The Bishop of an obscure diocese in the remote West had at- may be set in their appropriate juxta-position,—the tained such influence as to be enabled to compose the troubles of latter not annulling, but fulfilling the former,—a lesson Christendom. Smyrna might, indeed, be proud in her son, and both from the Old Testament and the New is always Asia and Phrygia might acknowledge, without a blush, their daughters of Lyons and Vienne, which had given so bright a testimony of their faith. Irenæus did not allow them to lose sight Testimony;" and the listeners are required to sit, while of him; but together with the diligent direction of his own Church, this word of exhortation from God's own revelations is looked out to the general welfare, keeping his eye in all watchfulness on God's golden opportunities. While he maintained himself in full view of the Church by his writings, he was not less diligent versing with each other, or disregarding them: but in his oral instructions. Like his master Polycarp, he bestowed should reverently attend to what is read, considering that great care on the rising generation, and the fruits of his labours it is the Word of God, which is the rule of their duty, were enjoyed by the ancient Church in such an eminent writer as Hippolytus, though time has denied them to us.

The remoteness of the spot where he laboured during the far greater part of his life, conceals from us very much of his history; and he is one of that numerous class of men who are famous for their writings, but little known as to the occurrences of their lives. We know them well in the spirit, but scarcely at all in the body. Irenœus vanishes from our eyes like a spirit, and the time and manner of his translation from this world to the next, are alike unknown. All that we can safely suppose is, that he breathed his last in a barbarous land, far away from his native shores and early connexions. He had forsaken all for his Master's sake. Although an accomplished scholar, he did not hesitate to leave a region where scholarship was well appreciated,-when the literature of his country had first dawned, and had never ceased to shine,and was content to dwell in a barbarous land; to exchange friends, companions and patrons, for rude unlettered men; deference to his learning and talent, for ignorant insolence and ridicule upon his peaceful acquirements; and the instruction of well-informed disciples for the teaching of mere elements. Such a life needed not the crown of martyrdom. To an ambitious mind it would have been far more dreadful than martyrdom: it would have been a daily martyrdom, repeated with increasing agony through many long and weary years. But Irenæus was not a son of this world; he looked not to worldly fame, but pointed all his exertions towards the attainment of an incorruptible crown from an unerring

THE BOILD ROLL.

TORONTO, SATURDAY, NOVEMBER 21, 1840.

In renewing our observations upon the Rubbics of THE CHURCH, we repeat the remark that, in acts of praise, standing is the most appropriate posture,-and in adopting this, we follow the example of the early Christian Church, and even employ the practice which had prevailed in the Jewish. Nor, while it is sanctioned by such precedents, is it less proper in itself. "In praises," observes a distinguished divine, "every member of the congregation is not barely passive, but also active and employed: therefore such a posture becomes them, as betokens their being concerned in that part of worship. And it is notorious, that their standing up together looks as if they had something to do themselves, and that they were not merely attending to others."

When the words "said or sung" are introduced, as is the case in the Rubric preceding the Venite Exultemus, or the Ninety-fifth Psalm, we are uniformly to understand that the acts of praise thus designated, are to be performed by the Minister and the people; in other words, that they are to be used by them responsively.-The hymn last mentioned is employed on all ordinary occasions of Morning Service, Easter-Day excepted; on which joyful festival, verses from Scripture to be read in alternation by the minister and people, and directly referring to our Lord's glorious resurrection, are appointed as a substitute.

On some occasions also, it will happen that the Ninety-fifth Psalm will occur in the regular psalms of the day; in which case, the Rubric provides that it be omitted in this place, and read in its usual course as one of the ordinary psalms. It is with some a custom always to read it, as ordinarily directed; and on the nineteenth day of the month, when it occurs in the regular course, to commence the psalms of the day with the Ninety-sixth. This may perhaps,-without any violation of the spirit of the rubric, -be the more judicious custom in cases where that Hymn is chaunted, in accompaniment with the organ, and where the ordinary

It is to be remarked that the Gloria Patri, -on which some observations were made on a previous occasion,is appointed to be always used at the conclusion of each Psalm; an act of special praise to the Triune Deity appropriate after such animated portions of the Divine word, and peculiarly so from its recognition of a doctrine so prominent in the belief of Christians as that of the Trinity. "Our ascribing this glory," says Archbishop King, "expressly to the three persons, in whose name we are baptized, is not any real addition to the Psalms, but is a necessary expedient for turning the Jewish psalms into Christian hymns, and so fitting them for the use of the Church now, as they were before for the use of the synagogue." Moreover, as there is no direct connexion between the different Psalms, -as those read on one day and at one service embrace different subjects, acts, for instance, of penitence or thanksgiving, or a narrative of God's gracious dealings with his people, or prophetic allusions to Him in whom "all the families of the earth should be blessed," the concluding each Psalm with the doxology effects a line of separation between them,-a separation the more marked and striking, when, as is often the case, it is chaunted or sung.

The observation of some diversity of practice in the case, induces us to offer it as our opinion that the spirit of the Rubric requires that each psalm should be commenced by the clergyman; that is to say, if it prove to be his turn to repeat the second or closing part of the Gloria Patri, the people ought not to take up the psalm which follows, but allow the minister to commence it,contenting themselves with the usual response of Amen at the conclusion of the Doxology. A contrary practice would, we conceive, imply that connexion in the Psalms which does not exist, and the absence of which is certainly more distinctly marked by the elergyman's entering always upon a new psalm, as upon a new theme.

We shall conclude this portion of our rubrical expositions with observing, how great an advantage and how peculiar an excellence it is in our service that the Psalms should be made to constitute so regular and so prominent a portion of it. To the sick and the afflicted, there is no part of the Word of God more soothing, none more frequently in their hands or upon their lips; and labouring, as we all are, under the disease of sin and the burden of sorrow which sin induces, the public recitation of the psalms thus statedly and largely, must prove as edifying as it is consolatory. They have ever been the delight of good men: the excellent Bishop Horne, in concluding his beautiful commentary upon them, says that the only one which gave him pain was the last, because then he grieved that his work was done; and certainly it must prove their highest recommendation that they were so often on the lips of our blessed Saviour, and that even upon the cross his breath was in the Church of England, from the exercise of which yielded up in the words of one of David's psalms, "Into thy hand I commend my spirit."

Church,—makes a full provision for the public reading be glad to be in possession of, before quite making up recommendation from intrinsic merit, might be found, of the Word of God; and that the Law and the Gospel our minds as to his perfect credibility as a witness.

appointed to be read. The minister is directed to stund, while he makes this direct appeal to the "Law and the promulgated. And "whilst the Scriptures are reading," observes Dr. Bennet, "the people should not be conand by which they shall be judged at the last day. And whensoever any thing applies to their own case, whether it be instruction or correction, comfort or reproof, let them take particular care thereof, and treasure it up in honest hearts, and endeavour to conduct themselves Thus the public reading of God's word will become truly ncrease their condemnation.'

We consider that it would very much assist the attention, in hearing the Word of God thus publicly read, if the members of congregations should always in the same paper and obviously introduced in disparageto a very considerable extent already followed; but weenthusiasm with which the early Christians would have of the Scriptures, through the agency of printing, afforded them the means, as extensively as they are now possessed, of appealing on all occasions for themselves to these holy records. Let the warm and earnest zeal of advantages: and, above all, let the threatenings of God's warn those cold and heedless believers who are content to treat the pearl of inestimable price as a valueless or statistical returns. When, therefore, it is stated in the contemptible thing!

A rich provision, as we have observed, is made in the ritual of the Church for the public reading of the Word; and many a poor and unlearned individual enjoys in this, we know, his only opportunity of hearing the truths and consolations of that blessed book. Very meet then it is, that as soon as the sacred lesson is concluded, both priest and people should with alacrity rise, and tell out their grateful feelings by an appropriate song of praise. This, too, the Church provides, and she expects it to be oined in with the ardour of those who hope hereafter to unite in the song of the redeemed in heaven,-in that eternal and universal chaunt of which these hymns on earth are the feeble but appropriate prelude. It is, as t were, tuning of the harp to notes of everlasting praise.

The hymn which succeeds the first lesson at Morning Service, is called the Te Deum Laudamus; and although doctrine and language, that all admire it as much for its spiritual soundness as for its devotional beauty. It is appointed, like the Psalms, to be repeated by the minister and people conjointly. The Canticle Benedicite, which s appointed as a substitute for the Te Deum, at the Shadrach, Meshach, and Abednego, -while in the burncommand of Nebuchadnezzar; and although there is pared with the Te Deum for beauty of composition and resistance against the attacks of the British.' chastised fervency of devotion, and on that account martyrdom of those persons is narrated in the first to our fond and filial gaze by the Christian historian of Lesson for the day.

Before concluding our remarks upon this portion of the Service, we must allude briefly to the Rubric, which requires that the Minister in reading the Lessons should turn himself, as he may best be heard of all such as are present:" that is, as Bishop Sparrow remarks, "towards the people; whence it appears that before the Lesson he ooked from the people. This," he continues, "was the ancient custom of the Church of England, that the them, as in the Absolution, the Benediction, the reading of the Lessons, and of the holy Commandments. But n those parts of the office, which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or of sins, he turned from the people: and for that purpose, in many parish churches of late, the reading pew had one desk for the Bible, looking towards the people to the body of the church; another for the Prayer-book, looking towards the east or upper end of the church." Many writers upon what we may term the peculiarities of the Church, are labouring with great zeal and assiduity to restore an universal conformity to its primitive order and discipline; and if, in this laudable and pious effort, they shall be careful to steer clear of nnovation upon the pure doctrines of Scripture, not only shall we wish them abundant success, but be free to say that they will be entitled to the gratitude of the Church of God. Much of the laxity of the present times,—the scepticism, the infidelity, the democracy, the rebellion, which are so common,-is, we are persuaded, to be ascribed to the diminished influence of the authority of the Church; and that influence the Church herself has allowed to pass away in relaxing from the rules and requirements, and therefore from the spirit and the power of her inestimable Liturgy. Let this be obeyed, in the wide and truly Catholic sense in which our fathers meant that it should be obeyed, and we shall have less of the Canaanite spirit of Dissent to deplore.

In the Baptist Advocate, of the 7th instant,-a paper published in New York, and devoted, as its name imports, to the interests of the Baptist denomination,-the Editor is pleased to touch, in no very considerate style, upon what he deems the crying sins of the Church of England. There is an old adage, "Look at Home," -upon which, by the way, a very excellent little Tract is published by the Society for Promoting Christian Knowledge, one of the orthodox pillars of the said Church of England,that, in the incipient stage of any controversy with our Baptist contemporary on the merits of our venerated Church, we might quote with great propriety, and perhaps with some practical effect. The first subject Montreal. of our contemporary's attack is the system of patronage he affirms that many "revolting details" are to be gleaned. It is true that he is candid enough, at the It will be conceded by all that no service can be same time, to announce the very disinterested authority Protestant Episcopal Tract Society, to extend its circuregarded as complete or appropriate, which contains not upon which he founds his easy belief, viz. a "Seceding a provision for the reading of the Holy Scriptures. Our Clergyman;" in the causes for whose secession there is Church, - without vaunting, we may add, our Apostolic always an alternative side of the story which we should

We shall not deny that some evils are found to result fore to counteract the influence of the moral and political Bracher, the appointed minister, and an admirable sermon from the system to which he refers, for where is the poison which is so often diffused throughout these system which, from the fallibility of the agents who are Provinces under the popular caption of Almanacs. The to work out its details, does not exhibit, in some of its "Brockville Almanac for 1841," published by W. Buell, results, traces of man's imperfection, yes, of man's is not, for its general contents, liable to this heavy depravity? But we must inform our contemporary, charge; but the loyal portion of the community will put upon a testimony, too, which multitudes of his own per- no favourable construction upon the introduction of the suasion are ready to substantiate, that the evils upon reminiscence contained at the end of the following which he animadverts are but exceptions,—few and sentence, which appears on its title-page: "Being the straggling exceptions, we venture to affirm,—to the first year after Bissextile or Leap Year; and until the soundness of the general rule. Nor are we prepared to 21st June, the 4th year of the Reign of Queen Victoria; believe, that the abuses arising from the investiture of a also, until the 4th of July, the 65th year of the indepensingle individual with Church patronage are, as a general dence of the United States." rule, greater than those which attend its exercise by the irresponsible multitude. We could advance, indeed, not a few examples to shew that, in the direction of this spiritual authority, the "vultus instantis tyranni" has India Company, with a munificence worthy of a better according to it in the whole course of their conversation. not proved more influential for evil than the "ardor age and indicative of more cheering times, have concivium prava jubentium,"—that the solitary despotism tributed the sum of £40,000 in aid of the projected profitable, and they will have reason to return God of prince or prelate is even preferable to the galling rule Cathedral at Calcutta. The only condition annexed to special thanks for every opportunity of hearing it: of the "rabble rout," whom the spirit of democracy and this noble grant, is that accommodation be provided in whereas otherwise it will only aggravate their sins, and its natural child, the Voluntary Principle, transform into this new religious edifice for 1000, or at the least for shepherds of the people and overseers of the Church! Having disposed of this assertion against our venerable

Establishment, we proceed to another assertion contained furnish themselves with a Bible on such occasions, and ment of the real strength of our cause,—that "the follow the minister as he reads. This is a useful practice | members of the Established Church do not constitute one half of the population of England." This assertion restrained. It is easy to imagine the eagerness and the pleased to throw some doubts upon the character for aries, the means and services of our religion. veracity which the British House of Commons might be availed themselves of this privilege, had the circulation | thought to possess; and to temper this insinuation with indifference to the exactitude of tuth. We are far from Christians into a better appreciation of their multiplied reasons, derived from painful observation of the infirmiprophets and apostles, yes, and of his own blessed Son, of which we cannot enter, to irduce any scepticism as to the accuracy of statements which are furnished upon House of Commons that, two years ago, out of £600,000 advanced for Church-rates, £570,000 was paid by Churchmen, our contemporary may feel assured that there is no guessing in the transaction, but that the as Lord Mayor of that great metropolis. The objection whole is the result of patient and impartial investigation. to this individual was not, it will be recollected, on any Our contemporary, too, should unders and that, whatever may be the natural inference from the fact in question, there are other proofs than this, not only that "the members of the Established Church de constitute one half," but that they constitute an overwhelming majority "of the population of England." In the manufacturing towns and districts,-from the want of Church accommodation and the inadequate supply of religious instructors,—the Dissenters may equal the numbers of the Church, and in some few instances may possibly surpass them,—but the rural population, numerically and morally the strongest in the kingdom, possesses a majority in of human composition, is so interwoven with Scriptural favour of the Church over the Dissenters in the ratio

frequently of 50 to 1. The Church of England is by no means so weak and unstable a fabric as our contemporary would make his readers to believe it; nor, we can assure him, is the State so feeble as to be paculiarly endangered in its discretion of the Minister, is not often used. It is foreign enterprises by the fact which the Baptist Advocate thought to be the "Song of the three Children,"—or of Shadrach, Meshach, and Abednego,—while in the burn
American sea-captains have entered the service of the ing flery furnace, into which they were thrown by Chinese government in the present war,"-and that he "suspects that with one year's preparation and training no other than traditional authority for this supposition, under European and American officers, the Chinese it is at least a harmless fancy. Though not to be com- army and navy might be rendered capable of effective Johnson.

Our contemporary has endeavoured to exhibit some seldom receiving a preference over it, this Canticle might of the darker hues of the glorious and hallowed instituvery appropriately be introduced on the occasion in tions of our father-land: let us, then, refresh our which [viz. on the Nineteenth Sunday after Trinity] the readers with some of their brighter colourings, revealed the charge of Chatham, in the Western District, for the French Revolution, Mr. Alison:-

"The Established Church is peculiarly 'the Church of the oor man.' Was there ever a truth more undeniable than this, or one more pregnant with vast and awful consequences The parish church is open to the whole community. The humblest inhabitant of this wide realm, the most destitute pauper that knows not where else to seek a resting-place, enters therein with a spirit, humble indeed, as befits him, towards his Maker, but towards man, erect in conscious equality of brotherhood with the wealthiest and noblest of his fellow-creatures. Shut, then, the door of this house of officiating minister in all those parts of the service, which were directed to the people, turned himself towards them, as in the Absolution, the Benediction, the reading comfortable, the competent, the tradesman, the artisan in competent employment, all who have wherewith to feed and clothe their families, and to pay something towards the maintenance of a church, and the support of its minister all such can by money obtain a right of admission, and can hear the Word of God without impediment; but what comes of him who has no money, who can contribute nothing, who has not bought his way into the list of the congregation? What does the voluntary principle do for him? Let him try a meeting-hous of political dissenters— let him try any place of worshipraised, and its minister maintained, by subscription, or by noney contribution under any form, and see what will be the access of his application to the porter or functionary who keps the gate. For the very poor who cannot afford to pas there is no help in the 'voluntary principle.' But in the Etablished Church, those who pay not a farthing are entitld, as their indefeasible birthright, to receive all which canbe there supplied to the worn-down spirit and the broken hart—the solemn prayer —the inspired word—the holy sacmment—that peace and blessing which the world cannot give, but of which our charitable advocates for 'religious liberty' would, in their beneficence, despoil the children o' affliction—the chosen ones of Christ! Yes, the Establishd Church of England is emphatically the 'poor man's churci,' and cursed be he who would destroy it. The Establishe Clergy are the poor man's ministers: they are bound toyield him, when called upon, and they do yield him, spirital instruction and conolation, as ordained by the law under which he lives; and cursed again, we say, is he who would rob the poor man of cursed again, we say, is the win what the this his inalienable possession hee—this passport to his immortal inheritance in a better wold."

> Our best thanks are due to the friend who has lately forwarded to us so acceptable a pesent as the "Church Almanac for 1841;" a compiation which, while it reminds us of the flight of time, mproves that common warning by many a lesson of exlortation gleaned from the stores, old and new, of our pias and learned Church divines. To the work is appended what to Canadian readers must prove so interesting an alphabetical list of all the Colonial clergy, in whatsoever part of the world, pertaining to Great Britain, as well as the residences of each. These, we believe, are iccurate in the main; though in case of its leading to any confusion, we should state that the residence of the Bishop of Montreal is at Quebec, and not, as is there incorrectly stated, at

A very considerable number of copies of this useful little work would, we believe, be readily disposed of if placed on sale at the office of our Publisher at Toronto, should it subserve the interests of its originators, the lation; for some time must elapse before we can undertake the publication of a similar manual at our own Diocesan Establishment. The work before us, besides recommendation from intrinsic merit, might be found, too, in a great degree to supersede the use, and theretoo, in a great degree to supersede the use, and there-

From the Ecclesiastical Gazette for October, we learn the gratifying intelligence that the Honourable the East 800 persons. In his letter of acknowledgment, the Bishop of Calcutta promises an enlargement of the from 900 to 1200 sittings, or, in a case of emergency,

It is highly satisfactory to observe in that rich and influential Company so anxious a concern for the eternal should by all means recommend its general adoption.— is made in order to weaken, if possible, the credibility of interests of those to whom their superintendence extends; Many a vacant or irreverent gaze, during this solemn a statement made in the House of Commons, that but it is even more gratifying to witness from that body rehearsal of the Scriptures of truth, would thus be nineteen-twentieths of the Church-rates of the kingdom the acknowledgment that "it is the duty of Government avoided, and many a wandering or secular thought are paid by Churchmen. Our Baptist contemporary is adequately to provide for its civil and military function-

His Lordship the Bishop of Calcutta cannot erroneously calculate upon the further Christian liberality of the a little shew of impartiality, he bistows a passing rebuke Indian Government, when he confidently appeals to them upon his own House of Representatives for a similar for a supply of at least twenty-eight new chaplains, in order to meet the urgent necessities of his vast Diocese. being unqualified defenders of the moral purity of our Their recent large donation in aid of the cause his our fathers in the faith shame the present generation of House of Commons; but there must be some cogent Lordship has so much at heart, viewed in connexion with the spirit which so obviously prompted it, forbids ties of his own legislative assembles, and into the merits | the apprehension that the now inquiring people of those immense and benighted territories will be suffered to "perish for lack of knowledge."

> In a late number, we furnished some extracts from our recent English files in reference to the opposition started in London to the election of Alderman Harmer personal or even political grounds; but in the maintenance of a high moral and religious principle by which, it is to be hoped, Englishmen will ever continue to be influenced,-Alderman Harmer, it appears, is a shareholder in an infamous London periodical, called the Weekly Dispatch, in which thrones and dignities-not sparing the throne of England-are evil spoken of, Christianity ridiculed, and its ministers coarsely vilified. The Liverymen of London could not brook this insult to the monarchy, and, above all, to the Christianity of the land; and it was no extenuation of the alleged guilt of Alderman Harmer, that he was but a stock-holder in the establishment, and had no composition of the guilty articles which it disseminates. It is enough for honest men, that he accepts the "wages of iniquity," and thrives upon the profits of sedition and blasphemy.

The constituents of London rose, on this occasion, in the might of their moral power, and despite all the influence which wealth and station could command, the obnoxious alderman was signally defeated. The vote at the close of the election stood thus:-Aldermen Pirie, 2741; Johnson, 2713; Harmer, 2264. The Lord Mayor was consequently chosen from the two first, and the choice of the Court of Aldermen fell upon Mr.

It our notice last week of recent Clerical changes in this Diocese, we omitted to mention that the Rev. C.O. Wiggins, late of New Brunswick, had been appointed to some months vacant in consequence of the removal of the Rev. T. B. Fuller to Stamford, in the Niagara

The Lord Bishop of the Diocese held a Confirmation on Sunday last, at the Cathedral Church in this city, when 89 candidates received the sacred ordinance. At the close of the ceremony His Lordship delivered a most impressive address to the youthful members of the Church who had come forward to ratify the solemn vow made for them at Baptism.

A sermon, appropriate for the occasion, was preached by the Rev. H. Scadding.

ECCLESIASTICAL INTELLIGENCE.

CHRIST CHURCH (CHELSEA) BOYS' NATIONAL SCHOOL-The establishment of a national school in the district assigned to Christ Church had been considered as highly desirable ever since the erection of that sacred edifice. The subject had frequently been brought under the consideration of the Rev. W. H. Howard and a committee of gentlemen residing in the district, whose efforts for the accomplishment of this desirable object had been much stimulated by the anxious solicitude evinced by the parents of the poor children for daily instruction. But the funds for building a school-house on the site adjoining the church, munificently granted by Earl Cadogan (lord of the manor of Chelsea, and patron of the school) having hitherto been insufficient to induce the committee to commence the erection of a permanent edifice, the present school-room, situated in Queen street, nearly facing the road leading to the church, has been therefore fitted up, and is calculated to hold about 70 or 80 boys. intended as a temporary substitute for the larger edifice pro-posed to be hereafter erected by means of a public subscription. On Monday morning, October 12, pursuant to public notice, a most respectable assemblage of ladies and gentlemen met at the new school-room, together with many of the poorer inhabitants, to be present at the opening of the school by the Rev. W. H. Howard, the much-respected Incumbent of Christ Church, to whose zealous and indefatigable exertions the establishment of the school is to be mainly ascribed. At nine o'clock Mr. Howard commenced an impressive and lucid address, explanatory of the intended system of instruction to be pursued in this school by Mr. Hardingham, the master. The former part of this discourse was addressed to the parents in a most feeling and kind manner, and the latter part applied to the children who had been brought by their parents to be admitted to the school. The whole ceremony was concluded with an appropriate prayer and hymn. The number of children admitted amounted to nearly 50 a fact sufficiently proving the urgent necessity of a national school in this poor and densely-populated district.

NEW CHURCH AT WEST STOWER, DORSET .- On Thursday this new church was re-opened for Divine Service. The neat and convenient edifice has been rebuilt, with the exception of the chancel, and enlarged to accommodate 180 persons in a population of 220. The church was crowded in every part. The services were performed by the Rev. H. Deane, Vicar, and the Rev. J. Lawes, Curate; and a most forcible. forcible and impressive sermon was preached by the Venerable Archdeacon of Dorset, from Mark xi. 28; after which a collection was made amounting to 26l. 16s. 3d. There was a large attendance of the gentry and clergy of the neighbour-hood. After the service a collation was provided in the new school-room, near the church—and in the afternoon upwards of 120 children of the East and West Stower schools were entertained with tea and cake.—Dorset Chronicle.

CONSECRATION OF BURTLE CHURCH.—The new church at Burtle, in the hamlet of Edington, in the parish of Moor-linch, was consecrated on Friday last by the Bishop of Bath and Wells, in the presence of a very large assemblage of the clergy, gentry, and inhabitants of the neighbourhood. The clergy, on meeting the bishop, were headed by the Rev. R. J. Luscombe, jun., Incumbent of Chilton and Edington. The work also contains about 200 original drawings or vignettes by Louther-bushombe, jun., Incumbent of Chilton and Edington. The work also contains about 200 original drawings or vignettes by Louther-bushombe, jun., Incumbent of Chilton and Edington. The prints and etchings include the works of Raffaelle, when the contains a contains about 200 original drawings or vignettes by Louther-bushombe, jun., Incumbent of Chilton and Edington. The prints and etchings include the works of Raffaelle, when the contains about 200 original drawings or vignettes by Louther-bushombe, jun., Incumbent of Chilton and Edington.

preached by the Right Hon. and Rev. Lord John Thynne, D. D., from Isaiah Ivi. 7. After the sermon a collection was

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made amounting to upwards of 901., which is to be appropriated to the building of a school-room.—Somersetshire Paper.

New Church at Hereford.—The foundation stone of the parish church of St. Martin's was laid, on Thursday week, by Lady Emily Foley. The proceedings of the day commenced with a sermon, preached in All Saints Church, by the Rev. F. Close, M. A., Incumbent of Cheltenham, from Exodus xxxvi. 5, and three following verses. A more eloquent, masterly, or appropriate discourse has seldom been given on a similar occasion; the delivery occupied three quarters of an hour, and a collection amounting to 54l. was made after the sermon. The day was beautiful, and the procession from the church to the ground was preceded by a band of music. Upwards of 40 clergymen were upon the ground, and almost a countless number of spectators, including most of the leading personages of the neighbourhood. Lady Emily Foley having laid the stone with the utmost grace, the Rev. F. Close delivered a beautiful address, in the course of which he stated "that her Majesty had been graciously pleased to confirm the original grant of Lord Goderich and the subsequent governments, and to order 1000l, to be advanced from the money voted for special services, in aid of and for the completion of the building, whenever the sum of 2500l. to be raised by subscription, shall be certified to the Treasury as forthcoming." The children of the several schools, in number exceeding 200, were by direction of Bishop of Calcutta promises an enlargement of the proposed dimensions of the Cathedral, which will ensure the platform, and a bun given to each child. They, on signal, gave several rounds of hearty huzzas, when they proceeded to their respective schools, to partake of tea and bread and-butter. The workmen were also regaled with a hearty supper. The laying of the first stone of St. Martin's Church is the more interesting, from the circumstance of the origina church having been destroyed during the siege of Hereford, by the parliamentary forces in the year 1645; since which period this extensive parish and numerous population have been without a place of worship connected with the Established Church, and without a place of sepulture. Too much praise cannot be given to the Rev. Dr Symons, for his unwearied and persevering efforts for very many years to obtain that justice for the parish of St. Martin's, which their ancestors' devoted loyalty to their Sovereign so richly merited; and we heartily congratulate the Rev. Dr. Symons on the now assured prospect of success.

CAMBRIDGE, Oct. 16.—The election of Chancellor for this University, in the room of the late Marquis Camden, will take place on Wednesday next. It is not expected that there is the place of Wednesday next. will be any opposition to the return of the Duke of North-

The following is a list of the gentlemen appointed Uni-

The following is a list of the gentlemen appointed University Officers, at the congregation on Saturday last:—

Proctors.—Rev. C. H. Maturin, M. A., King's College;
Rev. J. E. Dalton, M. A., Queen's College.

Moderators.—Senior Moderator to be appointed at a future congregation; Rev. E. Stevenson, M. A., Corpus Christi.

Scrutators.—Rev. J. Burdakin, M. A., Clare Hall; Rev. H. Arlett, M. A., Pembroke.

Taxors.-Rev. A. Thurtell, M. A., Caius; J. Pulling, Esq., B. A., Corpus Christi.

Auditors of Accounts.—Rev. W. Hodgson, D. D., St. Peter's; Rev. J. Shaw, M. A., Christ; W. N. Griffin, M. A.,

RELIGIOUS STATISTICS. The following information, collected with much trouble by the mittee of the Society for the Propagation of the Gospel in

Foreign Parts, is extremely important:-260,000,000 Christians, ... Jews, ... Mahometans, ... 4,000,000 Idolaters of all sorts, ... 500,000,000

Total population of the world, 860,000,000

Country.	Area in Square Miles.	Population.	Clergy of the Church of England.
England and Wales	58,000	15,000,000	15,000
Lower Canada	200,000	650,000	54
Upper Canada		450,000	85
New Brunswick		160,000	30
Nova Scotia	15,000	170,000	37
Newfoundland	36,000	74,000	13
West India Islands	15,000	800,000	165
British Guiana	100,000	90,000	19
Cape of Good Hope	110,000	150,000	10
British India	1,100,000	100,000,000	136
Australia	The second secon	100,000	44
Van Diemen's Land		50,000	16

Civil Intelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE

DEVONPORT, October 14. LATE FIRE AT DEVONPORT DOCKYARD.—THE ORIGIN OF THE FIRE ACCOUNTED FOR.—I believe, and I speak upon very good, although not official, authority, that the origin of the fire has at last been satisfactorily accounted for. Admiral Warren, who honoured me this morning with an interview, expressed himself perfectly satisfied that the fire was not caused by design; and said he was fully convinced that the foreigners who have so long been sought after, whatever their character and abjects were, never been sought after, whatever their character and objects were, never contemplated the destruction of the arsenal. If the fire was not from spontaneous combustion; and to ascertain from which of these it arose, became the object of the dockyard authorities, and that it was from the latter I believe there can now be no doubt. The Admiral and Mr. Eastlake both refused to confirm the information which I had obtained before I saw them, but they did not deny its correctness, and both said that the investigation would, in all probability, be concluded in a day or two. I have, therefore, no hesitation in saying that I have been accurately informed,
or in stating decidedly, that it has now been satisfactorily established that the fire resulted from spontaneous combustion. The

information I have received is as follows:—
It appears that what is called a "bin" had been placed under the shed which covered the Talavera. This "bin" is an erection of wood made for the purpose of containing the offal collected from the neighboring parts of the yard till it can be conveniently remo-ved from the arsenal, and the one constructed under the shed over the Talavera was of the extent of about 400 square feet. It was placed on the south side of the ship, and at the distance of about 30 feet from her. The refuse from all the neighbouring works and offices had been thrown into it, and it contained, as I am informed, a large mass of filth composed of oakum, tallow, waste of paint, old canvass, sawdust, chips, &c. This mass generated a high degree of heat, and spontaneous combustion was the result. The fire thus originating communicated with the shed over the Talavera; for it is now proved, I am told, that the shed, not the ship, was first on fire. From the shed the Talavera was kindled, and the coal tar with which that vessel was impregnated to saturation, generating gas in large quantities by the heat of the burning shed operating upon it, an easy medium for communicating the flames from one part to another, was thus provided, and the rapidity with which they spread from stem to stern is in this manner accounted for. This solution of the mystery appears to me perfectly satisfactory. The contents of the bin are exactly such as would give rise to spontaneous flame, and this is not the only instance of spontaneous combustion in the arsenal. The Rear-Admiral mentioned the following facts to me this morning:

Some time since a quantity of vegetable oil having been drawn off from a cask, a portion of it was spilt upon the floor. Sawdust was thrown upon it in order to dry it up, and when this object was accomplished, it was then swept into a mass, and placed in a small cart in a position where it was exposed to the sun. The day was extremely warm, and not long after it had been exposed in this manner a report, as if a musket had exploded, was heard, and imnediately afterwards the wood near which the cart stood was found to be on fire, as well as the mass itself which the cart contained The Admiral also mentioned that a quantity of rope-yarn had once been laid untarred in a heap, and the heat which it soon generated was so great, that it raised the thermometer to 180.-These facts, which the gallant gentleman mentioned solely to show that spontaneous combustion was very possible, and not with the view of explaining the origin of the recent fire, for he refused, although with much politeness, to give me any information on that subject, taken in conjunction with the facts that a bin was placed under the shed which covered the Talavera, and that it contained such materials as I have stated, satisfy my mind that the information I now convey to you relative to the breaking out of the fire is correct.—Correspondent of the Times.

CURIOUS BIBLE.—There is at present in the possession of Mrs. Parkes, of Golden-square, a copy of Macklin's Bible, in 45 large