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Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N.B.—These Hymns are "fitted to the Tunes used in Churches," being of the same Metres with the received "Version of the Psalms of David."

XXXIX .- GOOD FRIDAY. D. C. M. or C. M.

The Collects. ALMIGHTY God, we beseech Thee graciously to behold This Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

ALMGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

LORD JESU! how shall man begin To give due praise to Thee?
To Thee—the Lamb that bore his Sin On Zion's Altar-Tree! a
What tongue can tell—what words portray
Thy Passion's depth of grief?
The dread Distress endured this day, b
Endured for man's relief!

To cleanse our souls from sin and guilt To cleanse our souls from sin and guite
Thy soul was wrung with pain!
"Thy precious blood," dear Lord, was spile
To wash away our stain! c
We view the Cross—Thy healing Rood! d
In faith we look; and see
The fiery Serpent, there subdued;
And Man drawn up to Thee. e

Without the camp, O great High-priest, f Didst Thou Thine Altar rear:— Without the camp to Thee we haste!— The Lord's "REPROACH" we bear. g
"Behold the man," h—" the Lamb of God!" Oh, Earth; lift up thine eyes!
Behold—THE CROSS! the fire i—the wood! Behold-the Sacrifice!

IV.j

FOR CRUEL FOES did Jesus plead, While He their insult bare! For HIS AND OURS we intercede: O Father! hear our prayer! Convert their souls! Good Lord, remove The blind and scornful heart: O fetch them home to Jesu's Love, And all Thy grace impart!

a Second Proper Lesson for Evening—(1 Peter, ii. 24); also First Evening Lesson—(1s. 1iii. 4)
b First Collect, and Gospel of the Day, with Lamentations, i. 12.
c First Evening Lesson—(Isaiah, Iiii. 5.)
d The word "Cross" is of Latin, the word "Rood" of Saxon, origin.

origin.
e John iii. 14, 15, and xii. 32, 33, with Second Morning Lesson—
(John, xviii. 31, 32.)
f Gospel—(John xix. 17.) Epistle—(Heb. x. 19, 20, 21, 22.)
g Hebrews xiii., 10, 11, 12, 13.
h Gospel—(John, xix. 5).
t Lamentations, i. 13. First Morning Lesson—(Gen. xxii. 7, 8).
j Luke, xxiii. 34, and Third Proper Collect.

XL .- EASTER EVEN. D. S. M. OR S. M.

The Collect.

O Lord of quick and dead, a Almighty Thou "to save!"
"Thy precious Death and Burial" Have sanctified the Grave! b When call'd to tread the path That Thou for all hast trod, We'll tread the gloom without a fear, c And stay our souls on God.

Baptized in Jesu's Death, That we "are dead indeed" to Sin,-That we His RISING share! We'll set our hearts on heaven For we to earth "are dead": "Our life is hid with Christ in God," With Christ, our Risen Head!

Our Jesus spoil'd the tomb, And vanquish'd terror's King :-Where now, O Grave, thy victory? e Where now, O Death, thy sting? For this we render thanks To God "the only Wise," f "That, through the grave, and gate of death,"
"The saints with joy shall rise." g

Dear Saviour! once for ALL A Sacrifice and Priest!h Help ALL, with heart sincere and true, To keep the coming Feast. i Good Lord, Thy Zion cheer
With Paschal "corn" and "wine"; O, make Her sons and daughters glad, And cause their hearts to shine! k

a Rom. xiv. 19.
b Second Proper Lesson of Morning, and Gospel of Day.
c Psalm xxiii. 4.

c Psalm xxiii. 4.
d Collect. Epistle (1 Pet. iii. 21, 22); Rom. vi. 3, 11; Gal. ii. 20;
Col ii. 11, 12, 13, and iii. 2, 3.
e First Morning Lesson—(Zech. ix. 11.) Hos. xii. 14; and 1 Cor.

7 1 Cor. xv. 57, and Jude 25.
g The Collect. 1 Thess. iv. 16, 17, 18. Rev. xi. 18.
A Good Friday's Epistle—(Heb. x. 12, 13, 14.)

i 1 Cor. v. 7.
j First Morning Lesson—(Zech. ix. 17).
k See the termination of Moses' FAST.—Exodus, xxxiv. 28, 29.

THE ATONEMENT. (From Archdeacon Pott's Sermons for Fasts and Festivals.)

Can we imagine that a blessing so procured, won we think that it will be kept in store for those who alone, but therein adore him as our God; for then man person. We shall perceive in both those feathe practice of them, whatever be the snare to which meet them with a Divine Majesty blended with courexercise of all such habits of religious duty as may power to destroy his enemies without their approach-

thus, that a satisfaction adequate to every end and sword, he prays for them that they may be suffered astonied, as a mighty man that cannot save? yet thou, God is dishonoured by a doctrine which once pre purpose of redemption was fulfilled; offences expiated; thus far, and is apprehended in the act of kindly healthe laws and government of God secured from dimiing his enemy, and turning from them kindly to console this noticed among the affairs of men, that in the book the one a good, the other an evil being. Into this nution and contempt, and vindicated openly before and comfort Peter his friend; reminding him of his of Wisdom the wise man endeavours to explain the error men were betrayed, because they could not conevery creature. It is thus that the common enemy great power, and of his Father's will. He was fulfill-

then, to cast off the burden of anxiety, and excessive of Man."

his condemnation, healed by his stripes, cleansed by some, as if, with St. Peter, they loved, but with to him is plenteous redemption." Plenteous, for what of attachment. But all these things carry on the store of blood shed he in his agony, in his crowning with thorns, in his whipping, in his nailing, and lastly in the piercing of his side! whereas one drop of his might have served for the ransom of many worlds: one drop of his blood was more worth than all the precious renders these prophetical descriptions of these things things in the world. As Pliny writeth of the herb respecting Christ throughout the Psalms so descriptive scorpius, that it is a remedy against the poison of a of the condition, the trials, the enemies, the support scorpion; so Christ's death and cross is a sovereign of Christians at all times; and perhaps explains why remedy against all manner of deaths and crosses .is a perfection, and every such perfection shall add a members. jewel to his crown of glory.

OUR LORD'S EXAMPLE. (Bu the Rev. Isaac Williams.)

example which it affords us is in the highest degree in- resemblances and shadows of him, we cannot fail to teresting and important; and all of us are liable to recognise him when we behold himself manifested behave our courage and charity tried on occasions, where- fore us. Though we dare not gaze upon him, and our in the touching character of our Lord's example will eyes are dazzled at the light of his unapproachable do more to secure our presence of mind than any pre- holiness; still we see enough to know that he is but cept. But the most perfect charity, combined with one and the same, whose image we are used to conthe most perfect courage, which is evinced throughout, template in the things that are daily brought before is rather a subject for adoration and worship than for us in his providence. It is probable that the more human scrutiny. For the deepest veneration and awe we come to the mind of the Spirit, the more shall we is necessary when we speak of Christ; and the more detect this resemblance to Christ manifest in the flesh, so, because he deigned to appear as one of us. This in all his dealings with mankind; and the more again for us with such pains, and obtained at such a cost, very example itself is infinitely more conforming and from these his dealings with mankind shall we acknowwill be cast upon the careless and the wanton? Can converting, when we consider him not as an example ledge Christ also when manifested before us in a hudo not read that perpetual lesson which the Cross of divinity goes forth from him, and makes his very hu- tures, and that expression of the features, which we Christ presents to them, even the hateful character man actions powerful to mould us to them. It was are wont to dwell on in that countenance which we of sin, displayed in the Redeemer's sorrows, and in an act of love and mercy to his disciples, even in adore and love. And this we may conclude to be the stamped in every circumstance by which the great the midst of his agony, that our Lord was engaged mind of the Spirit, inasmuch as we find throughout work of satisfaction and atonement was completed? when the traitor came; it was with a kiss, the sign of the Scriptures expressions which are evidently closely Can we want a weightier instance to remind us, that friendly good will and gentleness, that he was betray- applicable to Christ; and yet it might be doubted as often as we call to recollection the bitter sufferings ed, and that bestowed on the worst of enemies. His of Christ Jesus, sustained in our stead, and for our words to him were those even now of gentle expostusakes, in order to obtain the pardon of our sins, we lation and winning reproof, as if not giving over every should find the strongest motives to dissuade us from effort to recall him even yet. Then he went forth to we are most prone; and to excite us to the constant age; showing that though he, like Elijah of old, had tend to preserve the soul from such stains, and to ing him, yet he only showed his power, but exerted it maintain our interest in that forgiveness, and those not. He showed it to work on them, if possible, for hopes of happiness, for which so excellent a price was good, and to indicate that it was his own acquiescence, paid. Let us, then, so bear in mind His sorrows, that or that they could not take him. In this critical mothey may work in us a lively detestation of the ways ment his thoughts were engaged only for their good; of trespass, which are the paths of shame and ruin: every word and every action was for the benefit of let us be diligent and earnest whilst the time and op- friend and foe. He thinks only of others, not of himportunity are yet given, to witness our remembrance self; when he shows his power, and yet yields himof such things, and our unfeigned convictions of their self as their victim, it is for his disciples he exerts it, the Hope of Israel, the Saviour thereof in time of strictly forbids it; and it is frequently represented in and to give force to his intercession for them, that Having viewed the accomplishment of this great they may be allowed to depart unharmed. And when land, and as a wayfaring man that turneth aside to because it directly tends to fill the minds of men with work, how gladly may we call to mind that it was on his enemies laying hands on him, Peter used the tarry for a night? Why shouldest thou be as a man mean and unworthy notions of the divine nature.

are not only pardoned, but made acceptable by their and always been among them. "You see I have not taughtest thy people that the just man should be mermility to wait for the world to come, for the future that the just man should be mermility to wait for the world to come, for the future state, when these divine perfections shall appear still preached in Buxted church for the last time on Sunday." term is borrowed from forensic courts, and the forms | quotes the scriptures also, and to these he constantly | hope that thou givest repentance for sins." of justice are called into view. It is for this cause refers, to support St. Peter, as if to point out to him when that plea is heard which alone shall stop the that it is all according to the Divine superintendence mouth of the accuser, that God is said not to behold and orderings of God, and that he must needs wish to spot or wrinkle in his Church, that adopted house- drink of that cup which his Father had given him to hold which is cleansed and purified by the blood which drink; for if an earthly father gives nothing but what speaketh better things than that of righteous Abel. is good to his children, how much more a heavenly! less we be raised by it to the faith of a better world; faith and reliance, and love towards him. It is thus we read of garments washed from every And when they all forsook him and fled, he had pre- and the firmest faith of that is vain also, unless it stain or blemish in the blood of that Lamb, accepted pared their minds beforehand even for this the greatest excites us to love and seek the things which are above. of Christ; for he has done what could be performed and immaculate, "which taketh away the sins of the of trials that could befal him, the dereliction and deof trials that could befal him, the dereliction and described his own less that could befal him, the dereliction and described his own less than the dereliction and described But let us not, when we look with hopeful confi- perfect resignation even to this, "ye shall be scattered necessary, should spend their days in worldly labours. overbearing evidence as would destroy the nature of student: dence upon that sufficient sacrifice by which the work every one to his own, and shall leave Me alone;" to But then it is equally necessary, that these should be faith. of expiation was indeed for ever finished, -let us not which he added, as if to deprecate any thought of undertaken from a principle of religion, conducted forget the debt of faithful service which binds with impatience or complaint, "And yet I am not alone, suitably to the laws of religion, and accompanied with God is dishonoured by such as live not suitably to it: new force upon this account. The debt it is of those for the Father is with me." Such are the reflections the practice of religious duties, public and private. for as the virtue of good men allures and incites others who are bought with such a price, and who belong to which occur to one, when allowed to approach our They who plead want of leisure for devotion, can to honour God; so a vicious behaviour often brings a such a Gracious Master. He enjoins us to lay aside Lord by that term with which, in unspeakable conde- always find enough for follies and sins. They who reproach upon religion, and in that sense dishonours

tard our progress in the paths of duty. We have, us to him by that engaging appellation of "the Son of them, been taught and learnt the indispensable rules noured God, making men to abhor the offering of the care for perishable things. We have to shut out evil | But when the consideration of our Lord's Divinity | their Sanctifier; to behave virtuously, love mankind, sion to the enemies of the Lord to blaspheme. Wickcare for perishable things. We have to shut out evil their Sanctifier; to behave virtuously, love mankind, they may offer up to ed and oppressive men are said to cause the name of (say) 15%. Clothes and traveling expenses must also be thoughts and evil dispositions from the breast. The believer's service should be seasoned with a just remembrance of the counsels of the Lord, and of the membrance of the counsels of the Lord, and of the methods of his dealing with mankind. He glorifies God as He is infinitely just and merciful,—he remembrance and His mercy are demonstrated in one healing, awful, exemplary dispensation of atone-ment.

The work, indeed, which Christ had to finish, was undertaken with a voluntary zeal by the Only-begot-merts. undertaken with a voluntary zeal by the Only-begot- wickedness is matured and developed in action; they true, business must be attended, but always in subor- they give occasion to unbelievers to think and to say ten of the Father. It had the seal and sanction of the Father's will. The love of both was equal: inficient alike in both, and perfect.

The Rev. Francis Close has paid over £2,000 to the difficulties to their execution vanish before them, and they suffer no evils nite alike in both, and perfect.

The Rev. Francis Close has paid over £2,000 to the be allowed; but not so as to become the great end of commendable; and because when they suffer no evils here proportionable to their offences, they make proten of the Father. It had the seal and sanction of lay their designs as if God knew them not; the diffi- dination to the one thing needful. Recreations must be bad which is chosen by bad The Christian's faithful service is thus built upon who hath no strength;" and he is, if we may so speak, of real consequence bear to our trifling ones: and here proportionable to their offences, they make prothe best degrees of knowledge: and the largest scope as one bound captive in their hands. The power of what share, even of our serious hours, do we give to fane and injudicious persons conclude that God takes It is calculated the inclosures and other incidental expenis opened for religious thankfulness and admiration, good is overcome by them; they seem to themselves God, to improvement in virtue, to the contemplation no notice and care of human affairs since he suffers see will require £1,000. as well as for religious duties.

Can it be needful now for us to be reminded, that the Christian service is the service of the heart, touched the Christian service is the service of the heart, touched the world as an additional donation of the Christian service is the service of the heart, touched the world as those who have the upper hand, and are successful. Yet to those, who like St. John, have eyes to watch and see the course of events, all the with the remark of the interest of the improvement in virtue, to the contemplation of our latter end, to the hope of immortality? Too probably, much may be wanting to fit many of us for our final account: and how joyfully soever they, who are directly opposite to each other; by the one men just received the sum of £500 as an additional donation of the contemplation of our latter end, to the hope of immortality?

Too probably, much may be wanting to fit many of us for our final account: and how joyfully soever they, who are directly opposite to each other; by the one men just received the sum of £500 as an additional donation of the contemplation of our latter end, to the hope of immortality?

Too protect National Society for Promoting the Education of the Principles of the Established Church, has are directly opposite to each other; by the one men just received the sum of £500 as an additional donation of the Principles of the Education of the Principles of the Established Church, has a constitution of the Principles of the Education of the Principles as it should be with the memory of sufferings sustained so freely for our sakes, and of benefits procured, how dearly! for our unspeakable advantage?

Let us, then, in every hour of life, apply the heart to cherish and preserve the faith by which we hope to live; that He who wrought and fulfilled the perfect work of our redemption, may in the final exercise of his judicial powers, receive us for his own, and before his judicial powers, receive us for he shall have delivered up his mediatorial kingdom, to sit for ever on the throne of God, may crown our hope; and with his never-failing benediction, may will be needed to so freely for our unspeakable advantage?

The while there is present a Divine power, which, it may be, incidentally manifests itself, making them to fall to the ground before him, yet does not interfere to stop the course of things by exerting itself, but submits to be put in bonds. And, moreover, as prophecy was so much introduced on this occasion to show the bottom of our redemption, may in the final exercise of his judicial powers, receive us for his own, and before the better, and by the other, to be worse, the indended to be better, and by the other, to be worse, the indended to be better, and by the other, to be worse, the indended to be the fall to the ground before him, yet does not interfere to stop the course of things by exerting itself, but to stop the course of the pull unor their or sphere and proper age, who have little regard for goodness in their hearts, take care in their words in the world, to him that watches with Scripture-readers by the Bishop of Control of the pull unor their other to stop the course of it, is the only way to get credit to stop the course of it, is the only way to get credit to stop the ready to fall upon their of southern the appearance of it, is the only way to get credit to stop the appearance of it, is the only way to get credit to stop the appearance of it, is the ordination of Scripture-readers by the Bishop of the to too too the appearance of it, is as it should be with the memory of sufferings sustained the while there is present a Divine power, which, it are conscious of their title to heaven, may partake of pretend to be better, and by the other, to be worse, scribes. It is also observable, in like manner, that while the wicked are thus allowed to go on, yet they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he ceases not throughout to warn them, though they are incapable of attending to his warning while bent on the attainment of their object; and he cases not throughout to warn them, though the Rev. B. Almack, D.D., Return of Alliash, D.D., Return of Alliash, D.D., Return of Alliash, D.D., Return of Alliash, A.D., Return of the Rev. B. Almack, D.D., Return of Alliash, A.D., Return of Ital looks like piety.

To honour God is to frame a return all object; and then many promote virtue and religion, to the world in a manner which again: in some situations, an indifference for religion to the warning while bent on the Rev. B. Almack, D.D., Return of Alliash, D.D., Return of Ital looks like piety hope; and with his never-failing benediction, may while the wicked are thus allowed to go on, yet the of obedience to the last breath; of humility descend- is the difference with which Christ is viewed, accord- service is unacceptable, and indeed abominable in his ing as low as hell, of meekness putting up with insuf- ing to the diversities of moral characters, very similar sight. which virtues of his person, if ye lay the benefits of hoped, there may be, who are, as if, with St. John,

thoughts of a Christian to the contemplation of those higher doctrines of Christ throughout all the world suffering in his members. It is this circumstance of manifestations, under variety of circumstances, that

these prophecies respecting Christ are often expressive For all such crosses make a true believer conformable of infirmities, sins, and complaints, which find not a them to recommend and set off what in itself is praiseto his Redeemer's image, and every conformity to him place in himself, as suffering in the flesh, but in his worth, and to kindle in men's hearts an ambition of As the sun in the heavens developes his similitude and image in the broad mirror of ocean, and yet at and by his own illustrious example endeavours to inthe same time also casts an unbroken reflection of vite others to well-doing, when he protects the deservhimself, in equal distinctness and perfection, in numberless waves, and the smallest drop of water; so We now leave in silence the great truths of Doc- likewise the true Sun of Righteousness in Heaven, in trine and Divinity, which may be mysteriously implied all his earthly providences, towards Churches and inin all these circumstances of our Lord's capture, and dividuals, is again and again set forth in characters so

contemplate him as the Son of Man. The practical similar and coincident, that from being used to these whether they were expressly spoken of Christ or not, were it not this mysterious analogy between himself, as seen visibly in the Son of Man, and in his provi-

passionate deprecations on beholding the heavy sufferings of good men: - "Up, Lord, and let not man have the upper hand! Put them in fear, O Lord, that the heathen may know themselves to be but men." This is spoken of a case, than which there is none more ordinary in the world, of good men overcome by the show that there is one supreme God. wicked, i. e. of God being apparently bound in his servants: but no words could express more closely

RISING WITH CHRIST. (From a Sermon by Archbishop Secker.)

Christ's resurrection is vain with respect to us, unthe weights which may hinder our advances, and re- scension, he delighteth to designate himself, inviting plead want of capacity or instruction, have, the meanest God. The sons of Eli by their wickedness dishoof life: to believe in their Creator, their Redeemer, Lord. David by his sin is said to have given occa-

(From a Sermon by Archdeacon Jortin.)

ing, wit and judgment, honours God when he applies dience to his holy will. excelling in goodness. He who has power, honours God when he discourages profaneness and immorality, ing, and administers impartial justice to all. He who has credit and reputation, honours God when he employs it to bring virtue into credit and reputation, and to make vice unfashionable and contemptible, and to do friendly offices to good men. He who has others committed to his care, honours God when he instills into them religious principles. He who is in the lowest station, honours God when he performs the duty of it, and in his little sphere shines an example to the poorer sort, of honesty, humility, diligence and sobriety, of contentment and reliance upon God.

We have seen what it is to honour God, and hence we may know what on the contrary is meant by dis-

God is dishonoured, in general, by all kind of moral evil, which is a contempt of his authority, an abuse of his gifts, and a disobedience to his will. But more

God is dishonoured by atheism and unbelief. They who have senses and reason, by which they may perceive the boundless extent, the infinite variety, the exact order, the regular motions, the beauty, and the conspiring harmony of the several parts which compose the visible world, and also the wonderful operations of the human and invisible mind, and can ascribe it all to chance or to necessity, that is, to mere names, to nothings, dishonour their own understanding, and dishonour God, who has impressed such manifest characters of himself, of his power, wisdom, and dences. Thus, for instance, the Psalmist bursts into goodness, in every thing that we behold and contem-

God is dishonoured by that kind of idolatry, in which, instead of Him, many false gods are worshipped, which was the folly and fault of the Gentiles: for the same proofs which show that there is any God,

God is dishonoured by that kind of idolatry, in which he is worshipped by images. Of this fault the put in bonds. Again, the following words of the the Church of Rome hath fallen either into it, or into trouble, why shouldest thou be as a stranger in the Old Testament as most odious and detestable,

acknowledge him, deny a providence or a future state, which is little better than atheism, is not consistent

God is dishonoured by those who reject the Gospel

Amongst those who profess the Christian religion,

meanour, and godly professions, and they proceed

It consisteth not in fair professions and glorious poither fear, nor shame, nor custom, nor interest, have covering itself; not in vain ostentations and flourishes To lonour God is to be constant in the performance tion and charity; not in a nice orthodoxy, or politic and to exhort them to unity and conformity discharge the duties of our station in a manner which trivial circumstances, but in a conscionable practising blood, in regard of the infinite dignity of his person, the analogy and sameness with which he is seen in his shall procure respect to the religion which we profess, the substantial parts of religion; not in a frequent and advantage to the country to which we belong - talking or contentious disputing about it, but in a ready He who has wealth, honours God when with it he re- observance of the unquestionable rules and prescripts lieves the indigent, encourages honest industry and of it: in a word, religion consists in nothing else but useful knowledge, which is called in Scripture to doing what becomes our relation to God, in a conforhonour God with our substance. He who has learn- mity or similitude to his nature, and in a willing obe-

Ecclesiastical Intelligence.

ENGLAND. THE LATE REV. DR. WORDSWORTH died on Monday,

Feb. 2d, at half-past three a. m., at Buxted parsonage near Uckfield, Sussex. He was Rector of Buxted with Uckfield, and formerly Master of Trinity College, Cambridge. Dr. Wordsworth was born at Cockermouth, in Cumberland, in the year 1774, and was a younger brother of the present Poet Laureate. He received his early education at Hawkshead Grammar School, whence he proceeded in 1792 to Trinity College, Cambridge, of which he became a Fellow in 1798. His first publication was in 1802, being Six Letters to Granville Sharp, Esq., respecting his Remarks on the Uses of the Definite Artificial College. ticles in the New Testament. In this work Dr. Wordsworth stated the result of a careful examination of the writings of the early Greek Fathers as far as they bear on this important question, not only of Grammar but Theology. About this time he became Domestic Chaplain to Dr. Manners Sutton, Bishop of Norwich, and subsequently Archbishop of Canterbury. He married Priscilla, daughter of Charles Lloyd, Esq., of Birmingham. In 1804, he was presented to the living of Oby. Norfolk In 1804, he was presented to the living of Oby, Norfolk, whence in about two years he was promoted to the deanery of Bocking. In 1809, he published Ecclesiastical Biography, or Lives of Eminent Men connected with the History of Religion in England from the commencement of the Reformation to the Revolution, with notes, in six volumes, 8vo. In 1810 appeared his Reasons for Decliing to become a Subscriber to the British and Foreign Bible Society; which was followed by two Letters to Lord Teignmouth, on the same subject. In the same year he proceeded to the degree of D. D. by Royal Mandate. In 1811 he took an active part in the foundation of the National Society. In 1816 he became Rector of St. Mary's, Lambeth, and Sundridge, Kent; in the former of which parishes he devoted himself with great activity and success to the erection and endowment of additional churches. Soon afterwards he served also as Chaplain of the House of Commons. In the year 1820, he was promoted to the Mastership of Trinity College, Cambridge, in the room of Bishop Mansel. He discharged the duties of this office during a period of twenty-one years. A new quadrangle was added to the College mainly through his exertions, by which the number of apartments for students within the walls of the College was almost doubled; and a permanent fund established for the improvement of the poorer benefices of the College and other pious uses. The spiritual condition of the parishes connected with the College was much amelioraour feelings at beholding the captivity of Christ, now put in bonds. Again, the following words of the Prophet would be equally descriptive of both: "O in 1825, and a reply to Objections in 1828, which a very competent judge in historical matters, the late Mr. Sou-Anged Christian Institutes in 4 volumes 8vo., comillustrated with notes; a work designed to serve as a Digest of Christian Doctrine and Discipline for the use of the younger clergy and the members of the liberal and learned professions. About the same time appeared his Remarks on the Ecclesiastical Commissions and the Liberal and Learned professions. About the same time appeared his Remarks on the Ecclesiastical Commissions and the Liberal and Learned professions. every creature. It is thus that the common enemy food and man is baffled; his conquest torn from him; and no word of boasting left for him in that his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation, and his own experience, did not hear out that expectation in the unit of the norm of the event down of the wind that the common enemy in a case of this wonders to the out the wind and his own experience, did not hear out that expectation in the unit of the norm of the event down of the word of th him; and no word of boasting lett for him in that how he turns meeting and endowment of one new church, and capital punishment had been taken away had increased hour when God shall receive them to His favour who of violence towards one so meek and unresisting as he power when thou wilt. But by such works thou and wisdom; we ought, therefore, with faith and hu- in the rebuilding of another. His last publication was in more, in proportion than any other. The offences of

state, when these divine perfections shall appear still more evidently, and the difficulties concerning God's providence and government shall be cleared up.

and the direct burds from the last time on Sunday preached in Buxted church for the last time on Sunday 12n. 11, 1846, being the first Sunday after Epiphamy. He died after a short illness on the morning of the Fes-God is dishonoured by those who, pretending to cknowledge him days a providence or a future state. man's age, he might have been permitted to say in the words of the aged Simeon in the Gospel of that day, with a belief of his perfections, and utterly destroys and love towards him.

Nunc dimittis, Domine, servum tuum in pace. We unfaith and reliance, and love towards him. for the Propagation of the Gospel in Foreign Parts; £500 to the National Society; and £500 to the Society for the Building and Enlarging Churches.

Commons-Luncheon and dinner, 12s. 6d. PER ANN.

Tutor's fees, 61 per term..... 18 0 0

Room-rent varies from 9% to 15%. Beer and wine are ex-cluded from the calculation. Washing would add (say) 7% per year to his annual expenses; cheese, after dinner

head Observer.

owards the special fund of that Society.

Prayer. Since that time he had received letters, both with and without names, respecting the manner of coning as low as hell, of meekness putting up with insuf-ferable wrongs, of patience enduring merciless tor-to what was then manifested; I mean there is the ments; compassion weeping and praying for bloody persecutors; constancy holding out to the end: to were in direct contradiction to the Articles of the Church which virtues of his person, it ye lay the occurrence that they calmly and deeply adored, and worshipped, and sign passion redounding to his Church, which he hath they calmly and deeply adored, and worshipped, and composited by his agony, quit by his taking, justified by his strings cleansed b his condemnation, healed by his stripes, cleansed by his death, and crowned by his blood, quickened by his death, and crowned by his blood, quickened by his death, and crowned by his blood, quickened by his death, and crowned by his blood, quickened by his death, and crowned by his blood, quickened by his death, and crowned by his death, and crowned by his blood, quickened by his death, and crowned by his cross; if you take a full sight of all the virtues where with his cross is beset as with so many jewels, I make on human things: some, as if they could lay hold with on human things in human thing on human things: some, as if they would be tray in on human things: some, as if they would be tray in on human things: some, as if they would be tray in on human things: some, as if they would be tray in on human things: some, as if they would be tray in on human things: some, as if they would be tray in on human things: some, as if they would and constraining hands, like the Jews, on the Lord (saith the Lord of life; neither knowing, nor fearing, nor loving braise and thanks to him for mercies received; not connected them not to judge him to leave); and entreated them not to judge him to leave); and entreated them not to judge him: some, as if they would be tray him for a little money, like Judas; and that with a kiss or expression the Sciptures, to give glory to God, to give him the some in human things: some, as if the Jews, on the Judas connected the Jews, on the Judas connected with so terest and the with so test and the with so test and the with so test and the with so the Jews, and that the Judas connected with so constitution of the labours connected them not to judge him to leave); and entreated them not to judge him to leave); and entreated them not to judge him to leave); and entreated them not to judge him to leave); and entreated them not to judge him to leave); and that with a damentally good, and necessary to be believed; not to dementally good, and necessary to be believed; not to dementally good, and necessary to be believed; not dementally good, and necessary to be believed; not to dementally good, and the with so test and the withso test and the with so test and the wit honour due unto his name, to give glory and honour to the King of heaven.

To honour God is to improve our abilities, and to commands of man; not in a furious zeal for or against the duties of our station in a man affectionate farewell, until that great day when the duties of our station in a man affectionate farewell, until that great day when pastor and flock shall meet before the throne of their Saviour and their Judge.—Hampshire Advertiser.

BRADFORD (YORKSHIRE) CHURCH BELLS .- We several weeks ago drew attention to the condition of the bells in the tower of the parish church, not aware at the time that the subject was in progress. We are glad, however, that the subject was in progress. We are glad, nowever, that that notice appeared, inasmuch as it gave a spur to the good intentions of the friends of the cherch. It is gratifying to inform our friends that the sum of upwards of £300 has been subscribed for the purpose of replacing a bad peal of eight by a good peal of ten; and as a further sum of about friends the required to complete the ther sum of about £100 will be required to complete the object, we feel satisfied that we have only to mention the circumstance to procure the necessary funds. The order for the bells has been put into the hands of the noted bell-founder Mr. Taylor, of Loughborough. The weight of the tenor to be 26 cwt., and the peal to be C sharp. The opening of the new bells is fixed for the 13th of May, previous to which period we will announce the circumstance of the opening.

THE PROPOSED ABOLITION OF A WELSH EPISCOPATE. -BEDE'S METHOD OF REFORMING THE CHURCH. -In his celebrated letter to Egbert, Archbishop of York, the vecelebrated letter to Egbert, Archbishop of York, the venerable Bede writes thus:—"The best means to reform our church, is to increase the number of Bishops;—who sees not how much more reasonable it is for numbers to share this burden? Gregory, therefore, directed Augustine to appoint twelve Bishops, to be under the Archbishop of York, as their Metropolitan. I wish you would fill up this number with the assistance of the King of Northumberland." If this venerable divine saw the negacity of increasing the number of Bishops in the begincessity of increasing the number of Bishops in the begin-ing of the eighth century, how would his righteous soul have been vexed within him, if he had lived in the present age of expediency, when it it is actually in contemplation to deprive North Wales of one of its Episcopal superintendents. Bede's letter is to be found in page 432 of Milner's History of the Church of Christ, printed at Edinburgh in 1834.

THE REV. EDWARD BICKERSTEIH. - We are extremely

concerned to copy the following account of a very bad accident, which has happened to Mr. Bickersteth, from the "Hertford Mercury" of Saturday:—"We regret to hear that the Rev. Edward Bickersteth, rector of Watton, has met with an accident of a serious nature, and which might have proved fatal. On Wednesday last, a little before eight, he was coming in a one-horse carriage from Watton to Ware, there to meet the train for Lonposed Evangelical Alliance, of which he'is one of the Secretaries. Within a short distance of Ware he over-Secretaries. Within a short distance of Ware he over-took a cart laden with flour sacks, the moment that another cart laden with bricks was passing in the opposite direction. In trying to pass between the two, Mr. Bickersteth's carriage was caught by the cart coming from of his own horse under the wheel of the cart which he was passing. The wheel passed over his legs, neither of which wonderful to say, were fractured though his left leg is seriously injured. He also received severe wounds on the head from the fall, but his own vehicle was providentially hindered from passing over him. Some time elapsed before medical aid could be obtained previously which Mr. Bickersteth had been removed in a state of insensibility, to the house of the toll-bar. Mr. Reilly, of Ware, was first in attendance. His medical attendant from Watton was then sent for, who conveyed him to the rectory, which he reached about the middle of the day. We are happy to hear, that Mr. Bickersteth is considered to be out of danger, though he suffers intense pain, and is likely to be confined to his room for a considerable

NECESSITY OF RELIGIOUS EDUCATION.- Mr. Justice Universities, in a Letter to a Friend. In 1840 he resign- that character; but he regretted that the returns before