

148th), lately sung at the Choral Festival in this diocese. This hymn was most effective, and was well sustained throughout the long line of procession, partly, we believe, from a judicious arrangement which had been made of placing a small portion of the cathedral choir at the entrance of the nave, who could be heard both in the cloisters and in the cathedral, and thus kept up the time and tune between those at the head and those in the rear of the procession. The cathedral service was most hearty and inspiring, and the musical portions of it, especially Mendelssohn's anthem, a part of the 95th Psalm, "O come let us worship," were most effectively rendered. The missionary character of the service was kept up by the two Lessons being read respectively by the Bishop of North Carolina and the Bishop of Brisbane. The Communion Service was chanted by the Bishop of the diocese, the Hon. Canon Gordon and Precentor Lear being Epistoller and Gospeller. We are rejoiced to think that in this cathedral a great improvement has taken place in the whole service being rendered chorally. That was a poor and painful arrangement which has too much prevailed, of degrading the latter part of the Communion Office, the Eucharistic service, by allowing it to be read as in some small country church. It was a sad transition from a *Te Deum* and *Benedictus* well set and well sung, to a *Sanctus* and a *Gloria in Excelsis* read and sometimes gabbled. But this has now been altered at Salisbury, and on Thursday last the whole office was rendered chorally, the Bishop chanting the service well as he celebrated, and the choir assisted him, whilst the congregation were enabled to feel as a reality the high communion which the Liturgy proclaims—"With all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, holy, holy," &c. The sermon was preached by the Bishop of Gloucester and Bristol, and was an eloquent and thoughtful appeal to his hearers to look to the furthest issue and remotest bound of the Christian work in which they might be for a time engaged. It was grounded on the words of his text (1 Cor. xv. 28), "That God might be all in all." The service ended, the Bishop of Salisbury threw open the doors of his Palace and exercised that large-hearted hospitality for which he is so well known to all who choose to avail themselves of it. At five o'clock Evensong was offered in the cathedral. At half past six there was a meeting for Missions in the Town-hall. The large room was crowded. The Bishop of the diocese presided, and the audience were addressed by Earl Nelson, the Bishop of Gloucester and Bristol, the Rev. J. Higgins, the Bishop of North Carolina, the Rev. F. Gell, the Bishop of Brisbane, and then, last but not least, by England's most eloquent son, the Bishop of Oxford, who by the words he spoke and the way he spoke them, did his best to persuade his hearers to meet with boldness the present difficulties of the Colonial Church, and to lay aside all lukewarmness in doing the work of God. The alms collected both morning and evening amounted to 87*l*. At the end of the meeting, the Bishop of North Carolina, who had spoken of the union of the American and English Church, was asked by the chairman to cement that union by giving the Blessing. This he did, and thus ended a day spent in the cause of Missions, long to be remembered by those who took part in its proceedings.

Arrangements have been made by which the Archbishop of Canterbury consecrated two Bishops for the Colonial Church, on St. Bartholomew's day, August 24, viz:

"Rev. A. B. Suter, nominated by the Bishop of London, elected by the