

elect them to the same, are accustomed to receive that peacock's feather, styled "D. D.," as an honorary degree from an University, so that the degree possesses somewhat less intrinsic value than do the wooden watches which, in this hemisphere indicate to the public the nature of the contents of the stores over which they hang; the scarlet hood, therefore, which is "the outward and visible sign" of the degree, although when blended with the snow-white surplice, it produces a pretty stage effect, is as entire a deceiver as the wearers of the hood are prone to represent "the scarlet lady" to be; but this is precisely the style of gew-gaw to attract that class of persons who act as the dress-makers' walking advertisements, hence each actor on the stage Ecclesiastical plays his little part, while some of us content ourselves with quoting "*merely* players." The Bishop preached from a written sermon, and in so doing suggested the idea that when persons, in ordinary communications with their fellow men—communications which may be dictated by head or heart, desire to give expression to them, they, as the Apostle did, speak out of the fulness of the head or heart; fulness alas! in these days of husks, it is to be feared, is largely confined to sleeves. Be that as it may, however, the Bishop sought to find a parallel between the circumstance of the succession of Joshua to Moses, and that of Deaf Dumoulin to his lamented predecessor. His Lordship therefore hung his sermon on a passage from Joshua i. 5. "As I was with Moses, so will I be with thee." In the course of his address, the Bishop referred to the "strong will of the Israelites," and to their supposed "readiness to yield to the dictates of Moses;" most persons who happen to be conversant with the history of that people, will probably consider that their relation to Moses was characterized by *unreadiness* to yield to the commands of their leader; stress was laid on Moses' commission

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coming from God, and we were invited to believe that the gentleman from Montreal was "called of God as was Aaron." The awkward difference between the credentials of the seer of Israel, and those of the newly appointed rector was evidently felt by the gentleman in black satin, who was so ill at ease as to talk of "the healing of the brazen serpent." The Bishop moreover impaired his own case when he stated that there was "nothing to attest the verity of a Christian minister." Not a few of those to whom His Lordship may deign to accord "street recognition" can doubtless produce men and women whose whole aims in life have been changed through their ministrations—"seals to their ministry"—to quote an apostolical phrase; it would be interesting to ascertain how many of these seals the Lord Bishop can produce. His Lordship referred to a supposed order of ministers as deduced from the New Testament but if he will refer to a Greek concordance, he will find that his orders vanish into thin air. When the Bishop referred to "the cure of souls" devolving on the new Dean he would necessarily suggest to those who are aware of the moral maladies with which not a few of the flock of St. James' are afflicted, that the Dean would have some eminently chronic cases to deal with. Let us hope that the Dean will treat them more tenderly than did Joshua the guilty Canaanites.

Albeit the Bishop furnished ample evidence of lack of spiritual discernment throughout the service, we will give him credit for having made a judicious selection, in the appointment of a successor to the late Dean. So far as could be gathered from both the matter and the manner of that gentleman's first sermon, it was all but unexceptionable; it evinced a much more than ordinary appropriation of the fundamental truth of the Bible, was delivered extempore, or perhaps with the aid of notes, was characterized by a becoming and but too rare exhibition of diffidence,