

Poetry.

WILL ANY MOURN?

(By William Motherwell.)
When I beneath the cold red earth am sleeping,
Life's fever o'er,
Will there be any bright eye weeping...

THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archdeacon Berens, M.A.)
CHAPTER IV.
The Prayer Book under Queen Elizabeth—Act of Supremacy...

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.

Elizabeth was now about the age of twenty-five, and had been so well disciplined in the excellent school of adversity, as to have become mistress of a wisdom and discretion above her years.

Elizabeth's first and great concern, after her settlement on the throne, was to restore the Reformed Religion: and though she made but very few privy to the 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 primitive truth and simplicity, that she was fully resolved to countenance and support it.

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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, and eagerly in the work of pulling down images, demolishing altars, and defacing and injuring various parts of the churches.

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 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 appointed, should forbear preaching upon any point which was matter of controversy, and might conduce rather to exasperate than to calm men's passions."

By the other Proclamation, which was published on the thirtieth of December, it was enjoined, "That no man, of what quality or degree soever, should presume to alter any thing in the state of religion, or innovate in any of the rites and ceremonies thereto belonging, but that all such rites and ceremonies should be observed in all parish churches of the kingdom, as were then used and retained in her Majesty's chapel, until some further order should be taken in it."

title or designation of Lord Vice-Regent or Vicar-General. As it must be acknowledged, that the extensive powers of this Court were, in the two succeeding reigns, sometimes exercised harshly and oppressively, and since being so exercised, they contributed not a little to embitter and exasperate the hostility of the enemies of the Church of England and of the Prayer Book, that hostility, which for a time succeeded in overthrowing and trampling upon both, it becomes expedient to pay some attention to the first establishment of this formidable tribunal.

There is a conclusion which must at once occur to every one in perusing such speculations as those of Mr. Newman; namely, that if things be really as he represents them, it must be not only useless but positively injurious to study the early writers at all. Useless, surely—for who that enjoys the noontide would linger in the dawn? but, moreover, pernicious, in so far as it would not only the eyes are injured by straining the vision, but objects themselves are liable to be seen in the most mistaken and distorted aspects.

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.

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author of the treaties, was born, and in which, ere the Revolution, he had acquired a good living. Leslie fell into disgrace with James for zealously withstanding the admission of a Roman Catholic High Sheriff of the county of Monaghan, who had been nominated by James himself; and he was deprived of his preferment by William for declining to take the oaths to the new Government.

DEVELOPMENT AS OPPOSED TO PATRISTIC AND SCRIPTURAL STUDIES. (By Rev. Professor Butler.)
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THE LORD'S DAY. (By a Correspondent of the London Times.)
"Dies Dominicus non est juridicus."
The well related article which appeared in your paper as to the excitement occasioned on Sunday last by the Government having allowed the official deposit to be made on that day, leaves the subject very incomplete, in not administering a rebuke to those who sanctioned this desecration of the Lord's day, and who have thus introduced a principle new to this country, and opposed (as I desire leave to show you) to the law of England.

IGNORANCE.
[We have seldom seen a richer specimen of stupidity and ignorance than is exhibited in the following extract from "The Pilgrim in the shadow of the Jungfrau Alps, by Geo. B. Cheever, D.D."—Coleridge.]
"O! on this spot I read with great pleasure the Benedicite in the Book of Common Prayer, which my friend lent me. 'O ye mountains and hills praise the Lord! There is but one ever consistent with the beauty of the whole, and that is the appeal of Ananias, Azarias, and Misael, which is as if the bellows of an organ had burst in the middle of an anthem; it can tell me what it means, will have more knowledge than any man I have yet encountered.' (1) My friend thought an English Clergyman, could not solve the problem.

LESIE ON TITHES. (From the Edinburgh Witness.)
This is a very learned and very curious little book—production of that Leslie whose "Short and Easy Method with Deists" is so extensively known. Leslie was a conscientious though somewhat wrong headed man, greatly opposed to Popery, and greatly opposed 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 anti-Papistical with his friends the Jacobites and the King over the water. He was of Scotch extraction; his father, John Leslie, one of the Highland bishops of Charles I., was subsequently appointed to a bishopric in Ireland, where his son Charles, the

1. N. 1. in 225. 2. Constantine, 381. 3. Ephesus, 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.

THE PROMISES OF THE GOSPEL. (From a Sermon by Archbishop Tillotson.)
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 on our parts. It is a great mistake, and of very pernicious consequence to the souls of men, to imagine that the Gospel is all promises 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.

REWARD OF SIN. (By Dr. Daniel Featley.)
Good God, how doth the god of this world delude the children of the world! who he persuadeth that the ready way to purchase all the comforts and contentments of this life, is to fall down and worship him, and to sell themselves with Abah to work wickedness against God: whereas sin unrepent of, not only depriveth them of all hope of a better life hereafter, but of all the joy of a good life here. For it consumeth their substance, it blazeth all the fruits of their labours, it disabseth and wasteth their body miserably, troubleth their consciences, staineth their name, and shorteneth the days of their life.

GERMANY.
THE RELIGIOUS QUESTION IN GERMANY.—According to a German paper, the following are the principal points that will be submitted to the Protestant Synod about to assemble in Berlin:—1. The Christian doctrine ought to consist in one faith, founded on the Scriptures. Whilst granting the freedom of individual conscience, and tolerance, and peace with respect to persons who think otherwise, the preference will be given, in nominating parties to the theological chair, to such professors as combine scientific independence and erudition with a love of the Gospel and the Church. 2. The ecclesiastical constitution will resemble that of the Evangelical Church, at the same time admitting the modifications required by the localities, seeing that the existing localities, the consistories, and the superintendencies have been intrusted for the last three centuries in Evangelical Germany with the ecclesiastical direction. The next

dent for other occasions, it is a national grievance. And I respectfully call upon you so to denounce it. I have the honour to be, sir, yours, &c., Oxford, Dec. 3. ONE DAY IN SEVEN.

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Eccelesiastical Intelligence.

ENGLAND.

THE WELSH BISHOPRIC.

The longer we reflect upon the proposed destruction of a Welsh bishopric, the more unjust and unchristian a measure seem in itself—the more ruinous in the principle it involves. To deprive the Welsh of the revenues of a bishopric is in itself a wrong; and to be justified upon any ground of expediency, to take away from a bishopric out of a very poor country that you may endow a bishopric in a city, which, of all others now existant on the face of the globe, is, for its extent, the richest, i.e., to impoverish the poor, and to enrich the rich, is a measure which enrich the most opulent, is to enrich the most ignorant of the common maxims of political morality. It is entirely at variance with those great principles of justice and right which our constitution has always so wisely recognized, and on which it has hitherto so firmly stood. Even if we look to the wretched Utilitarian axioms in the case, nothing can be more unjust than to destroy either of these Welsh bishoprics.

The cities of Bangor and St. Asaph both lie on the road between Chester and Holyhead; that is to say, on the main line of probable communication between London and Dublin. The neighbouring country is by no means deficient in valuable mineral productions. Railroads, in all human probability, will speedily be the means of creating towns, and their consequent population, though the population of the country is by no means one of the poorest in the Kingdom, it is a country which has more than its present number of bishops. England and Wales had twenty-four bishops when they contained less than three millions of inhabitants; and now, when they contain five times as many souls, we are to be told that we cannot create more bishoprics without destroying an old one! We are by no means ignorant of the difficulties in the way of such an adjustment of the question as shall please all parties. Neither do we know of any other question that ever was settled in such a pleasing way.

But we cannot see any real objection to the creation of additional bishoprics out of the Church's own revenues without of necessity giving them seats in the House of Lords. We can see no good and valid reason why the House of Lords should be enlarged by the addition of a bishopric—why the ancient bishopric of Westminster should not be restored, if requisite, by merging the deanery into it? Why Liverpool and Birmingham, and Leeds, should not have their respective bishoprics? We believe the Clergy, who are so superior to the laity, fully endorse these new sees if the legislature would permit their creation. All this might be done with the greatest ease, and, if done, would have a more immediate beneficial effect in promoting education amongst the people than any other step that could be devised. The want of efficient supervision and episcopal control is the main obstacle to the real expansion and development of the full powers of the church.—Morning Herald.

We are informed, upon good authority, that the Bishop of Litchfield has made a most judicious and useful great practical utility in the present state of the Church. His Lordship has consented to ordain such pious laymen, as shall have laboured two years satisfactorily in the capacity of district visitor or scripture reader, under the sanction of an able and superior clergyman, as a part of Winchester, it is said, has adopted a similar plan.—Derbyshire 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 £15,000.

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, but what I might learn, and what I might come by, that I might abound in the knowledge of Christ Jesus, &c., to not more than twelve disciples.' Sunday, the 8th January, was the 13th anniversary of Mr. Hewlett's ministry, and on that day the same text, as has been the annual custom since the first period, was preached from by Mr. Messrs. R. Newsham, T. Gerner, Rev. T. S. Grimshaw, Messrs. Chatterton, T. Gerner, C. Swainson, S. Horrocks, G. Horrocks, and Messrs. Horrocks, Jackson and Co., 50l. each. Altogether about 9000. has been voluntarily subscribed, not a single person has been solicited for a donation.

NEW VIGILANCE AT PRESTON.—A HANDSOME CHRISTMAS BOX.—On Christmas-day, the Rev. J. Owen Parry, vicar of Preston parish, received from the Earl of Derby 105l. towards the fund for the erection of a new vicarage in Preston. The Rev. Mr. Owen Parry, has also given 105l. for the same object; and Mr. Messrs. R. Newsham, T. Gerner, Rev. T. S. Grimshaw, Messrs. Chatterton, T. Gerner, C. Swainson, S. Horrocks, G. Horrocks, and Messrs. Horrocks, Jackson and Co., 50l. each. Altogether about 9000. has been voluntarily subscribed, not a single person has 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 respectable congregations, among whom were many distinguished members of the county aristocracy, and many of the gentry, 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, and the choir sang the Te Deum and the epistle. The service of the Venite and the Psalm was by Hayes; Te Deum by Cambridge; the Epistle by Kent in C; the Athanasian Creed by Heathcote; the Sanctus by Banks; the responses to the commendations by Cahill, and the Benedictus by Hayes. The most appropriate anthem by Boyce, "I have surely built thee a house," was splendidly given. The sermon was preached by the Right Rev. the Lord Bishop of the Diocese, from Haggai, v. 3 and 4. "This came the word of the Lord to say, 'I have surely built thee a house, ye say, oh ye, to dwell in your cellied houses, but this house I waste?' The discourse, which was a most admirable one, will, we understand, be published. During the reading of the offertory sentences by the dean, £171 8s. 11d. was collected in addition to which a donation of 450 was afterwards given by Randal Wilbraham, jun., Esq., of Rode Hall.—Liverpool Paper.

COMMISSION PLATE AT ST. SAVIOUR'S CHURCH, LEEDS.—The commission-plate for this church (St. Saviour's), has, during the last few days, been in the hands of Messrs. Hurst Brothers, Leeds. The whole is of gold, (and is technically called silver gilt), and consists of eight pieces, namely, two chalices, two flagons, two plates, an altar-dish, and a spoon. As a communion service it is in every way superb, being beautifully chased, and richly ornamented with gems. Each plate bears a different inscription. The cost of the whole is, we understand, 500 guineas.

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