

head in all his followers should perish. But as it had been in the days of Noah, so was it now. They ate, and they drank, and they were married. Men became accustomed to horrors; and the chance of repentance is often least when the danger is greatest.

The same reckless passions which brought on the crisis, pampered by ample food, kick against all warning, either human or divine. Even such as are pricked with compunction find themselves too far gone to return. On! on! is the perpetual cry of our deluding evil spirit, and never ceases until we have rushed to the edge of the precipice, and cannot but fall headlong.

Symeon had now brought his household of faith together, and was waiting the Lord's time. The first signal to be ready had been given. Jerusalem was compassed with armies. Christian hymns and prayer ascended amid the execrations of the doomed.

The Temple, where murderers, and no longer righteousness now lodged, had, without doubt, ceased to be frequented by the flock of Christ. What an awful interval of suspense was this, when all the haunts of their devotion, all the monuments of the religion of their fathers, all the spots consecrated by the Lord's presence, yea, their own places of assembly for prayer, were shortly to be mingled with blood, smoke, and fire, in one undistinguished ruin.

But their houses of prayer were not, as the Temple to the Jew, necessary to their religion. These were not bound fast to the soil by local obligation. They were the accidental appendages, not the indispensable vehicle of the religion of the Gospel.

Had they been more important, the resolute faith of this little flock would cheerfully have parted with them. Amid this daily expectation of fleeing to the mountains, the last signal came from the Lord. Symeon and his Church were warned by a divine oracle to quit the devoted city, and take refuge in Pella, a city in the mountainous country beyond Jordan.

An interruption of the blockade at this moment gave a free passage to their escape. Thus the ark was floated, and it rested as upon another Ararat. From this secure retreat, Symeon heard but the rumours of wars, until the final and dreadful execution of his Master's denunciation was announced to him. It must have been with a strange mixture of sorrow and joy that he heard this news.

Jerusalem was dear to the heart of every Jew. His country was wiped out from the tablet of nations; his countrymen, in uncounted myriads, had been slain or sold; some of the sweetest and most natural associations of a long life were utterly broken up.

But, on the other hand, the Lord's truth had been vindicated in the face of the whole earth, and all succeeding ages. The yoke of their oppressor had ceased. His flock had been mercifully delivered by the Lord himself from the general calamity.

How long the Church sojourned at Pella, we know not. We only know that in the reign of Adrian it was once again settled at Jerusalem. But we may reasonably conjecture, that it returned under Symeon as soon as the troubles of Judea were completely composed, and the axe and the mallet of the Roman had done their last work at Jerusalem.

At Pella, they were among the heathen, and exposed to their insults. But the desolation of Jerusalem would afford them a secure retreat. They were burdened with little property; their sincere profession had kept them free from all worldly entanglements at Pella; and spiritual soldiers, as they were, they were ready to strike their tents, and march at a moment's warning.

was succeeded by thirteen bishops within the next thirty years; and that at Rome and Alexandria the succession had reached the fourth degree before the death of these masters, who were but in the second.

The preceding narrative will have shown why the Lord's providence should have continued the long and steady guidance of his kinsmen in the flesh to a Church beset with such difficulties as that of Jerusalem. And the capital of the East, at the very focus of heresy, will appear to have required the same indulgence.

THE CHURCH. COBourg, SATURDAY, AUGUST 17, 1839.

From the din of politics and the strife of party, it is refreshing, at this season of the year, to turn to the contemplation of nature, and to the bounty and beneficence of nature's God. It may be that all the hopes of the harvest have not been realized,—that as a trial of our faith and patience, the "mildew and the blight" have been permitted to mar the beauty and diminish the abundance of the fruits of the earth;

but in the produce already gathered into the barns, and in the promise of further additions to these collected stores, we have enough, under any circumstances of partial discouragement, to win our gratitude and engage our praise. In the morning, when the spirits are as fresh as the scenes we contemplate, it is delightful to mark the abundance and the beauty of the works of God.

The "incensed breath" of morn, diffusing health and gladness, accompanies the joyful brightness of its early smile. It imparts a cheerfulness to every inhabitant of the world; and while the dewy grass sparkles in the first beams of the opening day, and the foliage of the woods joyously in the early breezes, the "beasts of the field" significantly declare their joy, and the "fowls of the air" warble their delight.

But while all the rest of the creation is loud and plain in the language of thankfulness, is man alone to be dumb and thankless? Shall his heart be dead amidst the life which reigns around him? Shall his spirit be languid and dormant, while the low of the cattle and the music of the birds invite him to praise? In the evening too, when "the shadows are stretched out," the season is propitious for pious contemplation and grateful praise.

Though the sun has sunk, he leaves a radiance behind him, and there lingers still upon the a beautiful though diminished brightness. If the song of the birds has died away, there is still a music to greet the ear. The murmur of the brook and the whisper of the breeze afford a melody not ungenial to the sober spirit of the hour; and when the shades of night are darkening on the landscape, we can contemplate with profit the splendours of yonder upper world which break forth when this one is enveloped in gloom, and there, as in the scenes around us which brighten in the sun-beam, we can trace the wisdom, the power, and the goodness of Him who "maketh the outgoings of the morning and evening to rejoice, and crowneth the year with goodness."

While the present aspect of nature, and the comforts with which, through the Providence of God, we are surrounded, should awaken gratitude and produce contentment in us all, it should have this influence especially upon those who are more immediately dependent on the soil of nature and the gifts of heaven. There is something very striking in the consideration, that the tiller of the ground obtains his subsistence immediately, as it were, from the bounties of the earth and by none of those reflected modes by which it is acquired by the majority of mankind,—that his stay and dependence is not on the caprice of man, but on the unfeeling bounty of God.

Unstable are the proud ones of the world on their highest elevation,—wealth and honour are appendages which the merest gust of fortune may sweep away,—and numberless are the incidents which may, in an instant, change the condition of the most prosperous; but amidst the fluctuations which mingle distress and ruin round him, the proprietor of land and the tiller of the soil remembers and can confide in the promise from above, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

And what though that independence, security, and comfort must be purchased by the "sweat of the brow," by the unremitted fatigue of daily toil! Is that to be compared to the labour and weariness, to the wantfulness and anxiety, of the care-worn spirit and the harassed mind? While the one is renovated by the repose of a night, and rises in the morning fresh as the landscape around him, the other has no experience of that soothing balm; but the mind, harassed and disquieted itself, communicates its misery to its material companion.

lines which a kindly agency drops there, may, by the dew of heaven's blessing, be so fostered and advanced, that the desert of the soul, bleak and dark as it is, may still "rejoice and blossom as the rose."

Amongst the Jews there was a sabbatical year for the land, and to Christians there is a weekly recurring Sabbath for the soul. Let it not be lost or wasted, but on God's own day, let the spirit be refreshed and fitted for those scenes which await us when the body shall be mouldering in the grave.

The Wesleyan Methodists have recently been assailed by Mr. O'Connell and sneered at by Mr. Charles Buller, in the House of Commons, for having actively bestirred themselves in thwarting the scheme of National Education proposed by the Imperial Government. At a public meeting, Dr. Bunting had condemned the plan as "at once ineffably absurd, and utterly impracticable,"—and the bill founded on it, as "the most flagrant attack that had ever been made upon religion."

An overwhelming majority, if not the whole, of the Wesleyan denomination had given public expression to a similar sentiment, and contributed their quota towards the 3050 petitions, which were presented to the Legislature against a scheme, sustained by less than 60. This will sufficiently account for the bitterness exhibited by the Ministerialists, and their motley supporters, towards a body so remarkably Protestant as the Wesleyans of England. A short time ago a number of the most respectable and loyal Methodists of the City of Toronto, made open avowal of the respect they entertained for the Established Church, and took occasion to remonstrate with a leading minister of their own denomination for his virulent hostility to that sacred institution, which they, and every true follower of John Wesley, felt bound to revere.

We now have it in our power to show to our Wesleyan friends in Toronto, and throughout the Province, that when their English brethren were slandered for acting as became the subjects of a Christian government, the character of their sect was generously defended by Mr. Gladstone, a High-Churchman, and a most strenuous asserter of the apostolical succession. The attack was made by Mr. O'Connell, during an interesting debate arising out of the Government Education Scheme, and principally consists of the following accusations:—"Hon. gentlemen oppose had fallen greatly in love with the Wesleyan Methodists, forsooth. They might be very well-conducted excellent persons in private life, with their religious opinions he had nothing to do; but he utterly denied their claims to any respect as having distinguished themselves in any career of political utility."

The first great political movement of their founder, John Wesley, was writing the Address of the Protestant Association in 1780, which ended in what was called an *amende*, in the burning of prisons, the destruction of property and life. He did not accuse him of having written it, but rumour certainly ascribed it to him. And this he certainly did accuse him of—writing two most inflammatory letters in support of that Protestant Association before it committed those atrocities. He did not again accuse him of having instigated them; *post hoc* was not always *propter hoc*, but certainly the insurrection, the slaughter, the burnings, the atrocities, were committed subsequently to the authority encouraging them. That was the first fact in the history of Methodism. He challenged any gentleman of that persuasion to come forward and point out to him—he would be delighted to hear any one single circumstance in his political history since, which showed them to be the friends of civil and religious liberty. He never knew that they united with the great body of Dissenters in calling for the repeal of the Test and Corporation Acts; he never knew that they joined in petitioning for Catholic emancipation, or for any measure of freedom of conscience; on the contrary, he never but knew them to be the most persevering, if he were not say the most malignant, in their opposition to them.

If he were mistaken, no one would more readily retract the imputation, but this he would say, that his history was that of opposition to religious liberty, and he never knew them to take part in any measure for diminishing the burdens or increasing the franchises of the people." Mr. O'Connell then proceeded, in the hope of sowing jealousies, to win the Church against its powerful allies the Methodists, and to predict that Churchmen were placing a sword in hands which would use it against them at some future day. In reply to these remarks, Mr. Gladstone thus defended the Wesleyans:—"He would now take the liberty of saying a word or two in reply to the attack which the hon. and learned member for Dublin had just made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the hon. and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrines of the Church of England, were inconsistent with themselves in becoming separatists from it. The hon. and learned member had said that the Wesleyan Methodists ought to return into the fold of the Church, and he (Mr. Gladstone), who had always lamented their secession from it, and had always been of opinion that the fault was more on the side of those who had caused that secession than on the side of those who made it (hear, hear), joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed (hear), and should be glad to find the hon. and learned member for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.) The hon. and learned member for Dublin had also done injustice to the Wesleyan Methodists in another point; and though he (Mr. Gladstone) was not commissioned, and had no intention to stand forward as their apologist, still he thought it hard that they should be taunted as the most persevering enemies of civil and religious liberty. It was indeed hard that such a taunt should be cast upon them, after all their long years of exertion in toiling about the abolition of negro slavery. (Hear, hear.) No sect had been more prominent than they had been in pursuing to its consummation that great object, nor had more assiduously kept the interests of humanity in view, while they were acting as vigilant guardians of all the best laws and interests of society. (Cheers.) It was unjust in the extreme to designate men, who had been most prominent in vindicating the liberty of the negroes, as parties persevering, if not malignantly, hostile to freedom. (Hear, hear.)"

We cannot go so far as the honourable gentleman in his charitable extenuation of the Methodist secession from the Church, for we think that John Wesley would have accomplished a much more permanent good by a stricter observance of his ordination vows, and that there was no necessity or sufficient justification for the erection of his followers into a body distinct from the Church.—Most cordially, however, do we concur with Mr. Gladstone in hoping that the union so unfortunately broken may ere long be resumed; and that it may be the glorious privilege of us of this nineteenth century, to behold the Catholic and Apostolic Church of the British Empire welcoming back to its bosom so large a body of its partially alienated children. Better notions on the subject of Unity are beginning to prevail in the Christian world; and it seems to us no strained conjecture, that the difficulties presented to the evangelization of the Heathen by the disunion of professing Christians, may be the means of leading Dissenters of every shade to review their principles more narrowly, and to come to the conclusion that there is but one ark for Christianity, and that the dove will never return with the olive branch from pagan lands, until our own dissensions have subsided, our own divisions disappeared.

While there is so much clamour ringing in our ears about Responsible Government, and Lord Durham's Report,—it is very gratifying to us to record the prosecution of labours, which, if undertaken on a large scale by a Government that calls itself Christian, would do more to bless the Province, and to preserve it attached to the Empire, than the adoption of his Lordship's republican recommendations, or the passing of the proposed most objectionable Bill for the Union of the Canadas. On the 22d of July last, the corner-stones of a new Church, to be called St. John's, and also of a Parson-

age-House, in the Township of March, were laid by the lady of the Honourable GENERAL LLOYD. The former of these edifices is to be constructed by the voluntary subscriptions of the Inhabitants of March, aided by a munificent donation from the gallant General. The erection of the latter,—the clergyman's residence, and which, when completed, is to be called Lizzdale Rectory,—has been undertaken entirely by the General and his lady, who have drawn on the bounty of their friends in the mother-country for assistance in this pious and most praiseworthy object. Both of these buildings are being erected on a plot of ten acres reserved by the late Bishop of Quebec as a glebe, on the 4th concession of the Township of March; both are rapidly advancing, and in all probability are, by this time, roofed in; and both, when finished, will be handsome stone structures.

We congratulate our zealous friend, the Rev. W. F. S. Harper, on having his lot cast in a neighbourhood which exhibits substantial attachment to the Church; and we are rejoiced to know, as in the instances of Col. Barwell, S. S. Wilmott, Esq., General Lloyd, and other private benefactors, that our wealthy and influential laymen are ever ready to promote the cause of the Established Religion, and to repair, as far as they can, the unscriptural and mischievous neglect of the State.—Every new church that rears its spire to heaven, is a link added to British connexion, but, at the same time, it bears fearful witness to the national guilt which England has incurred, in failing, whenever she planted a colony, to plant therewith a branch of the Church of Christ.

We lately presented our readers with a biographical sketch of that Protestant-hearted nobleman, and most excellent man, the EARL OF WINCHELSEA. That testimony to his worth proceeded from one entertaining opinions, political and religious, similar to his own, and who therefore may be charged with an undue, but natural, bias in his Lordship's favor. Such an objection, however, cannot be urged to any eulogy which Lord Brougham may have pronounced on the noble Earl; for both of them ever have been, and still are, "wide as the poles asunder," on every important public question. Yet, in arguing against some remarks of Lord Winchester's, on a late occasion, Lord Brougham paid a noble compliment to the uprightness and sincerity of his character, styling his speech "eloquent and impressive," and adding that "such must everything be that comes from the feelings, and from his feelings he (Lord Brougham) fully believed that the noble earl always spoke; for a more conscientious, fearless, and honest mind than the noble earl's he was persuaded did not exist." A day or two before this, from a more friendly quarter,—(Dr. Bunting the great luminary of English Methodism)—the Earl had received an expression of thanks "for his zeal and unwearied exertions in the cause of Protestantism."

No true Churchman can feel indifferent to the character of Lord Winchester, and no observant one can fail to be struck by the cheering fact, that the principal leaders of the Protestant and Conservative party in England, are men as remarkable for purity of domestic character, as for their brilliant and steady reputation as statesmen.

ECCLIESIASTICAL INTELLIGENCE.

CAMBERWELL CHURCH-RATE.—On Thursday evening a vestry meeting was held in the important parish of Camberwell, for the purpose of raising a church-rate for the ensuing year. Mr. Pew, the senior church-warden, in a short speech, proposed one penny in the pound, which was vehemently opposed by Mr. Deputy Pewtress (a Dissenter), Mr. Goldsmith (a Chartist), Mr. Baker, Peter Smith (an attorney), Mr. Johnson, a very respectable baker, and about half-a-dozen more persons of various grades and of widely differing creeds. The friends of the Church allowed these worthy parishioners to talk for about two hours and a half, during which time the vicar was compelled, on several occasions, to call the speakers to order on account of their violent and indecorous expressions. Only one speech was made by the Conservatives, and that quite at the end of the proceedings. On a division the numbers were—

Table with 2 columns: For the rate, Against it, Majority.

Had a poll been demanded, it is probable that the right of plural voting would have altered the numbers to about 450 for the Conservatives, and about 70 for the Radicals.

This is the third victory the Church has won in Camberwell. In each year the anti-church-rate party has been dwindling in numbers, and decreasing in respectability and influence; while the Conservatives have been gradually increasing in strength, till at length the cause of their opponents has become hopeless. We trust that other parishes will take an example from Camberwell; and that the friends of the Church elsewhere will take courage. Camberwell has shown them what perseverance can effect, and how lamentably weak the Dissenters are when fairly encountered. We, therefore, feel that much is due to this extensive parish for the important lesson it has taught to the public.

PRESENTATION OF PLATE.—On Friday se'night a dinner was given at the Town Hall, Winchebome, by the inhabitants of that borough and its district, to the Rev. John Timbrell, D. D., of Worcester College, Oxford, Archdeacon of Gloucester, and the other magistrates usually acting there, for the purpose of presenting the Venerable Archdeacon with a superb service of plate, as a grateful tribute of respect for the highly important services rendered by him as a magistrate during a period of upwards of a quarter of a century. The chair was taken by S. Gist Gist, Esq., supported on his right by Archdeacon Timbrell, and on his left by Lord Ellenborough. Mr. D. Trenfield sustained the duties of vice chairman. So great was the demand for tickets, that they were all disposed of at an early part of the day, and upwards of 100 more could have been sold if the room had been large enough to contain such an accession of guests. After dinner a most splendid service of plate was brought into the room. It consisted of a magnificent tea-urn, of a convolvulus pattern, beautifully relieved with chased and scrolled borders, the foliage of which was very prominent. The feet were chased in the most graceful manner with scrolls. The tea and coffee sets to match were enclosed in an oak chest, lined with crimson cloth, with brass ornaments. The whole weighed upwards of 300 ounces. J. and W. Dent, Esqrs., lords of the manors of Winchebome and Sudeley, were present at the dinner.—Worcester Guardian.

DEATH OF ARCHDEACON WATSON.—The parish of Hackney presents, at this moment, an unusual appearance in consequence of the death of Archdeacon Watson, which took place on Sunday, at his residence at Hackney. He had been for 40 years the vicar of that parish. Upon his death becoming known, the inhabitants, on the following day, almost with one accord, exhibited their regret by partially closing their shops, while, in the private houses, the same mark of esteem was manifested. The reverend rector was 72.

LORD F. EGERTON.—We are happy to state that his lordship has not only ceased the discontinuance of all the passage-boats but one, on the Bridgewater canal, on the Sabbath-day, but that he has made, and is continuing to make, ample provision for the spiritual instruction of the boatmen. His Lordship and Lady Egerton also walk more than a mile to church every Sunday, in order to afford a greater number of their domestics an opportunity of attending public worship, and of inducing others, by their example, to observe the Sabbath.—Manchester Courier.

CORNWALL.—We hear with great satisfaction that an episcopal chapel is to be erected near Tresavean Mine, in Gwennap, towards which the adventurers in that mine have liberally subscribed £25; while the Rev. Canon Rogers, with his well-known zeal

for the extension of religious instruction, has contributed £50, besides giving the site.

CHURCH RATES.—ST. DUNSTON'S.—A church-rate of 6d. in the pound was agreed to in the parish of St. Dunstan's in-the-West yesterday. An amendment to the motion for a rate met with but three supporters!

A church-rate of two-pence in the pound was unanimously carried on Thursday last in the parish of St. Margaret, Ipswich. The Radicals endeavoured to get up an opposition, and sent round circulars for that purpose, but only four persons answered the calls, so opposition was abandoned.—Suffolk Herald.

ST. MARY, ISLINGTON.—The third of the new churches erected in this parish, by the voluntary contributions of the inhabitants, liberally aided by the Metropolitan Churches Fund, was on Tuesday consecrated by the Lord Bishop of London, in the presence of the Lord Mayor, a numerous assemblage of the neighbouring clergy, and a crowded congregation of the parishioners. The church is situated in the New North-road, is capable of accommodating 1100 persons, and the cost of the building will not exceed £3500.

John Smith, Esq., of Almshurst Hall, has, it is said, contributed £500 towards the building of a new church at Wall, near Lichfield, and the Rev. Burnes Floyer, of Aldersham, has given a piece of land for the erection.—Worcester Journal.

HARROW SCHOOL.—Mr. Joseph Need, M.P. for Chippenham, and one of the Governors of Harrow School, has just founded two additional scholarships at Harrow for boys going thence to any college in the University of Oxford. Mr. Alexander James Beresford Hope, son of Viscountess Beresford, has given up the proceeds of his scholarship gained at Harrow in 1837, to found a prize at the same school.

Among the subscriptions entered into at a late meeting of the National Society for the purpose of carrying out the system of National Education in the principles of the Established Church, were the Archbishop of Canterbury, £200; the Archbishop of York, £200; the Archbishop of Armagh, £100; the Bishop of London, £200; the Duke of Northumberland, £105; Earl Howe, £100; Earl of Harrowby, £50; Earl of Chichester, £50; Earl of Dartmouth, £5; Earl of Mansfield, £20; Earl of Haddington, £20; the Bishop of Barbadoes, £50; Lord Chief Justice Tindal, £100; Mr. Justice Coleridge, £100; Mr. Justice Patteson, £100; Mr. Baron Gurney, £100; Mr. Baron Parke, £50; Mr. J. Watson, £100; Mr. W. Cotton, £100; Earl of Delaware, £25; Lord Bunsby, £25; the Dean of Norwich, £20. A very large sum must have been subscribed.

TESTIMONIAL OF RESPECT TO THE REV. JOHN CLARK.—The above named rev. gentleman having been appointed to the Curacy of Huslet, a number of poor persons residing in the district of York Road, in which he has been labouring, raised among themselves a penny subscription to present him with some mark of their esteem. In common with other clergy of the parish church, Mr. Clark has been accustomed to hold weekly meetings, for the purpose of explaining the Scriptures to the poor, and at a meeting on Wednesday last, when the Vicar was requested to attend, a very handsome cream-jug was presented to Mr. Clark, by Mark Benton, of Little Wood-street, carpenter, in the name of the subscribers, with the following short address:—"Sir, we the members of this meeting, being impressed with a sense of your worthiness, are desirous of showing our respect for you for your indefatigable endeavours to promote the glory of God among us, and our own spiritual welfare, and we think we cannot do it in a better way than by making you a small present as a token of our regard. I am appointed in the name of all concerned, to present it to you hoping you will excuse the manner in which I have done so, and kindly accept it at the hands of your humble servants." The Rev. Mr. Clark returned thanks in an affectionate address, and a vote of thanks having been given to the Vicar, the meeting separated.—Leeds Intelligencer.

POPERY IN THE METROPOLIS.—MORE "PRAY FOR THE SOUL."—There has, during the past week, been erected in front of the Associated Catholic School, Gate-street, Lincoln's Inn-fields, a "Monument in commemoration of the services rendered to that institution" by one Joseph Booker, in the capacity of secretary. It is in the form of an obelisk, surmounted with an open cross of iron, under which is the initial "B," in old English. At the base is written the following, also in old English:—"Of your charity pray for the soul of Joseph Booker, many years honorary secretary to the Associated Catholic Charity, whose interests he promoted with the greatest zeal and devotion. This monument was erected by public subscriptions, A. D. 1838. Pater Ave. Amen." The workmen engaged in erecting the above, during Saturday and Monday were repeatedly assailed by the passers-by crying out "No popery," and other anti-Roman Catholic epithets.

CHURCH PASTORAL AID SOCIETY.—The total grants of this Society now amount to £15,130 per annum, to 182 Incumbents of parishes and districts, with a population of 1,412,763, in whose spiritual care, before the aid of this Society, only 199 Clergymen were engaged. The average income of the Incumbents is £159—ninety-five being without parsonage-houses; and the average population of each is nearly 8000 souls, varying from 1500 to 30,000. Besides the amount of the Society's aid, the Incumbents have themselves, chiefly from personal resources, guaranteed £3207 to meet the grants;—so that in all a sum of £18,337 is made available for the maintenance of 179 more Clergymen, and twenty-seven Lay Assistants for this population of 1,412,763.

UPPER CANADA CLERGY SOCIETY.—The annual meeting of this society was held on Thursday at the Hanover-square Rooms. The day fixed for the annual meeting was somewhat unfortunate, being the day appointed to celebrate the Queen's birth-day, and the drawing-room, as a matter of course, interfering with the attendance. The meeting from these causes, was not numerously attended.—Conservative Journal.

CHELSEA.—The foundation-stone of a new church in Hans-place, Sloane-street, Chelsea, was lately laid by Lord Radstock, in the presence of a very numerous concourse of highly-respectable persons, the Rev. R. Burgess, the Rector, and the Reverends W. Newman and C. Driscoll, Curates of the proposed sacred edifice. The building named St. Saviour's, is to be of the Gothic order, with two towers, and the congregational part will hold 1200 persons; half the sittings to be free.

The foundation-stone of a new church, to be called St. Saviour, was lately laid, by the Rev. Rector Campbell, at Liverpool. There was a procession and the usual ceremonies.

Viscount and Viscountess Beresford have given the munificent sum of £250 towards erecting a new church for the accommodation of about 500 individuals at Kildon, near their seat, Belvedere Park, Kent.

An elegant silver vase, enclosing 220 guineas, has been presented by his parishioners and other friends, to the Rev. Wm. Marshall, B. D., on his retirement from the Curacy of the Rectory of Bath, which ministerial office he has filled for nearly 40 years.

The Rev. W. A. Wilkinson, Curate of St. Michael's, Gloucester, was last week entertained at dinner by his parishioners, and presented with a beautiful silver tea and coffee-service, bearing a suitable inscription. The subscribers to the plate were composed not merely of Churchmen, but also of many Dissenters resident in the parish—a proof of the universal esteem in which the reverend gentleman is held.

The bishop and clergy of the diocese of Derry and Raphoe have signed a protest against the establishment of a new theological college in Ireland, and requesting the members for the counties and places within the united dioceses to oppose any such measure.

class of and call report v object o and its r readers and who to Chur tion by society, made fo was affo Since th their bo 70 are p supplied the re r meeting stemen, The l of the c cess. —Main The l health, with the Sir R. which is Chronical The D Saturday distinguishing presence. Tueda banquet t take in t The ga ter past The diu Portugal, quickly lighted fire of L ginally be Grace som geous ass the milita allied mor elaboratel England, continent Covers The fol lant due the Marq General th Lieut. G Hassey V in Halket Lieut. G Harris, L Quentia, Gen. S. Major Minge, Mar Lord Saltc Gen. Sir S Gen. Sleig the Hon. L Col. Sir D Marens H Shortly was to hav night indiv THE W Viscount Meynell, on account Thursday. The D creable to has lately Tower, his ofers of sold high consta it to thro price giv more, whi case was as no soon taking this in invari offers of r mags, and now among with his gre Duke of W given up a of rewardi life comfort A Fren is an isola tion.—The nobility military heri peer embas who honou On the ar of West P be present every cov in the youg fond for th this ches. Mostre meetings regis in h The W Viscount of R meet about WATSON who falls the shipscap that is chang the Con the man six die, havin