Poetrn.

WILL ANY MOURN? (By William Motherwell.)

When I beneath the cold red earth am sleeping, Life's fever o'er,
Will there for me be any bright eye weeping
That I'm no more? Will there be any heart still memory keeping
Of heretofore?

When the great winds, through leafless forests rushing Like full hearts break— When the swollen streams, o'er crag and gully rushing, Sad music make— Will there be one, whose heart despair is crushing,
Mourn for my sake?

When the bright sun upon that spot is shining With purest ray,
And the small flowers, their buds and blossoms twining
Burst through that clay,
Will there be one still on that spot repining Lost hopes all day?

When no star twinkles with its eye of glory
On that low mound
And wintry storms have o'er their ruins hoary
Its loneness crowned,
Will there be one then, versed in misery's story, Pacing it round?

It may be so; but this is selfish sorrow A weakness and a wickedness to borrow,
From hearts which bleed, The wailings of to-day for what to-morrow Shall never need.

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Lay me, then, gently in my narrow dwelling, Thou gentle heart;
And though thy bosom should with grief be swelling, Let no tear start. It were in vain; for time has long been knelling, Sad one depart!

THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

CHAPTER IV. The Prayer Book under Queen Elizabeth—Act of Supremacy
—High Commission Court—Public Disputation in Wests
minster Abbey—The English Prayer Book restored—
Sunday Proper Lessons—Bishop's Bible.

Queen Mary died the 17th of November, 1558. Elizabeth was then at Hatfield, when, having received intelligence of her sister's death, and of her being proclaimed Queen, she came from that place to London. On the 19th, at Highgate, all the Bishops met her. She received them courteously, allowing them to kiss her hand, all except Bonner, whom she considered as being defiled with so much blood, that she could not She passed that night at the Duke of Norfolk's resie in the Charter House, while preparation was

and had been so well disciplined in the excellent carriage, she is said to have lifted up her eyes to hea- (and if there be not, what becomes of Mr. Newman's

their affections and her own authority.3 Elizabeth's first and great concern, after her settlethe design, yet so well was she persuaded of its purity and orthodoxy, and had built upon the principles of reason and education such a high opinion of its primibred up from her infancy with a hatred of the Papacy, old rites as he had still retained, so in her own nature she loved state, and some magnificence in religion, as in every thing else. She thought, that in her brother's reign they had stripped it too much of external ornaments, and had made their doctrine too narrow in diligent in reading it. The next morning (January some points. She intended, therefore, to have some things explained in more general terms, that so all parties might be comprehended by them. She was cal, by Oglethorp, Bishop of Carlisle, all the other inclined to keep up images in churches; and to have the manner of Christ's presence in the Sacrament left in some general words, that those who believed the corporeal presence might not be driven away from the Church by too strict an explanation of it. Nor did she like the title of Supreme Head of the Church; she thought it imported too great a power, and came too

near that authority which belonged to Christ alone.5 The Queen's position, however, with reference both to the continental powers, to Scotland, and to her own Subjects, required that she should proceed with great Prudence and discretion. Many who were imprisoned for the sake of religion, she restored to liberty at her first coming to the crown; but when Rainsford, a gentleman of the court, made suit to her in behalf of Matthew, Mark, Luke, and John, who had long been imprisoned in a Latin translation, that they also might be restored to liberty, and walk abroad, as formerly, in the English tongue, she presently answered, "that she should first endeavour to know the minds of the prisoners, who perhaps desired no such liberty as was

It was difficult to keep within any reasonable bounds the intemperate zeal of both religious parties, which threatened to throw the whole kingdom into confusion. At Dover, at Hailsham, in Bow church? in London, and in other places, some Protestant zealots engaged early and eagerly in the work of pulling down images, demolishing altars, and defacing and injuring various parts of the churches. At the same time several of of a new power, which was not in the Crown before, the zealous ministers who had been silenced during the reign of Mary, and many of those who now returned from exile, upon resuming their pulpits, inveighed bitterly against the superstitions and corruptions of the Church of Rome. The Romanist preachers, on the other hand, as was to be expected, were they accused of heresy, schism, and innovations in the from the Commons on the 27th of February, but ap-

That no man, of what persuasion soever in point of religion, should be suffered from thenceforth to preach in public, but only such as should be licensed by her authority; and that all such as were so licensed and that all such as were so licensed and not receive the railway deposits, and but only such as should be licensed by her authority; and that all such as were so licensed and not receive the railway deposits, and but only such as should be licensed by her authority; and that all such as were so licensed and not receive the railway deposits, and but of the clerk of the peace of every county were kept open to receive the railway deposits, and but of the clerk of the peace of every county were kept open to receive the railway deposits, and of Charles I., was subsequently appointed to a bishopric in Ireland, where his son Charles, the bishopric in Ireland, where his son Charles, the ling over the water. He was of Scotch extraction; were kept open to receive the railway deposits, and the clerk of the peace of every county were kept open to receive the railway deposits, and but of the clerk of the peace of every county were kept open to receive the railway deposits, and of Charles I., was subsequently appointed to a bishopric in Ireland, where his son Charles, the bishopric in Ireland, where his son Charles, the bishopric in Ireland, where his son Charles, the bishopric independence and the clerk of the clerk o which was matter of controversy, and might conduce rather to exasperate than to calm men's passions.'

Burnet, vol. ii. p. 376. 7 Strype's Annals, p. 49. By the other Proclamation, which was published on title or designation of Lord Vice-Regent or Vicar- author of the treaties, was born, and in which, ere the dent for other occasions, it is a national grievance the thirtieth of December, it was enjoined, "That no General. all other churches being ordered to conform themselves to the example of the Chapel-Royal, the elevation was forborne in most other places, to the great dissatisfaction of the Romanists. 1 About the same time, making none acquainted with her intentions, excepting the Marquis of Northampton, the Earl of Bedford, Sir John Gray, and Sir William Cecil, she committed the reviewing of the Liturgy, established Bill, the Queen's Almoner, and afterwards Dean of them," 2 &c. Westminster, Parker, Grindal, Cox, Pilkington, May, Whitehead, and Sir Thomas Smith, at whose house tn Cannon-Row2 the Commissioners met to prosecute iheir work, being supplied with food and fuel at the public expense. The four last-named Divines had been exiles during the Marian persecution. Cox and May had been employed in preparing the first Prayer Book of Edward VI. Parker and Grindal became afterwards in succession Archbishops of Canterbury. Whitehead, "a grave and elderly Divine, highly es-Ann Bullen. Other learned men were afterwards to be called in to give their assistance and assent.5

think it fit to bestow any mark of her favour on him. Having paid this tribute of respect to her immediate Whether considered doctrinally or practically, Mr. made for her reception in the Tower. Upon her en- retirement of the cloister, Elizabeth began to prepare and St. Irenæus. As regards DOCTRINE, this is plaintering the Tower, the next day, or soon after, she for her own coronation. She passed from Westmin- ly and confessedly the substance and tendency of his kneeled down, and offered up thanks to God for that ster to the Tower on the twelfth of January, attended whole argument; he, undoubtedly, holds it was given great change in her condition; that whereas she had by the Lord Mayor, Aldermen, and other citizens, in Aquinas and Scotus to reach dogmatic apprehensions. been formerly a prisoner in that place, every hour in their barges, with the banners and escutcheons of the of which those "children in understanding" abovefear of her life, she now entered it as Queen of Eng- several companies. On the thirteenth she prepared mentioned had sometimes imperfect conceptions, Elizabeth was now about the age of twenty-five, lace at Westminster. Before she took her seat in her ference of any sort between Augustine and Ligulori, school of adversity, as to have become mistress of a ven, and to have offered a prayer to the following pur- theory?) it must manifestly be incalculably to the wisdom and discretion above her years. Of this she port: "O Lord Almighty, and everliving God, I give advantage of the latter. Nay, as persons of feeble Xenophon reserved the tithe of his share to be offered gave an early proof in the choice of her Ministers; Thee most hearty thanks that Thou hast been so mer-Bacon she committed the custody of the Great Seal, whelmed, and only by Thee delivered. To Thee only andria, Antioch, Casarea, with our Irish Maynooth, Heath still retaining the title of Lord Chancellor .- be thanks, honour, and praise for ever. Amen." In would palpably be an insult to the latter, too gross gaining the ascendancy over her, whereby she remained | had been treated. Indeed, she had been in no little | mistress of her own self, and preserved entire both danger of being brought to the scaffold for the sake nently practical, can it be doubted that with the inof religion, a danger from which she appears to have crease of doctrinal development piety must have, on ment on the throne, was to restore the Reformed Re- King Philip, the husband of Mary. 6 On her pro- primitive martyrs and confessors come to be but ligion: and though she made but very few privy to gress through the city, she was every where received with joyful shouts and acclamations of "God save the Queen," which she returned with such a modest affability, and so good a grace, that it drew tears of joy as the vilest process of dishonesty extant in the histive truth and simplicity, that she was fully resolved from the eyes of some, and prayers and thanksgivings to countenance and support it.4 Elizabeth had been from the hearts of all. But nothing more endeared tion of the growing Church. What mature mind her to them than the accepting of an English Bible and a love to the Reformation; but yet, as her first richly gilt, which was let down from one of the pa- late uncorrected? But, now, is this inference capaimpressions in her father's reign were in favour of such geants, by a child representing Truth. Upon receiving the book, she first kissed it, and then laid it in her bosom, giving the City greater thanks for that excellent gift than for all the rest, which plenteously had of the Church's dogmatical and devotional literature, been that day bestowed upon her, and promised to be fourteenth) the Queen was crowned in Westminster Abbey, according to the order of the Roman Pontifi-

> Parliament was summoned to meet on the 23rd of January, but, on account of the Queen's indisposition, was prorogued till the 25th. It opened with a long speech of Bacon's, the Lord Keeper, in which he "laid before them the distracted state of the nation, both in matters of religion, and the other miseries that the wars and late calamities had brought upon them. For religion, the Queen desired that they would consider of it without heat or partial affection, or using any reproachful term of Papist, or Heretic, or Schismatic, and that they would avoid the extremes of idolatry ally told, clearer, plainer, more distinct as an expresand superstition on the one hand, and contempt and irreligion on the other; and that they would examine we weigh all this, we can see some consistency in the matters without sophistical niceties, or too subtle speculations, and endeavour to settle things so as might to the jealous precaution, "Expungi etiam oportet bring the people to an uniformity and cordial agree-

Bishops declining to perform the office.7

One of the earliest objects of the attention of Parliament was the Bill for establishing the Queen's su- mony than the words of any received doctor in a premacy, giving the Queen the title, not of supreme | Church under guidance as constant and unfailing as head, a title which she herself disapproved of, and the scriptures themselves could claim, and perpetuwhich justly gave offence to many, but that of supreme ally, as the new theory would maintain, growing in governor of the Church. In the third session of Par- fuller and yet fuller knowledge? Why should the ament in Queen Mary's time, an Act had been passed, authentic book of the apostolic age be regarded as declaring, that the Regal power was in the Queen's any more than the authentic book of any other equally Majesty, as fully as it had been in any of her prede- inspired age? Why so much since it was the earliest, cessors. That Act, and the Act of Supremacy now and, therefore, the most unformed, and indecisive, and proposed, were not to be considered as introductory immature?—Irish Ecclesiastical Journal. but as declaratory of a power actually existing, which naturally belonged to all Christian Princes, and among others to the Kings and Queens of the realm of England.9 The Act for restoring the supremacy of the Crown was long and warmly debated. bishop of York, and Scot, Bishop of Chester, spoke pears not to have finally passed the House of Lords,

² Strype's Life of Sir T. Smith, p. 73. Smith is by Fuller styled "Principal Secretary of Estate."

³ Life of Sir T. Smith.

⁴ Fuller, p. 386.

Life of Sir T. Smith.
Bibid.
Burnet, Heylin, and Collier.
Burnet, vol. ii. p. 381.

man, of what quality or degree soever, should presume As it must be acknowledged, that the extensive fell into disgrace with James for zealously withstandto alter any thing in the state of religion, or innovate powers of this Court were, in the two succeeding ing the admission of a Roman Catholic High Sheriff in any of the rites and ceremonies thereunto belong- reigns, sometimes exercised harshly and oppressively, of the county of Monaghan, who had been nominated ing, but that all such rites and ceremonies should be and since being so exercised, they contributed not a by James himself; and he was deprived of his preobserved in all parish churches of the kingdom, as little to embitter and exasperate the hostility of the ferment by William for declining to take the oaths to were then used and retained in her Majesty's chapel, until some further order should be taken in it." Only it was permitted, and indeed required, that the Lita- overthrowing and trampling upon both, it becomes Vicar of Bray, he had an unlucky nack of attaching ny, the Lord's Prayer, the Creed, and the Ten Com- expedient to pay some attention to the first establish- himself to the losing side, which, as may be thought, dments, should be said in the English tongue, and ment of this formidable tribunal. The clause alluded did him no good. He was at variance with Locke on that the Epistle and the Gospel, at the time of the to enables the Queen and her successors to assign, by the principles of civil government, and with Burnet High Mass, should be read in English; which was Letters Patent under the Great Scal, such persons, and Hoadly on the doctrine of Hereditary Succesaccordingly done in all the churches of London on the and for so long time as they shall think fit, (provided sion, and the claims of the Pretender. In his treatise next Sunday after, being New-year's day, and by de- they are natural born subjects,) for the exercising, on Tithes, he is opposed to Milton, and in several grees in all the other churches of the kingdom also. under the Crown, all manner of spiritual or ecclesias- very important views to Selden. The work, how-Farther than this, she thought it not prudent to pro- tical jurisdiction. Particularly by this Act, the Com- ever, is both ingenious and instructive; and though ceed at present. She, however, commanded the bi- missioners are empowered "to view, reform, redress, the word tithes has become rather an unpopular one shop or minister who officiated in the Chapel-Royal order, correct, and amend, all such errors, heresies, in the political vocabulary, his statements, with relanot to make any elevation of the Sacrament, the bet- schisms, abuses, offences, contempts, and enormities, tion to the thing meant—i. e., the legitimate dues of ter to prevent that adoration which was given to it, whatsoever, which by any manner of spiritual or eccle- the cause of religion, whether missionary abroad, or and which she could not suffer to be done in her sight, stastical power, authority, or jurisdiction, can or may ministeria! at home-will be found to contain much without a most apparent wrong to her judgment and lawfully be reformed, ordered, repressed, corrected, truth. The following curious extract may be regardconscience. This being soon generally known, and restrained, or amended," &c. &c. Nothing can be ed as a pretty fair specimen of the work, which we more comprehensive than the terms of this clause. recommend to our readers as not unworthy an atten-The whole compass of Church discipline seems trans- tive perusal:ferred to the Crown. It is further enacted, "that no "Pliny, in his Natural History, 1, 12. c. 14, witperson nor persons, who shall be authorized by the nesses of the Arabians, who paid tithe to their god Queer, her heirs and successors, to execute any spi- Sabis. And (c. 19) of the Ethiopians, who paid ritual jurisdiction, shall have any authority or power to their tithe to their god Assabinus. And this they determine or judge any matter or cause to be heresy, observed so strictly, that it was not lawful for the but only such as heretofore had been adjudged to be merchants to buy or sell any of their goods till the at the death of Edward the Sixth, to eight of the most heresy, by the authority of the canonical Scriptures, priests had first taken out the tenth for their gods. earned and able men of the kingdom. These were, or by the first four General Councils,1 or any of

(To be continued.)

DEVELOPMENT AS OPPOSED TO PATRIS-TIC AND SCRIPTURAL STUDIES. (By Rev. Professor Butler.)

There is a conclusion which must at once occur to Mr. Newman; namely, that if things be really as he teemed by Cranmer," 3 had formerly been chaplain to represents them, it must be not only useless but positively injurious to study the early writers at all. Useless, surely—for who that can enjoy the noonday The funeral of Queen Mary was solemnized on the | would linger in the daws?-but, moreover, pernicious, thirteenth of December, 1558, at the Abbey of West- for in so faint a twilight not only the eyes are injured minster, and the obsequies of the Emperor Charles V. by straining the vision, but objects themselves are liable were performed at the same place about ten days after. to be seen in the most mistaken and distorted aspects. predecessor, and to that mighty Sovereign of many Newman manifestly thinks the religion of the middle thrones, who had voluntarily quitted them all for the ages a vast improvement on the religion of St. Cyprian for a triumphant passage through London to her Pa- sometimes no conceptions at all. If there be a dif-

meagre models of perfection after all. It will also very plainly follow, that the custom of "expurgating" Fathers, which we have so long ignorantly regarded tory of religion, is no other than the obligatory funcwould allow its juvenile efforts at authorship to circuble of no further application? Have we yet seen the termination of the prospect it opens? An Object stands at the end of this long vista of the past history an Object venerable, indeed, yet scarcely more venerable than the Church's own conscious belief at any epoch, if both be alike inspired. What can subtract the Bible itself from the grasp of this argument? If the developed organism should fitly supersede the elementary germ, to no book does this latter character (according to the very spirit of this theory) more perfectly apply than to the Holy Scriptures themselves. If the Athanasian Creed, authenticated by an infallible Church, was, as Mr. Newman observes in a place already alluded to, susceptible of alteration, on what conceivable principle should the Bible be respected? Can one infallibly authorized document rank higher than another?-or is the Bible, consisting chiefly of insinuations and hints of doctrine rather than express enunciations, as we are perpetusion of truth, than the Athanasian Creed? When principles which in the Roman Expurgatory Index led verba Scripturæ sacræ, quæcunque ad profanum usum impié accommodantur." Why, indeed, should the "verba Scripturæ sacræ" be treated with more cere-

LESLIE ON TITHES. (From the Edinburgh Witness.)

1 1. Nice, in 325. 2. Constantinople, 381. 3. Ephesus, 431. 4. Chalcedon, 541. (Waddington's History of the Act, which it is not thought necessary to give at length.

Revolution, he had acquired a good living. Leslie And I respectfully call upon you so to denounce it.

"Plutarch, in the Life Camillus, tells not only how religiously the Romans observed the payment of their tithes to their gods; but likewise that the same regard was had to them among the Liparians. For when, after Camillus' conquest of the city of Veies, the Augurs had made report that the gods were greatly offended (though for what they knew not,) which they found by the marks and observations they made of their sacrifices. And Camillus having informed the Senate that, in the sacking of Yeies, the every one in perusing such speculations as those of soldiers had taken the spoil without giving the tenth to their gods; and whereas the soldiers had most of them spent or disposed of what they had taken, the Senate ordered every man to give in, upon oath, what he had got of the booty, and to pay a tenth of it, or the value, if it was spent to the gods. And besides this, a cup of gold of eight talents, to be sent to the temple of Apollo at Delphos as a trespass offering. Towards which the women brought in their jewels and gold, of their own free will, so readily, that the Senate, in honour to them, gave them a privilege which before had been denied them, of having orations in their praise made at their funerals; which formerly had been allowed to great and eminent men.

"The Greeks had the same notion of the Divine Right of Tithes. Which Xenophon tells, and gives a remarkable instance of it [De Exped. Cyr. 1. 5.], that the Grecian army, whom he conducted in that memorable retreat after the death of Cyrus, reserved a tenth of the money they got upon their march by the sale of the captives (notwithstanding their great distress), to be offered to Apollo and Diana. But

more or less among the pagans? There is but one been rescued by the kind, but politic, intercession of the whole, proportionably increased; and thus the rational answer to any of these questions. They received them all by tradition from the one common source of original revelation from heaven, as early at cause, chameleon-like, he feedeth upon the air and the least as before the dispersion consequent on the breath of men's commendations. Again, the covetconfusion of tongues; no doubt from Noah, and from Adam, as the common fathers of the human race.

THE LORD'S DAY. (By a Correspondent of the London Times.)

"Dies Dominicus non est juridicus."

your paper as to the excitement occasioned on Sunday those things whereof ye are now ashamed?" Do any last by the Government having allowed the official deposits to be made on that day, leaves the subject very incomplete, in not administering a rebuke to those Do any desire continuance of life? they must abhor o sanctioned this desecration of the Lord's day, and who have thus introduced a principle new to this counis death." Sin is altogether sterile and unfruitful, try, and opposed (as I desire leave to show you) to the law of England. The great oracle of the common law (Coke) tells us, that "the Sabbath-day is not dies be fled from as from a serpent. Here we have three juridicus, for that it ought to be consecrated to divine service." And Sir William Blackstone thus elegantly comments upon the law :- "There is a notorious indeceney and scandal in permitting any secular business to be publicly transacted on that day in a country professing Christianity; and a corruption of morals usually follows its profanation. The keeping one day in seven holy is a time for relaxation and refreshment, as well as for public worship, is of admirable service to a manizes by the help of conversation and society the frau Alps, by Geo. B. Cheever, D.D."—Calendar.] manners of the lower classes, which would otherwise

Service of legal process on a Sunday is, by statute, the problem. Service of legal process on a Sunday is, by statute, rendered void. When term begins or ends on a Sunday, the judges do not, nor could they legally, sit on that day. Contracts made on a Sunday are void—for the statute 29, Car. II., c. 7., enacts, that no tradesman, artificer workman labourer, or other person doubtless compiled may perhaps tell."

the problem.

"O Ananias, Azarias, and Misael, praise ye the Lord!" Who are, or were these people, or are they was collected; in addition to which a donation of £50 was afterwards gived by Randal Wilbraham, jun., Esq., of Rode Hall.—Liverpool Paper.

Communion Plainer at St. Saviour's Church, Leeds.

The discourse, which was a most admirable one, will, we understand, be published. During the reading the readin man, artificer, workman, labourer, or other person doubtless compiled, may perhaps tell." whatsoever, shall do or exercise any worldly labour, business, or work of their ordinary callings on a Sun- of the Bible Society—but we are forced to a doubt is technically called silver gilt), and consists of eight day (works of necessity and charity only excepted); whether he knows very much of the volume which pieces, namely, two chalices, two flagons, two plates, an and that every person of the age of 14 years, offending the Church reads, and the Bible Society talks about. alms dish, and a spoon. As a communion ser on the premises, shall forfeit 5s. And every merchant In the first chap, of the book of Daniel, these names This is a very learned and very curious little book and tradesman knows that if a bill fall due upon a occur no less than four times; and the thrilling history inscription. The cost of the whole is, we understand -production of that Leslie whose "Short and Easy Sunday, it must be honoured the day before. And to of "the Three Children" we supposed familiar to every 500 guineas. not sparing of invectives against their assailants, whom against their assailants, whom have a sparing of invectives against their assailants, whom against it at considerable length. It was brought up against their assailants, whom against their assailants against their assailants and the same against their assailants against their assailants. lie was a conscientious though somewhat wrong headed man, greatly opposed to Popery, and greatly op- the Sabbath-day? Why, then, should the Govern- sal," is about on a par with the usual criticisms on For the suppressing of these disorders and dissensions, the Queen issued two Proclamations, nearly at the same time. By one of these it was commanded, "That no man, of what persuasion soever in point of "That no man, of what persuasion soever in point of "That no man, of what persuasion soever in point of "That no man, of what persuasion soever in point of "The Religious Question in Germany.—According to April.

One very important clause of this Act empowered the Revolution party; and in his character as a non-juror with William III, and the Revolution party; and in his character as sternly and possible in Berlin:—"1. The Christian doctrine and practice of the Church getting the same the Queen and her successors to erect the High Commission Court for the exercise of Ecclesiastical juris
The Religious Question in Germany.—According to the Protestant succession, and ill in favour in his character as a non-juror with William III, and the Revolution party; and in his character as sternly and practice of the Church getting the same the Queen and her successors to erect the High Commission Court for the exercise of Ecclesiastical juris
The Doctor tries to make out that "an English King over the water, He was of Scotch extraction;" were kept open to register to repeat the principal proposal to repeat to the Protestant succession, and ill in favour in his character as a non-juror with William III, and the Revolution party; and in his character as ternly and practice of the Church getting the same time. By one of these it was commanded, the Revolution party; and in his character as a non-juror with William III.

One very important clause of the Revolution party; and in his character as ternly and protecting the same time. By one of these it was defined by the Revolution party; and in his character as a non-juror with William III.

The Christian According to the Protestant Succession, and ill in favour in his character as a non-juror with William III.

The Doctor tries to make out the Protestant Succession, and ill i quisition than could be procured?

I have the honour to be, sir, yours, &c., ONE DAY IN SEVEN. Oxford, Dec. 3.

THE PROMISES OF THE GOSPEL. (From a Sermon by Archbishop Tillotson.)

indispensably required on our parts. It is a great mises on God's part, and that our part is only to believe them, and to rely upon God for the performance of them, and to be very confident that he will make them good, though we do nothing else but only believe that he will do so. That the Christian religion is only a declaration of God's good will to us, without any expectation of duty from us: this is an error which one could hardly think could ever enter into

peaceableness, meekness, patience. Forgiveness of sins is likewise promised; but only to those that make a penitent acknowledgment of them, and ask forgiveness for them, and are ready to grant that forgiveness to others, which they beg of God for themselves. The gift of God's floly Spirit is likewise there promised; but it is upon condition of our earnest and importuof precepts, enjoining duty and obedience on our part, as well as of promises ou God's part, assuring blessings to us; nay, of terrible threatenings also if we disobey the precepts of the Gospel. St. Paul gives us the sum of the Gospel in very few and plain words, declaring upon what terms we may expect that salvation which the gospel offers to all men: (Tit. ii. 11, 12, 13, 14.) "The grace of God which bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live ng ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus of the full powers of the church.—Morning Herald. Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And then he adds, "These things speak, and exhort, and rebuke with all averse to this doctrine, it ought to be inculcated with pised it to be severely rebuked: and with great reason, because the contrary doctrine does most effectually undermine and defeat the whole design of the

REWARD OF SIN. (By Dr. Daniel Featley.)

It may be asked, how came the heathen to pay of all the joy of a good life here. For it consumeth day. yet there is no man in his right senses, who regardeth not either his estate, or his credit, or his life here. The ambitious man little esteemeth worldly gain beous man setteth light by praises and honour, because he, like the worm, feedeth upon the earth. The voluptuous man careth not much for honour or wealth, because, like the beetle, he feedeth upon the dung or unsavoury pleasures; yet there is none of all three but tender their life; and therefore none who can be but tender their life; and therefore none who can be insensible of the Apostle's incision. Doth any desire the commodities of this life? let them fly sin; for sin bringeth no fruit at all. "what fruit had ye then, in Sir, The well related article which appeared in bringeth no fruit at all: "what fruit had ye then, in desire glory and honour? they must eschew sin; for sin bringeth shame: "whereof ye are now ashamed." sin; for sin bringeth death: the "end of these things sin; for sin bringeth death: the "end of these things is death." Sin is altogether sterile and unfruitful, and therefore to be set at nought; it is shameful, and therefore to be loathed; it is deadly, and therefore to be loathed; it is dead peculiar adjuncts of sin: sin is unfruitful for the time past, shameful for the present, and deadly for the time

IGNORANCE.

[We have seldom seen a richer specimen of stupidity and ignorance than is exhibited in the following state considered merely as a civil institution. It hu- extract from "The Pilgrim in the shadow of the Jung-

"On this spot I read with great pleasure the Bedegenerate into a sordid ferocity and savage selfishness | nedicite in the Book of Common Prayer, which my of spirit. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness, it imprints on the minds of the people that the Lord! There is but one verse inconsistent with the beauty of the whole, and that is the appeal of Annalis Araries and Misael which is as if the bellows appropriate anthem by Boyce, "I have surely built thee sue his occupation in the ensuing week with health the Lord!' There is but one verse inconsistent with ple that sense of their duty to God so necessary to nanias, Azarius, and Misael, which is as if the bellows make them good citizens, but which yet would be worn out and effaced by an unremitted continuance of labour without any stated times of recalling them to the worship of their Maker."

Service of legal process on a Sunday is, by statute,

Now, we doubt not, the Rev. Doctor is a member

The Doctor's learned allusion to "the Romish Mis-

bishopric in Ireland, where his son Charles, the railways, and more post-horses and post-boys in retelling a Doctor of Divinity, that his Bible would in with a love of the Gospel and the Church. isition than could be procured?

Those, then, who affirmatively sanctioned (and "Saints or Angels;" and that what he regarded as a gelical Church, at the same time admitting the modifica-

Ecclesiastical Intelligence.

ENGLAND.

THE WELSH BISHOPRIC The longer we reflect upon the proposed destruction of a Welsh bishopric, the more unjust does such a measure seem in itself—the more ruinous in the principle it

If we expect the blessings and benefits of the exceeding great and precious promises of the Gospel, we must be careful to perform the conditions which are indispensably required. of the globe, is, for its extent, the richest, i.e., to im-poverish a poor country that with the spoils you may mistake, and of very pernicious consequence to the souls of men, to imagine that the Gospel is all protirely at variance with those great principles of justice and right which our constitution has always so wisely recognised, and on which it has hitherto so firmly stood. Even if we look to the wretched Utilitarian argument in

any who have the liberty to read the Bible, and do means deficient in valuable mineral productions. Rail any who have the liberty to read the Bible, and do attend to what they read and find there.

The three great promises of the fossel are very expressly contained in our Saviour's first Sermon upon the Mount. There we find the promise of blessedness often repeated; but never absolutely made, but upon certain conditions, and plainly required on our parts; as repentance, humility, righteousness, mercy, and was a repentance, humility, righteousness, mercy, and was share of the fossel are very expressly contained in our Saviour's first Sermon upon the Mount. There we find the promise of blessedness often repeated; but never absolutely made, but upon certain conditions, and plainly required on our parts; as repentance, humility, righteousness, mercy, or promise the first Sermon upon the first Sermon upon the first Sermon upon the what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled? But what is the principle recognised by this measure of one bishopric, forscoth, because it is thinly peopled?

nate prayer to God. The Gospel is everywhere full of additional bishops out of the Church's own revenues

ately beneficial effect in promoting true religion amongst

authority"; intimating that, though men were very pacity of district visitor or scripture reader, under the averse to this doctrine, it ought to be inculcated with great authority and earnestness, and those who des-byshire Advertiser.

The restoration of Eton College chapel, including the enlarging of the Choir, the erection of Gothic stalls, and a new screen, &c., is to be proceeded with immediately. The cost is estimated at from £10,000 to £12,000.

THE CHURCH AT ASTLEY. - The Rev. As Hewlett, of Astley, in an excellent monthly periodical published by him, says, (after describing the dilapidated state of Astley Church when I first came to Astley)—"I preached my first sermon on the first Sunday in the year, from the text 'I was determined to know nothing amongst you for she made of her Privy Council, Heath, Archbishop of York, a man of singular prudence and a well-tempered judgment, fought the source and as merifully with me as Thou didst with the children of the world! whom he persuadeth that folly and as merifully with me as Thou didst with the children of the world! whom he persuadeth that folly and as merifully with me as Thou didst with the children of the world! whom he persuadeth that folly and as merifully with me as Thou didst with faulting nearly way the same text, as ding illumination, will see better than the strongest out of the world! whom he persuadeth that folly and as merifully with me as Thou didst with faulting nearly way the same text, as ding illumination, will see better than the strongest out of the world! whom he persuadeth that folly and as merifully with this inscription: 'Ground sacred the children of the world! whom he persuadeth that fally and as merifully with this inscription: 'Ground sacred the children of the world! whom he persuadeth that folly and as merifully with the sit Jesus,' &c., to not more than twelve adults."

Sanday, the Sth January, was the 13 anniversary of Mr. Hewlett's ministry, and on that day the same text, as the children of the world! whom he persuadeth that folly anniversary of Mr. Hewlett's ministry, and on that day the same text, as the children of the world! whom he persuadeth that the children of the world! whom he persuadeth that folly anniversary of Mr. Hewlett we first Jesus,' &c., to not more than twelve adults."

Sanday, the Sth January, was the 13 anniversary of Mr. Hewlett we first Jesus, and on that day the same text, as the children of the world! whom he persuadeth that the children of the world! whom he persuadeth that the children of the world! whom he persuadeth that the children of the world. Whosoever possesseth it, let him pay the same text, as the children of the world which he children of the world which he children of the world. Whosoever possesseth it, let him pay the same text, as the children of priveth them of all hope of a better life hereafter, but congregations of 12 adults, is regularly filled on the Sun-Heath still retaining the title of Lord Chancellor.—
On these, as well as on all others whom she afterwards admitted into the administration of state affairs, she bestowed her favours with so much caution and so little distinction, as to prevent either party from so little distinction, as to prevent either party from so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction, as to prevent either party from little so little distinction of a good life here. For it consumeth this thanks, honour, and praise for ever. Amen." In the skeed, now came the last anniversary, the continue of a good life here. For it consumeth this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honour, and praise for ever. Amen." In this thanks, honou but immature types; nor, indeed, if doctrine be emibut immature types; nor, indeed, and commodious school was erected, which is now hardly daily scholars. Those who knew Astley in 1812, and are acquainted with its present state, acknowledge with gratitude the great moral change which has been effected by the instrumentality of the Church,—Liverpool Mail. George Hudson, Esq. M.P. and John Hodgson Hinde,

Esq., M.P., have each given £20 towards the repairs of Newbiggen Church, near Morpeth. BRADFORD PARISH CHURCH.—The project of the

Scoresby to contribute his ample share of the by the plan announced should, as the Vicar anxio wishes, be appropriated to free sittings for the poor, Mr. Hardy has proposed munificently to treble. NEW VICARAGE AT PRESTON.—A HANDSOME CHRIST-

MAS-BOX.—On Christmas-day, the Rev. J. Owen Parr, vicar of Preston parish, received from the Earl of Derby Swainson, S. Horrocks, G. Horrocks, and Messrs. Horrocks, Jackson and Co., 50% each. Altogether about 900%. has been voluntarily subscribed, not a single person having been solicited for a donation.

RE-OPENING OF CHESTER CATHEDRAL .- On Monday week the choir of Chester Cathedral was re-opened for divine service, after the extensive restorations and improvements, which have occupied the last six months. The venerable edifice was crowded by most a respectable congregation, among whom were many distinguished members of the county aristocracy. Morning prayer was read by the very reverend the dean, the first lesson by the Reverend Canon Barlow, the second lesson by the Reverend Canon Eaton; the Communion service was also read by the dean, the Rev. Canon Barlow reading the projects. epistle. The service of the Vente and the Psalms was by Hayes; Te Deum by Camridge in F.; the Jubilate by

The communion-plate for this church (St. Saviour's) has, during the last few days, been on view at Messrs. in every way superb, being beautifully chased, and richly ornamented with gems. Each plate bears a different

431. 4. Chalcedon, 541. (Waddington's History of the Church.)

2 Collier, vol. ii. p. 421. There are other provisions in the Act, which it is not thought necessary to give at length.

3 Act, which it is not thought necessary to give at length.

3 Act, which it is not thought necessary to give at length.

4 Chalcedon, 541. (Waddington's History of the Who might as conveniently have prevented) all this, fragment of Papal Rome, was but a devout book of the Apocrypha, "compiled" at least 400 years before localities, the consistories, and the superintendence have been intrusted for the last three centuries in Evangelical Germany with the ecclesiastical direction. The next