

* * The following Sermon was delivered at an Ordination held in Quebec, the day before his author left that city on his way to the Red River. A request for its publication having been made to him by the twelve gentlemen ordained, with which it was scarcely possible for him to comply at the moment, it is suggested that he should do so upon his return; and it is in compliance with this desire that the Sermon now appears in the columns of the Church.

A SERMON,

PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC, ON THE 12TH OF MAY, 1844, UPON OCCASION OF AN ORDINATION, IMMEDIATELY BEFORE THE DEPARTURE OF THE AUTHOR FOR THE RED RIVER, IN PRINCE RUPERT'S LAND, BY GEO. J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL, AND RECTOR OF QUEBEC.

"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you."—2 Cor. x., part of the 14th and 16th verses.

These words are spoken by the Apostle in connection with his disclaimer of all desire to interfere with the ground occupied by other labourers in the same cause, to take any credit to himself for what he had done, or to imitate persons who, measuring themselves by a false standard, were prompted to set up unfounded and arrogant pretensions. For his own part, he simply wished to serve that holy cause and to assert for himself only what the interests of that cause required that he should so assert; and this he would assert in a decided tone. In these dispositions he is ready to go to any region where, without prejudice done to what he may leave behind, there is a promise that his labours can be beneficially applied; and, in the present instance, he expresses a hope that matters were in such good train among the Corinthsians, and his own ministry had left such effects among them, as not only to place him soon at liberty to enter a new field of action, but greatly to encourage him in such a project.

Taking this passage in conjunction with the context and in all the bearings which the text itself comprehends, there are points in which it will not apply to the purposes which I now have in hand, but excluding those particular points from our present contemplation, the words will serve, with an obvious aptitude, to introduce some brief notice, which may possibly be called for, of my temporary separation from my charge, and they will also be found susceptible of an application to the solemn occasion of this day.

My brethren, I am going, if I please God, to regions very far beyond you. I am going into a part of the Hudson's Bay Territory. Not as an Apostle,—we should indeed boast of things without our measure, were any of us in these days to assume such a designation,—but, in all humility, and with whatever consciousness of cause for self-abasement, we are all most distinctly bound, and they are so in a manner peculiar to themselves who are in occupation of the Episcopal office, to make the Apostles our pattern, and, according to the measure of our ability, to do what in our circumstances we have reason to judge that they would have done. Let me not be here misunderstood. I do not mean to represent the enterprise which is before me as one which is charged with peril, or in which I shall be exposed to severity of hardship and toil; neither do I wish to communicate an impression that it is one, with reference to the effects to be anticipated from it, which is of great magnitude or of dazzling importance. It is but an humble and confined labour, after all; undertaken, I hope, in the way of duty before God; but having no other objects than, first, to carry the ministrations of the office just mentioned to a country where, in connection with the Protestant faith, there is, at this moment, a pressing want of them, and no local provision for affording them exists; and, secondly, to promote by such a visit, if it please God, the design of procuring for the children of the Church a permanent Episcopate to watch over their spiritual affairs upon the spot. I go with the approbation of my Metropolitan, the Archbishop of Canterbury, and have arranged all preliminaries with other authorities concerned,—the Church Missionary Society, which maintains our few Missionaries in that region, and the Hudson's Bay Company, who are to afford me every possible facility for the voyage. My own correspondence with the Missionaries, and the publications of the Society just mentioned, represent the number of persons requiring Confirmation as very large, and there is an Ordination, although I believe of but one subject, to be held. The population under the charge of our Missionaries consists partly of whites, partly of Indians, and partly of persons of mixed blood; but the country, which is described as open to evangelization, the fields which are whitening already to the harvest, are stated to exceed Russia in extent of surface. In preparation for this undertaking, I have, through the goodness of God, very recently completed, by journeys made at intervals, the visitation of my own Diocese, and have supplied the ministrations of my office to every corner of it in which there is a station of the Church. And I have to be thankful that, as my valedictory act, I have, in the solemnity of this day, provided for leaving behind me three additional labourers in the portion of the vineyard committed to my inspection, besides advancing nine others to the grade of Priesthood.

These are explanations into which, although they may not be exactly in the usual style of an address from the pulpit, I have judged it expedient to enter, upon the eve of my departure to so vast a distance, and the interruption of my duties in this Diocese and in this Parish for a space possibly of nearly four months,—circumstances respecting which it may be desirable in some quarters to afford satisfaction. I will not say, for I will not suppose, to remove dissatisfaction. A visit to Europe on private business, or even for the object of some relaxation from labour, for an equal length of time, would probably be no subject of comment; and I consider that I am only doing, upon a larger scale, what is constantly done by our own Missionaries here, who, although their proper charge may abundantly fill their hands, are prompted to strain a point in order to supply once in a while the spiritual destitution of other settlements, being unable to resist their appeal. Let me then, my brethren, have your hearty good will and your prayers,—they are not few, I hope, among you who do pray for your Ministers,—in the task which I have undertaken. If I go to aid and encourage those who preach the Gospel in regions beyond you, and to perform other duties which they have not received authority to perform,—follow me there with your devout remembrance before God,—not for my sake, but for the sake of the Church, for the sake of souls, for the sake of CHRIST, who bought that Church with his own blood, and ransomed those souls from the sentence of wrath. On my side, go where I will, I have you in my heart, and so I trust you will believe; and God forbid that I should, anywhere or at any time, sit against the Lord by ceasing to pray for you. It would have been a great satisfaction to me if I had been allowed to bid you individually farewell at your own homes; but this act and all acts, at any time, of a similar kind, except to a very limited extent, have been forbidden to me by the pressure of other and still multiplying duties, and it has been rendered impossible that pastoral visiting from house to house, should form part of that smaller share of the parochial labours which remains in my own hands.—It is indeed difficult, in a city like this, for any of us to do this as fully, effectually, and systematically as we could desire.

I have spoken more than I could wish in this place, of myself. Before I proceed to the other branch of our subject, I must speak a very few parting words to you, my brethren, respecting some duties of your own, and some interests which you have to maintain in this parish. Not, as I am well persuaded, that my yoke-fellows will be wanting to you in any point, who will have the whole charge during my absence, nor that my individual influence is to be regarded as essential for the furtherance of these objects,—but I wish to stamp them with my recommendation, whatever that may avail, before I leave you. I shall not expatiate upon the grand topics of the pulpit,—the points doctrinal and practical which form the leading features of the Christian Religion; but there are subordinate helps, there are subsidiary engines in the machinery of the Christian system, as well as active developments and organized plans of Christian beneficence, which must not be overlooked:—and suffer me to hope that if your faith is increased, it will so prompt you to avail yourselves of these means and opportunities of good, that I shall be abundantly enlarged and disembarrassed of solicitude upon these points, in proceeding to the regions beyond you, and being separated from you for an unusual length of time.†

I pass now to a different application of our text: *Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you.* Let us consider our Apostolic Church as personified, and put into her mouth these Apostolic words. Where or when can there be a Church by whom such a sentiment ought to be considered more congenial, or the expression of such a hope more appropriate to her own case? A hope that, having ample grounds for a reliance, under God, upon her own efficiency at home, she should be placed by her people in a condition to carry the same blessings abroad, and specially to do the work for which God has appointed her, in carrying them into her own distant dependencies. My brethren, we do not say that the Church or her people have always done their duty in this point: the wealth which is in the hands of her people might do much greater things for the cause of God over the world, than she has yet done; but new energies have been aroused within her, and we who are here should be very ungrateful to complain, since a Society of the mother country has kept for us a light in Israel, and not suffered us to hope to die on behalf of our poor settlers in the wilderness. The great majority of those whom you have seen this day invested with their commission receive, through the efforts of that Society, their title to labour and their means, such as they are, of support. It is by that Society that these Messengers are provided to preach the Gospel in the regions which we occupy, and that Society does the same for other regions far beyond the bounds of the British Isles, which God has committed to the hands of England. And indeed there is no limit to the work but the limits of the globe itself: *The Lord, even the most mighty God, hath spoken and called the world from the rising up of the sun unto the going down of the same*—from the farthest east to the opposite west. And look at the commission given to the Church: *Go ye into ALL THE WORLD, and preach the Gospel to every creature.*

Preach the Gospel: yes, my brethren, who have vowed yourselves this day to the service of God, that is your task. Proclaim the good tidings,—these are precisely equivalent words—the good tidings of great joy, which shall be to all people. Press the truths of the Gospel in such a manner, bring alive yourselves to all the magnitude of the message, bring them so home to the hearts of sinners, that they shall feel them to be good tidings indeed. Make them feel, high and low, rich and poor, one with another, make them feel that they are sinners, and sinners who have immortal souls: convince them that sin carries a curse with it from all holy God,—that there is a day of doom in which this curse will take its final effect, and a world to come in which it must be felt for ever. Then they will be prepared to rejoice if you can shew them a way to flee from the wrath to come, if you can bring them an overture of peace from their offended God, if you can satisfy them that he hath found a ransom, if you can set before them the method by which he can be just, and yet the justifier of them that believe in Jesus,—if you can pour into their souls the deep and intimate conviction that, once having embraced that great salvation and effectually abiding in that holy covenant, their life is hid with Christ in God, and there is laid up for them a crown of glory which fadeth not away. O how happy will be your task, if you shall be permitted to win them back to their father's house, and to make them partakers of the comfort of his grace; if acting for Him who sent you, your hands shall open to them the gate of mercy, and introduce them to the inheritance of glory, so that you shall present them at the last day as your joy and crown of rejoicing before the Lord. O how happy if you could bring only one, over whom the Father of the whole family in heaven and earth, yearning with the bowels of eternal mercy, would say, *It is meet that we should make mercy and glad: for this my son was dead and is alive again; and was lost, and is found.*

It must not be supposed, however, that the whole amount of your instructions from your Master, and the entire circuit of your labours in his service, are circumscribed within the compass of simply delivering these warnings and this message of love. All must be in connection with this—all must be subordinate to it—nothing must be done, in any department of your ministry, without keeping this in view. But there are other points also comprehended in your commission. *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.* Baptism is specially mentioned, as giving introduction to the covenant, constituting the initiatory rite of our religion;—but the other sacrament, with all the duties either of religious observance or of practical operation in common life, are manifestly comprised in the things which Christ had given in command to the Apostles. These, therefore, you are to teach them to observe. The sacraments of our religion may be invested, in some eyes, with properties and effects which savour of a superstitious charm, but certainly they are in others, most unduly and most hurtfully depreciated—so depreciated that it seems impossible to conceive any perpetual ordinance to have been solemnly instituted by divine authority, if it meant no more, and carried no more obligation, and conveyed no more blessing than are attributed to the sacraments, (and especially to the sacrament of baptism,) by many believers of modern times. In this estimate of the ordinances, the wording and the professor of a high spirituality are often precisely met: it must be the endeavour of the Clergy, acting upon their different minds in different ways, to correct the error in both. They must, according to the pledge which has been here rendered this day, "Give their faithful diligence always to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God, so that (observe this) they may teach the people committed to their charge, and charge with all diligence to keep and observe the same."

House of their God, or attend there with the wanton levity which we have sometimes with sorrow to observe, yet are not regular in their attendance on the ordinances of religion, nor take part in them with habitual seriousness; who, although they admit the general importance of Christianity, do not experimentally feel it; who, without abandoning the principles of the Church, or those high truths for which Confessors bled and Martyrs died, yet, from motives of worldly interest, or under the impulse of worldly fears, to avoid persecution, or to escape ridicule, neglect steadily, consistently, and fearlessly to support the glorious cause.—These are the lukewarm, those who think of self instead of Christ and His Church,—these, who say Lord, Lord, but do not attempt to do the will of their Father which is in Heaven; these, who though not against Christ, are not decidedly with Him; these, who have Jacob's voice but Esau's hands—these are the lukewarm; these are they who beat the air and waste their time for nought; who have enjoyed so much of divine illumination as to see the path of life, and to admit the necessity of walking in it; who have been under that preventing grace of God, by which the Holy Ghost would press those motives on the conscience; who have gone, as it were, to the top of Calvary and seen the dying Lamb in His agonies, the stupendous sacrifice of God Incarnate, whose minds have melted into penitence, almost kindled into love, and have still hesitated,—have lukewarmly neglected the salvation they would not coldly reject, and when nothing less than the agony and bloody sweat, the Cross and Passion of their Incarnate God would suffice to obtain for them the possibility of Heaven, when the Holy Ghost has been ever present to convert their hearts of stone into hearts of flesh,—have remained only one degree better than civilized heathens, doing only what mere men of good morals would do under any circumstances, even though they had never heard the name of Christ; these are the lukewarm; and the lukewarm will in the last day be rejected by Him who is the only Saviour, and whose words, "Depart from me, for I know you not," imply everlasting misery.

It is time, my brethren, to have done, and to have done for ever, with supposing religion to be merely important; with wishing carelessly and lukewarmly that its blessings may be ours, without any vigorous effort on our part to realize them; with acknowledging its duties and its claims, while we neglect to perform and meet them. It is no time to hesitate when all is at stake; no time to delay our choice between life and death, between heaven and hell, when that day may come unawares, which will take the question out of our hands and decide it for us; and, if we continue amenable to the charge, "Thou art lukewarm," decide that we are undone for ever. The fact is, my brethren, that Christianity must be to us every thing, or it is nothing: it must attend us at all times and in all places; whether we eat or whether we drink, or what-soever we do, at our going out and our coming in, at our studies, our business, our relaxations, above all, in the sanctuary, we must be very zealous in our Master's work. We must remove from ourselves and so from our Church, all suspicion of lukewarmness; schools, missions, charities, churches, and church services, all are to be zealously supported by all who love the Lord Jesus, by all who have the Good God for their Father, and our own dear Church, once polluted, now reformed, and once lukewarm, now rising into life and energy, for their Mother. Of wealth, and time, and thought, we must all contribute mite, and let us each dread before all things the charge once brought against the Church of the Laodiceans, *Thou art lukewarm.* So may we do away the evil effects of past lukewarmness, and the Lord our God may even yet give us His blessing; so may our candlestick, instead of being removed, be burnished bright, and its light still shine before men to the glory of God the Father.

And now my brethren, both of the Clergy and of the Laity, I bid you for a time farewell. I do not take leave of you as if I had any expectation of not returning: in all human probability, I shall be ministering again in this place within the time which I have already mentioned. This may be, however, the last time of my addressing you. So the case may be, at any time, when I separate myself from this congregation, to visit the different portions of this Diocese. So the case may be on any Sunday, with all ministers, with reference to the Church where they are appointed to serve. We can look back upon the past, (and we cannot see, for the space of one week, the space of one hour, into the future; but we can resolve, if any future be granted to us in this world, by the grace of our God, to redeem the time. Whatever may be in store for us, let us now part with reciprocal blessing; and, in words which have perhaps too often passed our lips without sufficient correspondence, at the moment of faith and devotional affection in the heart, let me say, THE LORD BE WITH YOU, while you breathe the silent vow for me in return, AND WITH TRY SPIRIT!

THE SIN AND DANGER OF LUKEWARMNESS. (From a Sermon preached 9th May, 1844, by the Rev. Dr. Hook, Vicar of Leeds.) And what are we Churchmen doing? We are certainly animated by an increasing activity, devotion, and zeal. Blessed be God, by the voluntary contributions of our higher ecclesiastics, much in this respect is beginning to be done; but much more, and that more systematically, remains to be done: large sacrifices must be made by the bishops and clergy; large sacrifices, very large sacrifices, must be made by the Christian laity. If you wish to hand down to your children the blessings which belong to that pure and reformed branch of the Catholic Church, which, rightly administered, is indeed the purest portion of the Christian vineyard, equally removed from superstition and from irreverence—if you wish to extend its blessings through the length and breadth of the land, you must sacrifice much. And this is no time, my brethren, for slumber: if we love the Lord Jesus, we must be up and doing: they may be angered when we are aroused from their easy slumbers, when we call upon them to awake and arise: the clergy may be angered when we tell them that more is required of them than to live respectably, to preach eloquently with the enticing words of man's wisdom, to declaim on platforms, and to rush into controversy with one another: the laity may be angered when we tell them that something more is required of a Christian than to sit in judgment upon a preacher, to criticize sermons, and with a domineering spirit to maintain a certain class of opinions: when we exhort them to acts of self-denial, and bid them, instead of praying others to do what they ought to do themselves, to take up the cross that they may devote themselves to the cause of a crucified Master. But by all who are in earnest, the warning cry must be raised, and we must tell each man to dread, as he would dread the loss of his Saviour's love, the accusation, *Thou art lukewarm!*

I have said that the charge of lukewarmness, when brought against a Church, has reference, not to its institutions, but to its members. At the time of the reformation it was in her institutions that our Church required to be reformed: in a season of lukewarmness, the reformation is needed in her members, in her clergy, and in her laity—in ourselves, my brethren.—Let us each of us have regard to one individual, even to himself; let us vindicate ourselves from the charge of lukewarmness, by a zeal and enthusiasm in the cause of our Glorious and most Blessed Master, controlled only by those rules of moderation which the Church has laid down; and when all the members of the Church, or the great majority both of clergy and laity, have ceased to be lukewarm, of lukewarmness, the Church itself can no longer be accused. Remember, my brethren, that if a whole Church may be rejected because it is lukewarm, if it may fall and its candlestick be removed out of its place,—much more shall this be the case with respect to individuals: with respect to those who, without entirely renouncing, never seriously believe the doctrines of the Church; who, without completely disregarding, attempt not universally to obey the precepts of the Gospel; who, without totally relinquishing, do not cordially adopt or uniformly act upon the principles of religion; who, without absolutely denying, do not practically observe the sanctions of Scripture; who, without scornfully despising, do not confidently depend upon the promises of Christ; who, though they do not always forsake the

judgment! But in this world you must abide your punishment, and that will be very, very, severe! You may think, and people like you may think, that the punishment of transportation, which alone the law allows us to award, is a light punishment, but you are mistaken, fearfully mistaken; it is a punishment which I fear to contemplate, and which makes my blood run cold when I think of it. In the punishment which you will have to undergo, you will be excluded from your families, your friends, your country; your lives will be most miserable; you will have to go to a country where you will meet with nought but unmixt villainy and wickedness, and with men whom the justice of the country has cast out as most unworthy to remain here. You will meet with them only. In that society there will not be a mixture as in society here, of good with bad, but the bad will remain in painful isolation and connection together, a forest of that hereafter where the bad will congregate alone. That society will be a hell upon earth, and that it is which, as I said, makes my blood run cold when I think of it. This, nevertheless, will be your portion. It is my bounden duty to tell you, and to warn through you those who may hear me, who may have committed crimes like those you have committed, that they are by no means light crimes, and that to them is awarded a punishment most severe and painful.

Ecclesiastical Intelligence.

IRELAND. TRINITY COLLEGE, DUBLIN. On Monday, 3rd of June, being Trinity Monday, the annual election of Fellows and Scholars was held in Trinity College. Joseph Galbraith, A. M., James McEvoy, A. B., and Samuel Haughton, A. B., were elected Fellows; and the following gentlemen were elected Scholars of the College.—James (Edward Graves); Beaupre (Walter); Pooler (James); Harrison (Michael); Kirkpatrick (Richard Carr); Bell (James); McDonnell (Ronald); Henry (Joseph); Skelton (Robert); White (Finch); McDevitte (William Alexander); Simier (Robert Sharpe); Evans (Thomas Walter); Doyle (Wm.).

THE SHALLOUGH SCHOLARSHIPS. The following Students obtained Vice-Chancellor's Prizes for composition on the subjects last given out:—For Latin Prose.—Dr. McBlaine (Frederick W.) Sch. (John). Greek Verse.—Langley (Thomas B.) English Verse.—Smeater (William B.); Meredith (William F.); Davis (Samuel W.) Sch.; Langley (Thomas B.).

DOONES'S DIVINITY PREMIUMS. Prepared Compositions.—Dr. Evans (John), first premium; Dr. Kidd (Robert), second premium; Dr. Lett (Thomas); Dr. Hall (Henry Francis); Dr. Bannister (John), extra premium.

ESTERPE SPEAKING.—Dr. Smith (Edward); Dr. Shaw (George); Dr. Hall (Henry Francis).

Reading the Scriptures.—Dr. Evans (John), first premium; Dr. Hall (Henry Francis), second premium; Dr. Floyd (Thomas), extra premium.

THE PRIMATE'S HEBREW PREMIUMS. In the Middle Class.—Middle Bachelor: Dr. Reichel (Charles P.) Sch. Junior Bachelors: Bannister (John), Dr. Posnett (Robert).

In the Junior Class.—Junior Bachelors: Dr. Wakeham (Henry), Sch.; Dr. Fitzpatrick (William); Dr. Carroll (Denys), Sch. Senior Sophisters: Mr. Syngé (John); Hunt (Fitzmaurice); Parnell (Richard).

BIBLICAL GREEK PREMIUMS. Dr. Twigg (Thomas), Sch., first premium; Dr. Meara (William H.), second premium.

MODERN HISTORY PREMIUMS. Heron (Denys C.), first premium; Batt (Narcissus), second premium.

CONVERSION FROM POPERY.—We are happy to state, on the authority of a correspondent at Dingle, that the work of reformation is happily progressing in that district. A Roman Catholic Priest, the Rev. Mr. Brasby, who was expelled from that town, has happily been arrested in his career by the truth, and is now preparing for the ministry of the Protestant Church, under the Rev. Chas. Gayer. We heartily concur with our correspondent in the observation with which he concludes this gratifying intelligence:—"It is a great matter of rejoicing, or rather, I should say, thanksgiving to God, that a Priest should be brought out in the midst of a people who are daily forsaking Rome."

ACHILL MISSIONARY HERALD. THE PRESENT CONDITION OF POLISH AFFAIRS.—As for the Roman Catholics of the empire,—their position is a sad, though it may be a providential one. They form a third part of the population of these kingdoms, and they have no organized force in the Legislature; no body of opinion with which they are more or less identified; no common apprehension of the disorders and remedies of our condition. And yet we have a peculiar position in connection with the dangers of the time; and at a crisis when every thing within and without seems rushing to destruction by reason of the universal abandonment of Catholic principles of morals and polity, nine millions of Catholics are to be seen in the midst of a people who have gone to sleep over their duties, and have no word to utter upon the chances and methods of renovation and decay. Twenty or thirty Catholic representatives, and no Catholic doctrine in either House except what comes from the Protestants, and the Catholic legislators and advisers of the Crown, and no voice lifted up on religious grounds in behalf of God's justice against the many iniquities that defile and pollute the land! Twenty or thirty Catholic legislators, and not a dry place to be found for the sole of the foot amidst this universal deluge of rottenness. And yet we have a peculiar position in connection with the dangers of the time; and at a crisis when every thing within and without seems rushing to destruction by reason of the universal abandonment of Catholic principles of morals and polity, nine millions of Catholics are to be seen in the midst of a people who have gone to sleep over their duties, and have no word to utter upon the chances and methods of renovation and decay.

ENGLAND. CHURCH EMBROIDERY.—A work of art has this week been submitted for our inspection, which assuredly has taken us by surprise: it is a splendidly embroidered communion book, worked by Mrs. Hubbard, of Hull, and intended for the Chapel of Ease, at Ellerker, near Brantingham, now in course of erection, and to be opened for services, we believe, sometime in August. This beautiful piece of work far surpasses all ordinary cross-stitch, or Berlin work—in fact, it possesses nothing in common with it; it is really a pure specimen of embroidery, and both in the design and tinting approaches nearer to painting than anything of the sort we have ever seen. The colours are the various shades of gold, worked in crimson velvet. The principal central figure, a lamb bearing a cross, is a perfect picture of itself, and the freedom with which it has been executed is a proof of an advance in the art we were not at all prepared to meet with; it looks more like an admirable painting resting against the velvet than as needlework attached permanently to it. The bordering, and the various smaller pieces of embroidery, too, is fully worthy of the other parts; it consists of rich and flowing wreath of ecclesiastical flowers and leaves, such as lilies, passion-flowers, vine leaves, trefoil (emblem of the Trinity), roses, &c. The various tints are naturally and beautifully blended, and the effect is what it ought to be, free and natural. This exquisite but rich specimen of art will afford a pleasing contrast to many of the incongruous pieces of Berlin work which too many of our Churches are disgraced; and we are reminded of the popular tale of "St. Anthony's," where the Rev. Mr. Paget, where the author alludes to the mistaken zeal of some persons in this respect, when he speaks of the squire's lady having put the pulpit and the altar into the family livery—to wit, green and yellow. The Rev. gentleman adds in a note that he quotes a fact, and we believe we should not travel far for circumstances in corroboration of his statement.—Eastern Counties Herald.

election of Churchwardens.—A decision of the utmost importance to parishioners was given by the Archdeacon of Gloucester, at his visitation to Bristol, for the purpose of swearing in Churchwardens. The facts of the case were these:—The select vestry of the parish of St. Philip and Jacob, in the city of Bristol, had met without notice on Easter Monday, and elected churchwardens for the year ensuing. The parishioners entered a writ against their being sworn into office, upon the grounds that, by the Ecclesiastical law, the right of election lay in the Minister and inhabitants, and not in the Churchwardens and Vestry; and, secondly, that the vestry meeting was illegal, having been held without public notice of three days and a publication in the church, which are essential to the legality of all vestry meetings, by the 58th of George III. cap. 69. The vestry defended their election as having been made according to an ancient custom, of 200 years' standing. The Archdeacon, in the citation was bad for both the reasons assigned, and the new Churchwardens were not sworn in. It might be well to remark, that for a custom to be good it must have existed from the first year of the reign of Richard the First, that is 1189.—British Mirror, copied by the Bath Herald of June 15, 1833.

THE "ARCUS COCUM" is an Ecclesiastical Court, and also very ancient, having existed prior to the reign of Henry the Second. The name is derived from "Curia de Arcibus," the Court being held formerly in Bow Church. It is now held in Doctor Common's Hall.

WISSE REPROOF.—When Bishop Aylmer observed his congregation inattentive, he used to read some verses out of the Hebrew Bible, at which the people naturally started with astonishment. He then addressed them on the folly of inattentively listening to the word of God, and that they were inattentive to matters in which their interests were deeply involved.

COLONIAL. DIOCESE OF NEWFOUNDLAND.—MISSIONARY SHIP. In a letter addressed by the Bishop of Newfoundland, shortly before his departure, to the Provost and Fellows of Queen's College, Oxford, and the other contributors to the diocese for ecclesiastical purposes in Newfoundland, his Lordship has submitted the following suggestions, which it is proposed to have put into effect as far as possible, and to be fitted up for the purposes of the Diocese, in a few fishing huts, which can only be approached by sea. For visiting these, whether for the more solemn purposes of consecration or confirmation, or for ordinary pastoral intercourse and supervision, it is quite necessary that the Bishop should be provided with a ship or yacht. The late Bishop represented, in strong terms, the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of last year, he says, "The difficulties that await me are heavy and manifold. . . . To traverse the 1200 miles of the most stormy and dangerous seas in the known world, I have no facilities afforded me. In these visitations an open boat must frequently be my transport, and a fisherman's hut my lodging." The peculiar want thus strikingly set forth has now been supplied through the munificence of the Rev. Robert Eden, Rector of Leigh, who has presented to the Bishop a schooner, "The Hawk." This vessel, fitted up most commodiously for the purposes above-mentioned, was expected to sail yesterday, 12th inst. for St. John's, Newfoundland, carrying back the Rev. Mr. Chapman, who has been engaged in Missionary labours throughout the diocese of Newfoundland for upwards of twenty years, Mrs. Chapman, and several young men who go out as catechists and candidates for orders.

On Saturday last, the 10th August, the vessel, then lying at Blackwall, and ready to start on her voyage, the Lord Bishop of London, who expressed the gratification which he felt under all the circumstances of his visit, and his entire approval of all the arrangements made for bringing out the good purposes for which the vessel was designed.

In an affectionate exhortation, addressed especially to the young men who were going out as catechists and candidates for orders, and concluded with prayer, his Lordship reminded them of the privileges and duties of the office to which, under the direction of their Bishop, they would, by God's will, be called in that province of Christ's holy Catholic Church to which they were about to sail. He requested them to assure the Bishop of Newfoundland of the affectionate sympathy with which he and all persons connected with the diocese were ever regarded by the Bishops and other members of the Church in England; and commended them to the protection of the Great Head of the Church during their approaching voyage, praying for His blessing upon all their undertakings.

There were present, upon this most interesting occasion, Mrs. Blomfield and family; W. Cotton, Esq., Governor of the Bank of England, and family; T. D. Acland, Esq., M. P., and Mrs. Acland; Mrs. Eden and family; C. Crawley, Esq.; D. Brookings, Esq.;—Wade, Esq.; the Messrs. J. S. M. Jones, Esq.; the Messrs. J. M. Jones, C. B. Dalton, Robert Eden, John Evans, Dr. Grant, Ernest Hawkins, C. Marriott, Wm. Scott, &c.

On a beam facing the companion-ladder is a brass plate, bearing the following inscription:—"This schooner was fitted out to Edward, the 6th of this month, judgment was pronounced by His Majesty the King, in a full court,—the Earl of Carnarvon being himself present; and after a detailed exposition of the case, the law was discharged, and the right of free warren and free chase was fully established. A decision upon a question which had so long divided this part of the country, and which concerned the local excitement, and has given rise to a serious and much historical interest, and which has probably had no parallel in England for ages past. The public are already aware of the circumstances attendant on this free warren litigation. 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