; with or without a sermon.
  7. A service for children.

"Further, we think it would be expedient that the Bishop should be empowered to authorize the use of the order for the administration of the Holy Communion as a separate service on any day of the week, and that he should be authorized to show, on special occasions, the substitution of the Book of Common Prayer, and the Old and New Testaments respectively, for the first and second lessons appointed for the day. For one special occasion—viz. Ash Wednesday, we would recommend the appointment of proper lessons. Besides the adoption of these occasional services, framed from the Book of Common Prayer, we think it desirable that a collection of psalms and hymns, to be used in churches, should be put forth by authority.

"Further, we think it desirable that a form should be authorized for admitting converts from the Church of Rome, and such others as shall renounce their errors, and for restoring such as have relapsed; and we are of opinion that the form prepared by the Upper House of Convocation in 1714 would, with a few alterations, be proper for this purpose.

"Our attention has been invited to certain portions of our existing services, and to certain orders in our canons, which are thought to interfere with that enlarged action of the Church, the means of promoting which we were appointed to consider.

"As to the first of these, the only one on which we would remark respects the third exhortation, following the prayer for the Church Militant, in the order of the administration of the Holy Communion. Concerning this exhortation it was suggested to us that, being read, as it now is, after the withdrawal of all save those who have resolved at that time to communicate, and who must be supposed to have already examined themselves, and after such examination to be now drawing near to eat of that bread and to drink of that cup, the strong expressions it contains as to the danger of an unworthy receiving are unreasonable, and are founded on a false view of the nature of the sacrament, and of the persons who remain to communicate. These objections, in our judgment, be in a great degree removed if this address were read, as the exhortations which precede it are ordered to be read, at the conclusion of the sermon, to the whole congregation, rather than after the prayer for the Church Militant. Having regard to the place of this exhortation after the two which immediately precede it, and which are distinctly ordered to be read at the close of the sermon, and to its tenor, as applicable to the whole congregation, consisting of those who have, or have not, yet resolved to remain and communicate, rather than to those who have already begun to take part in the Communion office, there does not appear to be so distinct a settlement of the place in the service at which this exhortation must be read as in the present order. We are of opinion, that it may not be read immediately after the sermon, and before instead of after, the prayer for the Church Militant, when the Holy Communion is administered.

"An order in the canons bearing on our services, which was brought under our notice as containing rules which tend to cramp the Church's offices, was the prohibition, contained in the 29th canon, of parents standing as sponsors for their own children. As to this, while we thankfully recognize the great benefits which arise from engaging other fit persons, where they may be had, to undertake the charitable office of sponsors, we are of opinion, that the main reasons which appear to us to have induced the Church of England to prohibit parents acting as sponsors for their own children no longer exist; and having regard to the difficulty now often found, especially by the poor, in obtaining fit sponsors for their children, we think that a relaxation of this prohibition is desirable.

"As to the second head of our inquiry—viz. whether any, and, if so, what modification of the Church's present agency is needful to enable her more perfectly to discharge her spiritual functions—we would express our opinion:—

1. That some additional agency is necessary to enable the Church, especially in large and populous parishes, to fulfill her Lord's command to preach the gospel to every creature.
2. That some of the present needs of the Church might be supplied by a more general and systematic organization of the laity in works of Christian charity; in visiting and instructing the sick, poor, and ignorant; in exhorting the careless; in teaching children and adults in schools—in collecting funds for the extension of the Church at home and abroad; and in other labours of Christian love which can, consistently with the rules of the Church be performed by the laity; that such works might be undertaken, and conducted under the superintendence of the clergy, and that they should bear in marked features the character of being lay assistance rendered to the ministers of Christ in their proper work, and should be conducted with the special aim of bringing souls under the direct action of the Holy Spirit.
3. That, besides this more general and systematic agency of the laity in the Church, as parochial district visitors and the like, some extension of the ministry is greatly needed among us.
4. We are of opinion that this need might in some measure be supplied, if the bishops should be willing, in such cases as to them might seem to admit of it, to order the ordination of lay persons, and those who had not attained the same proficiency in the classical languages as is now required in candidates for the office of a deacon.
5. Provided that in all such special cases the Bishop be satisfied as to the moral character and religious life of the candidate, and as to the soundness of his doctrine, their knowledge of the Holy Scriptures, and of the articles and offices of the Church, and their possessing a peculiar gift for imparting religious instruction. Provided further, that all persons who have been admitted deacons upon these terms shall be strictly confined to the discharge of the duties of the diaconate as defined in the ordinal of the English Church, shall be incapable of filling a sole cure, and shall not be admissible to the office of priest until they shall have served five years at least in the lower office, and have taken themselves acquainted with the duties of learning now usually required of candidates for the priesthood; and that these conditions be stated in their letters of deacon's orders.
6. Further, we are of opinion that various means might be adopted to render more effectual the exercise of the Church's missionary office towards our home population.
7. It is deeply to be deplored that there are at present large numbers of the poorer population, especially in our own great towns, who are habitually absent from the public worship of God, and live with little or no sense of their religious duty; and new and increased efforts are urgently required to give them a saving knowledge of the gospel, and to shelter them within the fold of the Church. For this work there is need of men specially fitted for and devoted to direct missionary operation at home. We would, therefore, suggest the placing in the midst of such a population clergymen who might, with view to economy, Christian fellowship, and united prayer and action, live together, minister in one central church, and, with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools. We think it would be desirable that men possessed of useful gifts for this work should be especially encouraged to undertake it for a time, and be recognised as having a special claim for preferment out of public patronage in less laudable spheres after a term of service.
8. Further, we think that greater results might be attained if those who were engaged in closer religious fellowship and action than has been common among us. Such converts, we believe, would thus be themselves built up in the true faith, would become an attraction and shelter to others, and would under God's blessing, spread around them in their homes, and among their companions, a saving knowledge of Christ, and of His Gospel.
9. We believe, further, that the due action of the Church missionary office among the home population would be promoted, if a body of clergy were organized for the special work of preaching and exhorting, under the Bishop's sanction, throughout his diocese. Such clergy might most properly be connected with the cathedral church, and might be licensed by the Bishop for temporary service in parishes where

their presence was desired by the parochial clergy. We believe that such an institution would be of great service in parishes of unmanageable size, in those which might have been injured by past ministerial neglect, by the action of demoralizing influences, or by the inculcation of Roman or other errors; and lastly, that it would tend, in a beneficial manner, to supply wants arising from such inequalities in ministerial gifts as must be found in so numerous a body as the English clergy.

"In conclusion, we are of opinion that, inasmuch as the efficiency of the Church depends mainly on the adequate discharge of the duties of the episcopate, and as it was the design of our Reformers to erect a large number of additional sees, and as the population of England and Wales has since their time been multiplied nearly fivefold, while the episcopate has received scarcely any augmentation in the last three centuries, we think it needful that the most attentive consideration, whether for the due performance of this important missionary work, an increase in the episcopate is not now necessary, especially in our great centres of population."

The right reverend prelate said he would take the liberty of offering one or two words with respect to what had fallen from his right reverend friend (the Bishop of Winchester). The report now read treated of a subject far of greater delicacy and difficulty than that just received by the house, and this subject had been thoroughly ventilated, discussed and considered, not only with perfect harmony of feeling, but with an evident desire on the part of all the members of the committee to come to an agreement on a question of such importance. This held out some grounds of hope that if Convocation should be permitted to meet by Her Majesty's command, with respect to the subject of the Church, it would not be so unfruitful as the brethren anticipated. With regard to the feelings of other friends who took a different view of this subject, he (the Bishop of London) was far from thinking that there was an increased dread of the meeting of Convocation for the purposes of business. The alarm felt by some members of the Church, so far from being greater than was, was considerably diminished. There was a growing feeling that there was not so much to be apprehended from the meeting of Convocation as it had been customary to apprehend. There were in the public mind distinguished rank, station, and intelligence, who were thoroughly well persuaded that synodical action was a right which should no longer be withheld from the Church, and that great good might be anticipated from the exercise of it. There was a feeling growing in the public mind, and the measure for enforcing ecclesiastical discipline, and regulating the affairs of the Church, ought not to be proposed in Parliament unless they had been previously considered by some body which might be regarded as a representation of the great body of the clergy. It was this opinion which had hitherto thrown great obstacles in the way of every measure introduced into Parliament for the better regulation of Church affairs, and many recent measures, had they been submitted to Convocation and approved of by them, would have been passed with far greater satisfaction to the church and the public. Especially with regard to ecclesiastical discipline, he was quite of opinion that no measure ought to be introduced into Parliament unless previously submitted to Convocation, and it was his intention to propose that a committee of both houses should be appointed to consider the expediency of a bill for the better enforcement of such discipline and correcting erroneous clerics. They had stated in a former report that they had better content themselves with stating what should be done, and that the time was now come, looking at the present course of legislation—looking at the different bills introduced, and at the greatly affected the courts of ecclesiastical jurisdiction, involved their abolition, and crippled their efficiency—the time had come when they should be prepared to submit to Convocation the heads of a bill for the correction of erroneous clerics, and yet the main bulk of that report, by the President or Her Majesty's Government, with the best chance of being carried, and with a certainty that if it did pass, the clergy would have no just grounds of complaint that they had not been consulted on the matter. He did not mean to say that the majority, or even very considerable part, of the members of the Church were quite satisfied on the subject of the meeting of Convocation; but he was quite sure that the apprehension so long felt on the subject would be considerably diminished when the committee of both houses of Convocation in their committees came to recollection.

The Bishop of Lincoln seconded the motion of the Bishop of London for the adoption of the report. He could not but feel that it was one of the most able and important papers ever put forth, and that it would be received by the Church in that light.

The Bishop of Oxford said that, before the question was settled by the house, he should wish to say in reference to this committee what he had said in reference to the former one, that the utmost harmony and regard for each others' opinions had prevailed amongst its members and presided over their discussions. The committee certainly did not contain within itself all those allowed shades of opinion permitted in the Church of England, and which it was a great blessing to the Church that she did approve of. Those opinions were represented both by the members of the Upper and Lower House, and yet the main bulk of that report, by the President or Her Majesty's Government, with the best chance of being carried, and with a certainty that if it did pass, the clergy would have no just grounds of complaint that they had not been consulted on the matter. He did not mean to say that the majority, or even very considerable part, of the members of the Church were quite satisfied on the subject of the meeting of Convocation; but he was quite sure that the apprehension so long felt on the subject would be considerably diminished when the committee of both houses of Convocation in their committees came to recollection.

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The Bishop of Lincoln seconded the motion of the Bishop of London for the adoption of the report. He could not but feel that it was one of the most able and important papers ever put forth, and that it would be received by the Church in that light.

The Bishop of Oxford said that, before the question was settled by the house, he should wish to say in reference to this committee what he had said in reference to the former one, that the utmost harmony and regard for each others' opinions had prevailed amongst its members and presided over their discussions. The committee certainly did not contain within itself all those allowed shades of opinion permitted in the Church of England, and which it was a great blessing to the Church that she did approve of. Those opinions were represented both by the members of the Upper and Lower House, and yet the main bulk of that report, by the President or Her Majesty's Government, with the best chance of being carried, and with a certainty that if it did pass, the clergy would have no just grounds of complaint that they had not been consulted on the matter. He did not mean to say that the majority, or even very considerable part, of the members of the Church were quite satisfied on the subject of the meeting of Convocation; but he was quite sure that the apprehension so long felt on the subject would be considerably diminished when the committee of both houses of Convocation in their committees came to recollection.

most violent views, and speakers and auditory alike were persons of strongly excited feelings, who argued one another up by exaggerated statements which tended to excite the passions of party strife and spread abroad the misapprehensions which themselves were under. It was because he was so convinced that there would be these unauthorised meetings that he desired to see authorised meetings which could not from their nature be exposed to these dangers, the members of them being persons selected by their brother clergy to represent their opinions, and dignitaries of the Church chosen by the Crown—ecclesiastical authorities who filled places of trust, and who therefore, they might believe, would approve of the consideration of these delicate subjects with calmer minds, and he trusted, far more of God's Spirit, than could be looked for in the somewhat tumultuous assemblies of persons meeting with excited feelings and no particular sense of responsibility. They thought it impossible that the consideration of these subjects by a body dealing with subjects of great interest in its efforts at self-alteration, could continue to exist without some such meetings, and they believed that holding these meetings subject to the wholesome restraint under which Convocation was placed, would be far better than having no such meetings at all. These restraints were very great for supposing that the Crown gave them license to consider the question in this report, that license would not empower them to enter upon any question which that report did not contain. Supposing that the Crown sent them a license to consider a bill for the correction of ecclesiastical offences, they could enter into no other matter. That license was in effect purely an opportunity for giving the body of the clergy leave to consult together upon points strictly limited. He could not therefore believe that the apprehensions concerning Convocation to which his right reverend friend had alluded, and the existence of which he (the Bishop of Oxford) was far from denying, were otherwise than mistaken. He saw, too, so remarkable a change amongst his right reverend brethren of the Episcopate, that he could not help thinking that some slight acquaintance with what had been done, and was intended to be done, had produced that change amongst them and amongst the right minded members of the Church. It did not appear to him possible that they could make the efforts which were specially required by God's Providence to carry the great masses of the population of this land, and to carry on the work of the Church, unless they had some means of adapting the rules and circumstances to the present requirements of the people. He ventured, therefore, to say in his grace that the mode in which the committee had conducted its deliberations, and the conclusion they had arrived at, would open the eyes of men to what might be expected of its mature labours, and the liberty granted to that ancient body.

The report was then received.  
(To be continued.)

CONVOCATION.  
NOTICE OF MOTION.—The Archbishop of Taunton has given notice of the following resolutions to be moved in the lower house of convocation of the clergy of the province of Canterbury:—

Whereas two reports of joint committees of both houses of the convocation of the clergy of the province of Canterbury were laid upon a table of both houses on Thursday, the 20th instant;

And whereas the first of the said reports recommended the adoption of certain provisions for the better regulation of the province of Canterbury, in order, "to enable it to treat, with the fuller confidence of the Church, of such matters as Her Majesty may be pleased to submit to its deliberations;"

It is the opinion of this house,

That, until such time as the said provisions shall have been agreed upon, and shall have become law, and shall have been carried into effect, it is inconsistent with the resolution of February 2, of the present year above quoted, and is otherwise unfeeling and unadvisable that the lower house proceed to any consideration of the second of the said reports, or to the transaction of any other business of importance to the Church.

Should the resolution be negatived, the following will be moved:—

That so much of the recommendations of report 2 as deals with "the third exhortation following the prayer for the Church militant in the order of the administration of the Holy Communion" be adopted.—John Bull.

THE EPISCOPATE.  
SODOR AND MAN.—The consecration of Dr. Fowls to the bishopric of Sodor and Man took place on Tuesday at York Minster, at the request of the Bishop of London, who officiated in the ceremony taking place out of the province of a London city church. On Thursday week the Bishop elect took leave of his late parishioners at Warrington, when a service of plate, of the value of £150, was presented to the Bishop, "in token of the esteem and attachment of his parishioners at the close of his earnest labours (during 23 years) for their spiritual welfare, on the occasion of his elevation to the Bishopric of Sodor and Man." Various other testimonials were afterwards presented to the Bishop and to several members of his family.

KILMORE.—The Rev. Dr. Leslie, Lord Bishop of Kilmore, died at Cavan, on Saturday, in his 82d year. The income of his successor will be on a reduced scale, and a large sum will fall to the ecclesiastical fund.—*Ib.*

COLONIAL CLERGY DISABILITIES BILL.  
The same evening Lord Lyttelton asked whether Her Majesty's government intended at any future time to introduce any measure for the relief of the disabilities of the colonial clergy:—

"The ground upon which he was anxious to put this question was, that since the bill on this subject had been introduced into the other house of parliament, a change had taken place in the office of Secretary of State for the Colonies; and in so far as the right honorable baronet the present holder of that office had expressed an opinion on this bill, it had rather been in favor of the measure. The bill having been withdrawn since the right honorable baronet's accession to office, it was therefore but natural that those who were desirous that this measure should pass, and who conceived it to be one of the most obvious justice and propriety, should be anxious to know whether the government still intended to introduce this bill, and whether they had expressed on this subject, and whether they intended, as they had heretofore intended, to legislate upon it. He felt perfectly certain that the noble Duke the late Secretary of State for the Colonies had not changed his views with regard to this question, and his (Lord Lyttelton) should be glad to hear also that the government still adhered to their previous intentions.

The Duke of Newcastle said that their lordships would not have forgotten that in three successive sessions three different bills, all designed to carry out the same object, had been introduced upon this subject. Three years ago the matter was taken up by his right hon. friend the present Chancellor of the Exchequer, in the other house, but after great discussion the measure could not be passed into law. Last