

and with the permission of the vicar. It is by no means a ritualistic innovations as some people seem to imagine, but the result of an affirmative to the proposition that the sermon is a portion of the church services and not a mere voluntary supplement.—*Windsor Express*.

It is reported on good authority that her Majesty's Government are prepared to grant a license to convocation of the two provinces in Ireland, supposing a formal request for such licence be made by the bishops of the same. We are informed that at present there is some diversity of opinion amongst the Irish bishops on the subject. Seeing, however, the growing importance and influence of the convocations of the English provinces, it is believed that a majority will unite in asking that which we are rejoiced to learn a Conservative Government is prepared to give.—*Church News*.

*The Prolocutor on Ritualism*.—Archdeacon Bickersteth, prolocutor of the Lower House of Convocation, has been engaged during the last few days in the visitation of that part of the diocese of Oxford which is within his jurisdiction. In his charge to the clergy he said that considerable attention had been drawn lately to the rubrics and ritual of the Prayer-book, and if some enthusiastic and devoted men had revived certain ornaments and usages which, whether strictly in accordance with the Prayer-book or not, had been generally discontinued since the Reformation, there should be shown to them that charity which thinketh no evil. Certainly, if the practices in question were to be regarded as indicating any sympathy with the fundamental errors of the Church of Rome, which the Church of England had distinctly repudiated, against which she still solemnly protested, he could hardly find language too severe in which to condemn them; but he should rather regard them as a rebound from low and defective views as to the sacraments, and not as having any necessary connection with erroneous views in the opposite direction. In the swing of thought from one extreme to the other of the comprehensive elements embraced by our ecclesiastical policy there would always be some who would go beyond the bounds of sobriety and moderation. The spiritual and sacramental elements alike held their place in our church system, and if objective truth was now made somewhat more prominent it was because it was rendered somewhat obscure in the last generation by a subjective theology. They knew to what disastrous results excess in either direction might tend, and it could not be doubted that an exaggerated ceremonial was associated in the minds of the masses of the people with Romish error, and if it became general, it would be followed, as all experience taught them, by a counter tide of Protestantism; and it would be sad indeed, if from such a cause the confidence of the great body of the laity should be forfeited, and the hope destroyed—a hope which otherwise there was very much to strengthen—of gathering within the fold of the national church a still greater proportion of the people of this country. For those reasons he deprecated extreme developments of ritualism. A good English ritual, the traditions of which had been happily preserved to them, through cathedral and collegiate establishment, was, he believed, recommending itself to popular approval both within the Church of England and beyond her pale, for both reason and instinct proclaimed such a ritual to be in harmony with the church's sober standard of doctrine.

UNITED STATES.—Mr. Marcy in his "Christianity and its Conflicts" estimates that one-third of the people of the United States deny the divinity of Christ.

Bishop Scott of Oregon, who had returned to New York in ill health died on the 14th ult. The funeral ceremonies took place at Trinity Church and the body was followed by sixty of the clergy in procession, a rich cross and crown of flowers