

tion of the personages who selected them, inasmuch as in the Syriac, these "songs of degrees" are styled *songs of ascent from Babylon*, and the same Hebrew word is used in Ezra vii. 9, with reference to the journey of the captives, as is used to express the title of these psalms; *as on their way from Babylon* therefore, which these ecclesiastics deem themselves to be, we will not dispute the suitability of the psalms to any occasion when they may think fit to use them. Whether the Bishop supposed there was any resemblance between the psalmist's inability to "give sleep to his eyes, or slumber to his eyelids till he found a place for the ark" (Ps. cxxxii. 4, 6, Bible version) and his Lordship's finding a place for the Dean, we will not presume to say, but we may as well observe that the oft-sung "skirts of Aaron's garments" (Ps. cxxxiii. 3.) instead of being "skirts," should be the mouth, or orifice of the garment, through which the head passed. Aaron did not present so greasy an aspect as "the skirts" would suggest. The selection of the gospel for the day from John x., could hardly be said to be more felicitous than were the selected psalms; the Dean, as the Bishop took care to intimate in the course of his sermon, was supposed to have "entered by the door into the sheepfold (the Bishop, of course, being the door) and not to have "climbed up some other way," the way of election by the people; his Lordship, when referring to *the non-election of Moses by the people*, appears to have overlooked the fact that *neither was Moses elected by the clergy and churchwardens*. It is obvious that the forsaken "sheep" of Montreal at least might put an interpretation on "the hireling fleeing because he is an hireling, and careth not for the sheep," which would not be gratifying to the new rector. The portion extending from v. 1, to 16 of Luke x., read as the second lesson, rendered the contrast between the circumstances of the seventy who went forth "two and two" and those

of the Dean simply ridiculous. Does "the Very Reverend, the Dean" contemplate "carrying neither purse, nor scrip, nor shoes, and saluting no man by the way?" Did the Lord Bishop himself ever say, "Peace be to this house" on entering any domicile? That the new "laborer is worthy of his hire," we entirely believe, but if the Bishop understood the scriptures, which, except in the most elementary fashion, he is wholly unlikely to do, he would be aware that such commands as "*Go not from house to house*," related to the heralding a kingdom which he now knows not of, and which, for the present is postponed. Is the Dean prepared to "heal the sick" in any house that he may enter, in attestation of the time having arrived for "the kingdom of God to come nigh." Although there will probably be no lack of dust in Toronto for the Dean to wipe off his feet, it would probably surprise any of his neighbors who may decline to receive him, to hear him say "Even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh to you." With every disposition to look kindly on the Dean, we are not inclined to believe that "it will be more tolerable for Sodom at the judgment" than for those Torontonians who "receive him not." "Mighty works" he has not as yet had time to do, but even if he be so far blessed in his labors as to be instrumental in changing the tenor of his neighbors' lives, he will yet be too modest to apply the concluding words of "the lesson" to himself; too modest so to appropriate the words of the Lord, as to maintain that he said *of him*, "He who heareth you, heareth me; and he who despiseth you, despiseth me; and he who despiseth me, despiseth him who sent me."

Ecclesiastical jackdaws, when in England they are nominated by the prime minister for preferment to a Bishop's See, and when in Canada, birds of a feather