

was present, and 17 persons were confirmed. His Lordship combined his address to them with his sermon, taking for his text Psalm xxxiv. 11. They were, according to the practice which he has established where this arrangement is followed, seated in a body near the pulpit. Portions of the service were chanted with the aid of a melodian in the gallery.

The Bishop had allotted some days to the neighborhood of Melbourne, with the view of personally exploring certain settlements, and ascertaining, by bringing himself into contact with the inhabitants, their claim upon the care, so far as it could be afforded, of the Church of England. Accordingly, having been accommodated with the use of Dr. Falloon's horse, he went after service, in company with the Rev. Mr. Balfour, (Mr. Nicolls having passed on to Bishop's College,) who had joined him again at Richmond, to Danville, about a dozen miles in the rear of that village, on the Craig's Road. At Danville, itself, which is a village very pleasantly situated and containing a foundry and a factory, there are scarcely any members of the Church of England. Mr. Cleaveland, however, who is of the number, assisted the Bishop in framing his arrangements for the next day, in the early part of which his Lordship and Mr. Balfour proceeded to the Trout-brook settlement in Tingwick, distant about six miles from Danville; and, reaching the little school-house before the close of morning school, were enabled to circulate notice by means of the scholars, of an early afternoon service, to be held in that building. In the mean time he put up, with Mr. Balfour, at a little log-cabin, farther on, occupied by an Irish family of the name of Ewen, belonging to the Church, where, in a humble and homely way, they procured some comfortable refreshments, everything being remarkably clean, and exhibiting a pleasing appearance of order, in the house. Returning to the log school-house which was just 32 feet square, they were met by a congregation of 60 persons, to whom, after service had been read by Mr. Balfour and a Psalm sung by themselves, the Bishop preached from 1 Thess. v. 16-21. The dwellings of the inhabitants appeared to be, without exception, log huts. There are, within the settlement, seven or eight families of the Church of England. It is not visited ministerially, except at wide intervals, by a Travelling Missionary of the Church. The Rev. Mr. Carry, when acting in that capacity, paid two or three visits in this direction, and the people, expecting him again, had voluntarily collected a few dollars to present to him, in token of their appreciation of his services, but he had, in the mean time, received an appointment of a different nature. His Lordship, on the way back, called to visit an aged lady at the house of Mr. Hanning, formerly the residence of the Rev. Mr. Lonsdell, when the experiment was tried of a fixed mission in this vicinity, and then passed on to Danville, where a candle-light service had been appointed in the School-house. The place was exceedingly crowded, not less than 200 persons being supposed to be present, and after service performed by Mr. Balfour, and a psalm sung, the Bishop preached from Gen. vi. 22. Notice had been sent by Mr. Cleaveland to some neighbouring settlements in which there are a few scattered members of the Church—but the great bulk of the congregation consisted of Dissenters. The only provision for public worship in Danville is in the hands of Congregationalists, Methodists, Millerites, and Universalists. The Millerite preacher is a tin-smith, formerly a sergeant in the army. The members of this sect now call themselves Adventites. On Wednesday the 29th, the Bishop returned to Melbourne, calling at one or two places, upon persons whom he had upon former visits or but recently confirmed, and who had a serious and thankful sense of their religious privileges in the communion of the Church.

On Thursday 29th, Dr. Falloon drove the Bishop to a place nine or ten miles from Melbourne Village, upon the borders of Ely, where the settlers on the adjacent parts of three different townships wish to build a small Church, and hope for some occasional services. An appointment had been here made and the congregation, to the number of about 50 persons, met in a decent frame house, the dwelling of an Irish farmer of the name of Armstrong, which afforded a convenience for the purpose, from its unfinished state, for although they were in three different rooms and the staircase was occupied besides, the Bishop was audible to all, and visible to most of them, from the want of the plastering upon the laths of the partitions. Prayers were said by Dr. Falloon, and after singing a Psalm, the Bishop preached from Mal. ii. 5, introducing into his sermon some remarks appropriate to the particular situation of the settlers and the project they have in hand. The Township of Ely is in the Diocese of Montreal; but if the undertaking should be successful, any question thence arising will probably be settled without difficulty between the two Bishops. A committee of three gentlemen in Melbourne, was appointed to decide upon the site, and put matters in train. After partaking of some refreshment, the Bishop returned with Dr. Falloon, to the residence of the latter, which, by a transaction executed by his Lordship during this visit, has become the property of the Diocesan Church Society, in the expectation that it will ultimately be acquired by the congregation, as a Parsonage-house. The Bishop, on the way to this settlement, stopped to inspect the still unfinished Church, which is upon a very small scale, in the Gallup District of Melbourne. One of the Churchwardens was in waiting. It is now hoped that things will be put in train speedily to complete the work.

On Friday the 30th, the Bishop of Montreal arrived at Melbourne by the Railway,—the Montreal and Atlantic line having been, for some time, completed from Montreal, as far as Melbourne. Their Lordships, together with Mr. Tait, the Churchwarden, dined with Dr. Falloon, and the two Bishops then proceeded together, in a hired vehicle, to Bishop's College at Lennoxville, about 27 miles from Melbourne, where they were both received as guests by the Principal and Mrs. Nicolls.

Saturday, the 31st, was chiefly occupied by consultations and discussions connected with the approaching meeting of the College Corporation, and other matters pertaining to the interests of the institution.

On Sunday the 1st Feb. the Bishop of Quebec went over in the morning, attended by Mr. Nicolls as his Chaplain, to Sherbrooke, in order to hold Confirmation at that place, of which the Rev. Isaac Hellmuth, Hebrew Professor at the College, is in charge. The congregation is large, respectable, and increasing, and the Church was filled. It was Communion-Sunday; and to avoid lengthening the service too far (there being an afternoon Confirmation to be held at Lennoxville) his Lordship incorporated his address to the persons confirmed with his sermon, taking for his text Josh. xxiv. 22. All the persons confirmed, who were 23 in number, partook of the Holy Communion, and this addition to the number of communicants at Sherbrooke, brings

it up to a point beyond 100. Both clergymen officiated in the parts of the service not restricted to the hands of the Bishop. The Church has an organ, and the usual parts of the service are chanted. The interior of the building, according to the observance of ancient custom at this season, was profusely and tastefully decorated with evergreens. As soon as the service was concluded, the Bishop and Mr. Nicolls returned to Lennoxville, where the Bishop of Montreal had preached in the morning. Prayers were said morning and afternoon, by the Rev. W. V. Lloyd, Curate of Lennoxville, in the absence of Mr. Doolittle, who is travelling in Europe for his health. Mr. Nicolls attended the Bishop of Quebec in the Confirmation-service and received the tickets of 26 candidates. Three or four were prevented by illness from attending. The Bishop addressed them, standing before him, from within the rails,—founding his familiar remarks, however, upon part of Heb. vi. 1, 2. The day, altogether, was at once a solemn and a happy day in Sherbrooke and Lennoxville; and a good hope may humbly be indulged that the youthful and other members of the Church, who, here and elsewhere, are about this time sealing with their own lips their baptismal engagements, and receiving the apostolical benediction of their Church, will be strengthened for their warfare, as the soldiers of Jesus Christ, against the Devil, the world and the flesh.

An organ has been recently put up in Lennoxville Church. The male portion of the choir consists chiefly of college students. It is also the established practice that those gentlemen, who always appear in their academic gowns, read, in rotation, the appointed lessons in the Church.

QUEEN'S BENCH—IN APPEAL.

An application was made to the Court in the course of the present term, in the case of Wurtele, appellant, and his Lordship the Bishop of Quebec, respondent, that the appeal be dismissed, on the ground of the judgment of the Superior Court at Quebec, refusing the rule for a *mandamus*, not being on the merits, but a refusal of the Court, to entertain the matter at all. The Court, in pronouncing judgment this morning, to the effect that the respondent should take nothing by his motion, declared that the Court below had, by the *motus* of its judgment, entered into the merits of the application made to it for a *mandamus*, by adjudicating that the respondent was not bound to comply with the request of the appellant, as would have been done by the inferior tribunal in dealing with a return to the rule for a *mandamus*. The matter will therefore come fully before the Court of Appeals. By the 30th section of the 22nd Victoria, cap. 41, it is enacted, that an appeal shall lie to the Court of Queen's Bench, sitting in appeal, from all final judgments rendered by the Superior Court in all cases provided by that Act, except in cases of certiorari.—*Quebec Mercury*, Jan. 17.

DIOCESE OF MONTREAL.

The annual tea-party given by the teachers of St. George's Sunday-school to their pupils, was held on Wednesday last. At half-past two, the scholars, with the teachers, and a large number of the congregation, assembled in the Church, where Dr. Leach delivered an interesting discourse. After this the children were assembled in the school-room, occupying the basement of the church, and were regaled with cakes, tea, and fruit,—at the close of which books were distributed among them.—*New Testaments, Prayer Books, and interesting stories.* The school has, in the course of a few years, been raised, through the unwearied exertions of the Rev. W. Bond, from about 30 to upwards of 400 pupils. On the occasion of the present soiree there must have been at least 400 little happy faces, with an equal number of little mouths for cakes and tea, and little pockets for apples and raisins. It was an interesting sight.—*Gazette*.

ENGLAND.

MINISTERIAL CONTUMACY.

In our Postscript last week we mentioned a report that the Bishop of London had suspended the Rev. J. E. Gladstone, Minister of Long Acre Proprietary Chapel. Paragraphs relating to this matter had been "going the round of the papers," as it is called, but we are indebted to a casual conversation in an omnibus, which we happened to hear on Thursday morning, for the information we gave as the ground of the suspension. One of the parties to this conversation, apparently a man of business, observed—"What fools the Clergy are to allow themselves to be suspended: if I were a Clergyman, I wouldn't be suspended." "But," said his neighbour (a Scotch Presbyterian, we suspect) "you must become a Dissenter then." "No I wouldn't: if I could get the keys of the Church, I'd go into Church and preach, in spite of the Bishop." If we may believe the following paragraph, that is the precise course which Mr. Gladstone has pursued.

"PREACHING UNDER EPISCOPAL INHIBITION.—Yesterday, notwithstanding the inhibition which has been served on him during the past week by the Bishop of London, the Rev. J. E. Gladstone (Incumbent of Long Acre Episcopal Chapel), officiated as usual at that place of worship. He preached a very energetic Sermon for the Dorcas Society, from Colossians i. 10, but only alluded indirectly to the position in which he is placed. The inhibition is founded on a passage in a Sermon preached on December 7, in which he said, 'Some of the Bishops—God forgive them—are traitors; and further remarked that he would say much more plainly to his face than behind his back, that the Bishop of this Diocese is alarmingly responsible and culpable for what passes in it.' These sentiments he has since refused to retract. Mr. Gladstone is first cousin to the Hon. W. E. Gladstone, M. P., and has not long been the Minister of the above Chapel.—*Daily News*.

Our immediate concern is not with Mr. Gladstone—for there may be some inaccuracy in the reports regarding him—but we wish to call attention to the popular ignorance, or popular immorality, of which the respectable man of business, aforesaid, is, we fear, too faithful an exponent in matters relating to the Church, her laws, and her rights and liberties.

We have on former occasions had to observe what different weights and measures most men of business apply to the Church, to what they apply to their dealings in the world. In the one case, vows, and oaths, and solemn engagements, are practically regarded as matters for which even the formality of a "dispensation" is wholly unnecessary, provided they stand in the way of individual prejudices, caprices, likings, and inclinations: but in matters of business "a man's word is his bond"—contracts must be fulfilled to the letter—engagements must be met at all hazards—or the consequences may be visited on a man to his life's end. Now, we would, with all earnestness, ask these men of business where they find any authority for treating

the things of God and of His Church with less faithfulness than they do the things of men and of the world? Where do they learn that promises and vows to follow the Prayer Book, and to pay canonical obedience to the Bishop, and to the laws of the Church, are less binding, or ought to be less binding upon the consciences of the Clergy, than contracts and agreements are upon the conscience of the merchant or the manufacturer? What law human or Divine—Ecclesiastical or civil—would justify Mr. Gladstone in deliberately and publicly violating a distinct engagement into which he had voluntarily entered? At his ordination he solemnly and publicly vowed that he would obey his Bishop in all things lawful, and he entered upon his Ministry at Long Acre Chapel with a license from the Bishop which he well knew was to last so long, only so long as the Bishop judged it to be right and proper to continue it. That was the contract, and if Mr. Gladstone breaks it, "in spite of the Bishop" and is upheld by Englishmen of business in breaking it, it is an idle boast to talk of English good faith and integrity. We much wish that such men as Mr. Newland, when they are lecturing or addressing the middle classes, would bring these matters close home to the consciences and the worldly concerns of their audience, and ask them plainly how they would feel and act, if men who have dealings with them should claim and exercise the same self-dispensing power in regard to their contracts and engagements as that under which the Church is suffering at the hands of Prime Ministers and Popular Protestants, in the present day. We feel assured that much good would result by applying this dispensing principle, which so many persons unconsciously avow, to the ordinary affairs of life, with a few homely and truthful illustrations. Men cannot strike a more fatal blow at order, regularity and integrity, in commercial and private life, than by holding out temptations, encouragement and impunity, to disorder, irregularity, and fearlessness, in the Clergy; and we believe that many persons who are now ignorantly or thoughtlessly guilty of such conduct might be brought to see and to feel this, if the subject were judiciously, plainly, and strikingly brought before them on all suitable occasions.

CONVERSION OF ROMAN CATHOLICS.—On Sunday evening, at St. Paul's Bermondsey, twenty-seven Roman Catholics publically renounced the errors of Popery, and obtained admission into the Church of England. At the close of the usual service the converts advanced to the communion rail, and repeated a form of recantation prepared for the purpose, after the Rev. Dr. Armstrong, the Incumbent, who afterwards preached from Gal. v. 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." We understand that for some time past Dr. Armstrong has been making great efforts in this locality for the Scriptural instruction of the Irish population, consisting mostly of Papists, in their vernacular. Nearly fifty adults have regularly met every Thursday evening, in the school room adjoining the Church, to hear the Holy Scriptures expounded, and to converse on the subject. Twenty seven some time ago intimated to Dr. Armstrong that they were thoroughly convinced of the errors of Popery, and wished publically to renounce them, a desire which, after some interval to test their sincerity, was granted to them on Sunday last.—*John Bull*.

NON-CONFORMITY IN ENGLAND.—The Committee appointed by the House of Commons last session to consider the law of church-rates, separated without agreeing to a report. Mr. Edward Baines, of Leeds, gave the following estimate of the number of Non-conformist chapels in England and Wales:—

Denominations.	No. of Chapels.
Wesleyan.....	4,450
Independent.....	2,572
Baptist.....	1,913
Primitive Methodist.....	1,662
Roman Catholic.....	597
Calvanistic Methodist.....	778
Bible Christian.....	415
Society of Friends.....	330
Wesleyan Methodist Association.....	322
Methodist New Connection.....	281
Unitarians.....	260
Church of Scotland.....	12
Free Church of Scotland.....	77
United Presbyterian Church.....	61
Lady Huntingdon's Connection.....	30
New Jerusalem Church, Jews and minor sects.....	550
Total.....	14,340

WANT OF CHAPLAINS IN VESSELS.

The recent dreadful loss of life, and destruction of property, connected with the Amazon Steamer, is undergoing a thorough investigation by the Directors of the Company to which she belonged, and it is announced that the Board of Trade will also cause a separate inquiry to be made. Whether the origin of the fire will be ascertained with any certainty appears very questionable, but doubtless many useful practical suggestions will be made, to prevent, or check, such calamities for the future, and especially for providing the necessary machinery whereby a steamer may be promptly and safely stopped by persons on deck—a very obvious, and we presume, not a difficult measure to accomplish.

We are not qualified, nor is it necessary for us, to offer any opinion upon such points, but there is a matter which we feel bound to call attention to, especially as it is a subject which is very likely to be overlooked in all the inquiries which take place. The Amazon, with above 150 souls on board—two-thirds of whom are almost constantly afloat, and confined to that vessel—proceeded on a voyage to the West Indies and back without any provision whatever for supplying the means of grace to the crew and passengers. There were men and officers, in abundance, to attend to the vessel and her machinery, and to the bodies of the passengers and crew, but no one had charge of their souls, to give them "their meat in due season"; and the same observation applies, we suppose, to every other vessel belonging to this company, and to many other Companies, we fear.

We may be called superstitious, or uncharitable, but we confess that we cannot help connecting this circumstance, in some measure, with the alleged fact that this Company has lost no less than eight of their large and very valuable steamers since 1844. "They that honour me I will honour; and they that despise me shall be lightly esteemed." "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you." In the face of such declarations as these, we do not see how any man, or set of men, laying any claim to the title of Christian, can justify the sending to sea a hundred sailors, and fifty passengers, shut up in a vessel, with every provision for the body, and none whatever for the soul. Such conduct looks as though it were directly at variance

with such texts as these: and when we reflect that the passage-money of a single passenger, every voyage, would probably be amply sufficient to provide a permanent Chaplain for the vessel—not a mere stray clerical passenger—we can discover no excuse, much less justification for such conduct.

We hope and trust that the day is rapidly approaching, when English Christians will neither go themselves, nor send away others, without doing every thing in their power to provide and secure those "means of grace" which, duly used, will give the "hope of glory." Many of our Shipping, and some of our Mining Companies, and Proprietors, have sadly neglected their Christian duty in this matter; but there have been cases in which the intolerance and suspicion of Romanists have alone prevented any provision of the kind. Surely this subject is sufficiently important—and the feeling excited by the recent catastrophe sufficiently strong—to lead to some combined and successful effort on the part of Churchmen to urge this duty upon all our great Companies, and to petition Her Majesty to seek the necessary facilities at the hands of the Government in those countries where the privilege of Common Prayer is denied to her subjects.

We are aware that men will do many things in their corporate capacity which they would shrink from the responsibility of doing individually; but we feel assured that a majority of the shareholders of many of our Companies would refrain from opposing any reasonable and practical plan for remedying the evil to which we have invited attention; and we also firmly believe that, in this, as in many other cases, it would be found that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

IRELAND.

THE THURLES DECREES AND DR. O'TOOLE.—Dr. O'Toole, the Vice-President of Queen's College, Galway, having been called upon by Dr. O'Donnell, the pseudo Bishop of Galway, to resign his appointment, in compliance with the Thurles decrees, has refused to do so, alledging that he owes no canonical obedience to the *soi-disant* Bishop, not being a Priest of any diocese in Ireland. The Bishop, it is said, offered him the "Living" of Oughterard, as an equivalent; but Dr. O'Toole having ascertained that, six or seven years ago, it was considered worth about £200 a year, but was not now of one-third the value, refused the offer.—*John Bull*.

DR. CULLEN ON THE REFORMATION MOVEMENT.—Dr. Cullen, Archbishop, &c. Primate of all Ireland, has addressed a letter to the *Univers*, on the subject of the reformation movement which is so seriously undermining the influence of Popish priestcraft and superstition in Ireland. The following may serve as samples of this precious document:—"Our faith is assailed in every possible way. Perverse or misguided men, filled with the bitterest spirit of hostility to truth, are endeavouring to eradicate the Catholic Faith of our forefathers from the soil, and to substitute in its place the unhappy weeds of hypocrisy and infidelity. Those emissaries of the enemy of mankind in general have no fixed principles of their own; they are split into contending and jarring sects without any common doctrine to inculcate. The only one thing they agree in, is hatred to the Holy Catholic Church; their only common desire is to inflict injury on the Spouse of Jesus Christ. * * * Latterly a new class of auxiliaries to the Established Church has been introduced under the name of Bible-readers and street preachers. These are, in general, low ignorant men, without education, and without any knowledge of the truth; the antecedents of many of them are anything but edifying. However, the are well suited for carrying on the unprincipled work of calumny and misrepresentation. These extraordinary teachers are paid at the rate of two or three pounds a month; they lie in wait for their poor on the roadside, or thrust themselves into their houses, endeavouring to infect their minds with the most noxious opinions. The great argument they use is money. Mammon is their great divinity; Mammon-worship is the soul of all their undertakings. When a poor starving man or child falls in their path, they cry out 'Come with us, renounce your Faith; abandon your practices of devotion in honour of the Blessed Virgin, and we will relieve your wants.' If the poor be steadfast in their faith, every charitable assistance is denied them. When we consider the conduct of these men, we cannot but recall to mind the words addressed by the tempter to our Divine Redeemer when he too was suffering from hunger, 'If falling down thou wilt adore me I will give thee all the kingdoms of the earth.'"
—*John Bull*.

ENGLAND.

DOMESTIC.

THE LENTIL.—A NEW BRITISH CROP.—We spoke in the *Journal of Agriculture*, for July, 1851, of that ancient vegetable—so often mentioned in the Bible, so prolific, and, above all, so nutritious—which M. Guillerez, a French professor in Edinburgh, has acclimated by his unwearied efforts, at great cost, and without any other reward than the gold medal of the Highland and Agricultural Society. Whilst rolls of tobacco and starch have received prize medals from the Great Exhibition, a new food introduced into our country at the very moment when the potato seems to have lost its vitality, and threatens to disappear from the vegetable kingdom, as many plants have done before from exhaustion and overgrowth—the lentil, that made an attractive article of the admirable collection exhibited by Messrs. Lawson and Son, as well as in a separate form was passed unnoticed. In 1851, M. Guillerez has seen his disinterested efforts repaid, for the fourth time, with a success beyond his most sanguine hopes, from a spot sloping to the north, and exposed to all the winds, at the back of South Queensferry. He has gathered 24 bushels, (167lb. weight,) 5½lb., only having been sown, and the rain in August having spoiled a great part of the crop, which was then budding. The lentils from rows of beans, have produced, on an average, 30, 25, and one row even as much as 61, for 1; and besides, he had a splendid crop of beans. Between the rows, propped by stakes, he had planted cabbage, cauliflower, salsify, beet-root, leeks, which all thrived most beautifully. The lentils were so prolific that, if it had not been for the rain which damaged them to a great extent, they would have produced a hundred-fold. Indeed, one of our most eminent noblemen, (Lord Roseberry) who saw them drying on ropes in large bunches, could not refrain from expressing his astonishment at the abundance of the crop. The provost of South Queensferry has grown the lentil successfully in an open field, and sown broadcast; and Mr. Dundas, of Dundas Castle, putting too many beans among his, they were chicked. However, he is to try them this year on a large scale. M. Guillerez tried a small spot as forage.