

sufferings were intensely severe. In prospect of death his mind was seriously drawn to the subject of religion. He was led to humble himself at the foot of the cross, and to trust in the merits of Christ alone for salvation. He regretted that in life he had so much neglected his Bible, and forgotten his Creator and God. But during the last four weeks he was with us, he expressed the most firm confidence that he had found mercy with God; and that when his sufferings here were ended, he should find a better home in heaven. In the midst of all his sufferings his patience was most exemplary. No word of murmur ever escaped from his lips. He looked forward to death, and spoke about it with the greatest calmness and composure. He said he had no fear, for his hope was in Jesus the Divine Saviour. To his mother, for whom he cherished the most tender affection, he would often say: "Weep not for me, I shall soon be better off." As he drew near his end his sufferings increased, but his hope of heaven remained unshaken; and while his weeping friends hung around his bed, leaning on the arm of a brother physician, he breathed his last without a struggle or a groan. On the Saturday following, his remains were borne to the grave by a large concourse of sorrowing friends. The occasion was improved by the Rev. R. Rodgers, from Jer. ix. 23, 24.

The death of Mr. Hardy is universally regretted. As a professional man he had the confidence of the entire public; as a sick-bed nurse he was tender and sympathising; and as a friend he was social, affectionate, and confiding. He was an only child, and has left his parents behind him to mourn and to weep. But they have this consolation, that as a son he was respectful, loving, and kind, and had no higher ambition than to make them comfortable and happy; and although their delightful intercourse here is ended, they have some good ground to hope that a happy reünion awaits them in that better land where joy is full and pleasures are enduring.

[We very readily give insertion to notices of recently departed individuals, distinguished for their talents or attainments, especially in piety—persons who have rendered important services to the Church or to society, or whose lives have been remarkable for occurrences calculated to illustrate the ways of God in providence or grace. We shall be thankful to friends who will favour us with such communications. Only we beg they will study conciseness, and omit all particulars, which however fondly they may be recollected by relatives, are not sufficiently momentous to command public interest.]

ARCHDEACON HARE.

By the death of the Rev. Julius Charles Hare, M.A., what is styled the Broad party in the Church of England has lost one of its most able and zealous adherents. The Archdeacon belonged to that section of the Church which is identified neither with Tractarian nor evangelical sentiments—whose views savour rather of the theology of Germany than of the doctrines either of Geneva or of Rome.—*Christ. Times.*

The Archdeacon died at his Rectory of Hertsmonceux, Sussex, on the 23rd of January, aged 59. The "Broad Party," to which he is said to have belonged, was lately so named by a writer in the *Edinburgh Review*, who alleged that the old designations of "High Church" and "Low Church" did not include a section that had now become numerous and important. He was a highly educated man, and characterised by great earnestness; a close friend of Arnold, of Rugby, and, of course, like-minded in a considerable degree. He was always regarded as moderately, though rather mistily, evangelical; and his leanings towards Germanism appeared chiefly in his disposition to view, and exhibit, religion subjectively, rather than objectively. His chief works are "The Victory of Faith," "The Mission of the Comforter," (in which he enters the lists with Sir William Hamilton, and bears himself manfully), "Guesses at Truth," (the joint production of himself, and his brother, the Rev. Augustus Hare), and a Memoir of the noted John Sterling, who had once been his curate, and had distinguished himself by his zealous and devoted labours among the sick and the poor of the Parish, but afterwards lapsed into a sort of Pantheistic infidelity. By this last work the Archdeacon considerably lost cast with the more evangelical portion of his admirers. He also published a number of single Sermons and Charges. He was chaplain to the Queen, and is said to have been eminent for benevolence and generosity, and for the assiduous discharge of his public and private duties.