## poetry.

INSTALLATION ODE\* Performed in the Senate-House, Cambridge, on the fifth of July, 1842, IN THE PRESENCE OF HIS GRACE HUGH, DUKE OF NORTHUMBERLAND, K. G., D. C. L., F. R. S., &c. CHANCELLOR OF THE UNIVERSITY.

Fling the gates of Musick wide!

Hold back no more the rush of song; But, like an unchecked torrent, deep and strong
Pour forth in one triumphant tide The gathering burst from every side Of joy and gratulation and exulting pride.

Hark! how rolls the flood of sound These monastick walls around Sacred to studious watch and holy calm; The river as he stealeth by With soft pace and silently, Lingering to listen to the chanted psalm
Duly from the chapel borne, Hears another strain this morn, And wonders at the unwonted minstrelsy.

Strangely the voice of song and musick falls Startling these unworldly halls, Where, in quiet, priest and sage Many an unrecorded age
Have trimmed with pious hand the fire of Learning,
Watching o'er it day and night
On Heaven's most blessed altar burning,
And wade its lessed altar burning, And made its lustre yet more bright For the pure incense, that they ceased not giving Unto its fragrant flames, of meek and saintly living.

But, Granta, at thine own command That ancient stillness now we break, Thyself doth strike the key-note loud Of the song we wake.

By all the stirring names of power,
Hotspur, Douglas, and Glendower,
That blazed in famous Border Annals stand; By all the lays and legends proud
That cling round Alnwick's Donjon-Tower,
Like a gorgeous sun-set cloud Mantling some stately peak of Cheviot-land; By all she owes to his own princely hand, She bids the song of welcome now In trumpet tones uprise to greet
THE PERCY, at her summons come
From his old Northumbrian home, To mount her venerable guardian seat; And while around his manly brow She binds the symbol of her sway, Thus chant we loudly forth his Coronation lay.

"Wear the wreath thy worth has won thee, "Champion, take thy trust upon thee,
"Lift on high thy beaming shield
"The mightiest have been proud to wield;

"To thine ancestral roll of fame "Write thou one other title yet, "That may ennoble e'en the Percy's name.
"And grace the blood of the Plantagenet.†"

But who be ye,†
Whose shadowy Consistory, laurel-crowned,
Spectators of this goodly Pomp I see?
Lo! where in solemn rank around, Circling yonder chair of state,
Do Granta's ancient Guardians wait To welcome to his seat their newly-throned mate.

Names of old renown are there, Majestick forms and unforgotten faces;
Villiers and gallant Devereux, princely pair In that august assembly take their places, And gaze conspicuous on the pageant fair; While wisdom beams in Cecil's tranquil air; Prelates whose counsels swayed the realm, On their golden crosiers lean: Foremost of all undaunted Fisher stands, With look benign and stately bending mien! Glad to behold beside the helm The son his own loved cloister bred, And lifting high his aged hands Thus speaks the benediction of the Dead.

"Heir of our ancient trust, with thee "Long may the keeping of the fountain be, "That guards the unsullied springs of Truth From touch of profanation free; "Here may the eager lips of youth
"Still quench their thirst in streams as pure se which did thine early steps allure,

"And led thee up to this proud company." Granta, while gazing on that lordly line, To see how England's noblest ones, Glorying to be called thy sons, Have vied thy deathless wreath around their brows to twine. Yet, 'mid those splendour-circled names, One pitying look ill-fated Monmouth claims, Where in the illustrious throng he stands concealed; Nor shall thou fail to mark the while How there sits a radiant smile On the curled lip of haughty Somerset, To see his generous race can yield To Learning's halls a patron yet.

Still, of that stately train the last, Upon one reverend form thine eyes are cast, And they with tears are filling fast. O, cease awhile, ye sounds of gladness, And let the plaintive notes and slow Mingle with the thoughts of sadness Of all the greatness and the worth
That with our honoured CAMDEN passed from earth.

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And Thou, around whose brows this morn The crown you famous line has borne Spreads its laureate leaves unfaded,— Long by that wreath, in lustre worn, Be thy temples shaded! Under thine auspicious sway May Science still her daring way Held by a hand unseen, in safety keep, Amid the stars of Heaven and caverns of the Deep. Here let Plato's holy theme Still find another listening Academe; While from Religion's ancient Altar The soaring flames that never falter
Far o'er the illumined land with steady radiance gleam. O Percy! may that beaconing blaze Yet more majestick mount on high Beneath the calm of thy propitions days; Where Priests may feed their censers bright, And Patriot hands their torches light, Nor let the olden fires of Faith and Fealty die!

TRIENNIAL VISITATION OF THE LORD BISHOP OF EXETER.

preached by the Rev. R. W. Barnes, of Dunchideock, and was a most eloquent and appropriate discourse. Secretary.

The Bishop then proceeded to deliver his

CHARGE. He said, in looking back upon the years that had passed since they first met on such an occasion as this, the prevailing sentiments of all their hearts must be those of fervent and humble thankfulness to their

and fitted for the citizenship of the Heavenly Jerusa- on such a point any authoritative rule would be standing of which they were manifestly aspiring. practice on the best and holiest men in all ages of the the spirit of the times in which the best years of their Were they, he asked, mere formalists—destitute of unable to meet, to satisfy, and to direct.

students, they had now afforded to them a new and God.

scientious student might safely advance.

At its conclusion, the Right Rev. Prelate proceeded quiry into the doctrines of the primitive Fathers— all that we do and on all that we suffer.

as they had reason to do, in their own better lot, that nances, would they, could they hesitate, to do every vailing temper of the people, would anxiously apply them in those week-day services of prayer and age distinguished by a spirit of earnestness and zeal in life exempted them from constant labour, might be

most valuable aid. The University of Oxford, acting But it was not only to the importance of more upon the suggestion of her Majesty, for the founda- frequent prayer that he was desirous to call their

extent of his ability co-operate with the University their sins before God—to render thanks for the great Epistle of St. Paul. in this most wisely conceived and laudable endeavour benefits that they had received at His hands—to set to elevate the standard of theological learning in the forth His most worthy praise—to hear His most holy future ministers of our Church. He had ventured Word—and to ask those things which are requisite to pronounce of the plan itself that it was most and necessary, as well for the body as the soul?" wisely conceived," and most confidently did he What, he asked, were the enduring results of mere expect their concurrence in that opinion when he preaching, when put in comparison with a service like stated to them what that plan was:—One of the new this? But, after all, what was preaching?—did it Liturgy and Rubrics. The other professor would struction. But was it so in reference to those who lecture on ecclesiastical history, and the writings of had been already brought to a knowledge of divine the Fathers. That extensive progress could be made, truth? What was catechising? What the reading in these departments of sacred learning, in so short a of the Word of God daily in our Churches? What time, was not to be expected; but the rudiments and the devout and intelligent use of our admirable principles of every one of them might be learned, and Liturgy? Could any mere sermon be compared, the road opened by which the faithful and con- even as an instrument of instruction, with the wisdom, the perspicuity, the fullness, the wonderfully But, valuable as this measure was in itself, it proportioned development of the revealed will of derived, in his estimation, a vast accession of value God, which was there exhibited? Of the many from the time and the place at which it had been put inestimable advantages which the Liturgy of our forward. The University had been too usually iden- Church possessed, this seemed to him to be the tified, by the thoughtless and inconsiderate—by a most valuable—that it preserves the just analogy large portion of the writers as well as the talkers— of our faith. In it, no one portion of evangelical with the authors of the publications called the Oxford truth is unduly exalted above another—no favourite Tracts. It was well, therefore, that she had taken doctrine can be there inculcated—nothing sectathe means of teaching authoritatively on those important subjects, on which, in the absence of such as well as in sense, is there admitted. Let them only teaching, unauthorised individuals had taken the teach their people the method and system of the

assailed, but had permitted them to aspire to a effected great good—he alluded to the stimulus by the authors of the Tracts for the Times. There sin, it is either the profession or renunciation of erroafforded them of a yearning after a deeper insight into the true way of salvation—into the nature, the into the true way of salvation—into the nature, the into the true way of salvation—into the nature, the into the true way of salvation—into the nature, the would have been well if this fact had never been lost into the true way of salvation—into the nature, the would have been well if this fact had never been lost in the first salvation and principle of a lew; nurtured not in mutual love, but in call for salvation and quire: it was sufficient, on the part of the bishops, to salvation—into the nature, the would have been well if this fact had never been lost in the first salvation and quire: it was sufficient, on the part of the bishops, to salvation—into the nature, the would have been well if this fact had never been lost in the part of the bishops, to salvation—into the nature, the would have been well if this fact had never been lost in the part of the bishops, to salvation—into the nature, the would have been well if this fact had never been lost in the part of the bishops, to salvation—into the nature, the would have been well if this fact had never been lost in the part of the bishops. blessings, and the privileges of the Holy Catholic sight of. Was it altogether the fault of the power to meet for any church—the true ark of deliverance—the mystical that they did not come oftener to Church? No Scriptures plainly declared—that it was to that they did not come oftener to Church? No Scriptures plainly declared—that it was to that they did not come oftener to Church? It was to that they did not come oftener to Church? It was to that they did not come oftener to Church? It was to that they did not come oftener to Church? It was to that they did not come oftener to Church? It was to that they did not come oftener to Church. Church—the true ark of deliverance—the inystical body of the blessed Son of God. He thanked God Clergyman could conscientiously say so, until he had

assailed, but had permitted them to a pine to a single that had not, in any single higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and which they had given to a life of prayer and syste-higher and a wider sphere of action, cheered on and higher and a wider sphere of action, encered of and wince they had given to a first of the sphere and a wider sphere of action, encered of and wince they had given to a first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the total first of the sphere of action, encered in proving the sphere of action action. The sphere of action is a sphere of action action action action action action action action. The sphere of action is a sphere of action act stimulated in their ministrations by the increased and increasing sympathy of the people—by the and copy the example, of those holy men who had increasing sympathy of the people—by the and copy the example, of those holy men who had and copy the example, of those holy men who had and copy the example, of those holy men who had and copy the example, of those holy men who had and copy the example, of those holy men who had and copy the example, of those holy men who had and copy the example, of the people—by the and copy the example, of those holy men who had and increasing sympathy of the people—by the latter than the prevailed upon the example, of those holy men who had and copy the example, of the people—by the latter than the people—by the latter than the people in the peop and increasing sympathy of the people—by the and copy the example, of those holy men and enective manner in which they possing then that any changes in contemplation were and increasing sympathy of the people—by the and copy the example, of those holy men and prevaled upon the realous, and active, and intelligent co-operation compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church, and explained and enforced the great evangelical good in themselves, they would cease to be good to a compiled the Liturgy of our Church and compiled the compiled zealous, and active, and intelligent co-operation complied the Enturgy of our Church, and explained and enforced the great evangencial good in themselves, they would cease to be good to a trust subject was at its height, found calls had been made from many quarters for the formal judgment of the most eminent of all orders of men around illustrated, and enforced it by the Rubrics. That of the most eminent of all orders of men around the manifold indications which were the manifold indications where the manifold indications which were the manifold indication them—and by the manifold indications which were all the occasion was such as to afforded them of a yearning after a deeper insight day in the week only, but for every day; and it afforded them of a yearning after a deeper insight day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only, but for every day; and it day in the week only day in the we

of that body, that the gracious promise of eternal not the result of "the quiet conviction of all," but of Churchman, was it right, was it consistent, that a that the Church was now no longer regarded as the watchword of a party, but was recognised as the city able time—and tried in vain, to win his flock to a life was given. He did not say—God forbid that he "the agitation, tyranny, or intrigue of a few?" What pure and unmutilated branch of the Catholic Church able time—and tried in vain, to win his flock to a life was given. He did not say—God forbid that he watchword of a party, but was recognised as the city able time—and the Cataone Church of the Living God upon earth, in which those who of the Living God upon earth, in which those who is the Living God upon earth, in which the means of syndhold that the living God upon earth, in which the means of syndhold that the living God upon earth, in which the means of syndhold that the living God upon earth, in which the living God upon earth, in which the means of syndhold that the living God upon earth, in which the livin of the Living God upon earth, in which those who unore frequent attendance in God a hour, in the blessing attended on personal or past? Had they waited for a development of feelings action? He said, without the means, because, while purposes of public worship. He prescribed no rule; present, except when two or three were gathered springing up, freely and calmly, within the bosom of they were restrained from using them for any practogether in the Lord's house—that no blessing would the whole body itself? But it was time to look at tical purpose, they were as much without them as a lem. This improvement and emargement of the religious views of the laity called upon the Clergy religious views of the laity called upon the Clergy for a proportionate elevation of their own views and for a proportionate elevation of their own views and the practice were directed with the wider of the whole body itself? But it was time to look at the whole body itself? But it was time to look at the whole body itself? But it was time to look at the purpose, they were as much without them as a together in the Lord's house—that no blessing would the writer's principle of interpretation. The writer was usual in the present day to interpretation of their own views and individual Clergyman; for, unless the feeling went individual Clergyman; for, unless the feeling went individual Clergyman; and the practice were directed with the whole body itself? But it was time to look at the whole body itself? But it was time to look at the writer's principle of interpretation. The writer was usual in the present day to interpretation. The writer's principle of interpretation was usual in the present day to interpretation. The writer's principle of interpretation was usual in the present day to interpretation. The writer's principle of interpretation was usual in the present day to interpretation. The writer's principle of interpretation was usual in the present day to interpretation. for a proportionate elevation of the control of the persons feelings, and for a proportionate degree of diligence with the judgment, and the practice were directed was such as to justify, in the government of that day, Beings, and for a proportionate degree of diagence, and the proper is the prosecution of those studies which would both by feeling and judgment, things in this respect lation of the faithful Christian placed in the midst of who framed them, and he affirmed that the proper the suspension of its sittings, was a question of hisinfidels. But this he would say, that the faithful mode of proceeding was to interpret them according tory, on which it was not important to their present enable them rightly to instruct their people on those important subjects, to a more true and perfect under-He would only add one word more upon this subject. mode of interpretation, which the tract writer said was except the idlest formality? It might just as well be Those among them who left with that the loss which they had sustained, in having been less animated by our own day, who were known diligently to follow it.

The Holy Sacraments which we know are "generally usual. The true and only proper mode, according to said, that the conduct of the Long Parliament would usual. The true and only proper mode, according to said, that the conduct of the Long Parliament would usual. necessary to Salvation" were essentially, not indivi- his opinion, was to interpret them in the sense in have justified our sovereigns, if they could have done dual, but corporate acts, prescribed by our blessed which he who subscribed them had sufficient reason without them, in abolishing parliaments altogether. Investigation been passed, would need be understood by the in thinking, that this, whether their fault or their let them try the practice, in prayerful and devout to know they were meant to be understood by the Unfortunately, the temporal government could do to know they were meant to be understood by the Unfortunately, the temporal government could do to know they were meant to be understood by the Unfortunately, the temporal government could do to know they were meant to be understood by the Unfortunately, the temporal government could do in thinking, that this, whether their red and devote misfortune, did not release them from the general duty of labouring earnestly, in humble dependence upon their own souls. If they found that a duty of landuring carriestry, in limited action of all its members of the difference upon dod s grace, to large the increased responsibility; go through all their other duties, resulted from a to any national branch of the Church Catholic? Or understood in the same sense as the ecclesiastical; government. Could any man doubt that if, after the while the younger members of their body, rejoicing, stricter attention to these much depreciated ordias they had no temptation to idleness or sloth in the prefirst particular enumerated by the Apostle, "God well go back to the sense in which they were undermanifest in the flesh," together with the wonderful stood by the Convocation of 1571. By one of the for the discharge of some of the most important of themselves to the studies that were necessary to the studies that were necessary to the convocation of 1971. By one of the most important of their sacred functions—could any one doubt, he qualify them for so great a work—a work necessary vided? In country parishes, perhaps, it might not at to man's salvation, and which had devolved on them in st be easy to conect a congregation. Tet offen, and made in an age of unexampled intellectual activity—an even there, the sick, and some of those whose station partakers of the benefits which flow from union with mons, as if to be religiously held and believed by the tic, and explicit declarations, asserted the reality and Old and New Testament, and collected from that very was there the least doubt, that if such a representation In the investigation of rengious truth, which it would be the opprobrium of the Clergy if they should be opportunities of public prayer, if they saw that their opportunities of

it must not be supposed that even the exceptions of the most eloquent, the most designates in the same way the doctrine of the comwould extend to the admission of a less amount of earnest, and the most successful preaching, if not munication of the Saviour's body and blood in the unlearned. The Articles were uniformly described as like task had been intrusted. Moreover, the suprewould extend to the admission of a loss amount of earnest, and the Archbishops and Bishops of both macy of the Crown, ever dutifully acknowledged by qualification than might be expected to satisfy the kept in due subservience to the immediate and proacademical examination; for he should be guilty of per purpose for which the congregation were purpose for which the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus, as per purpose for which the congregation were forgetting that the words which he thus impugus the congregation were purpose for which the congregation were academical examination; for he should be guilty of a very culpable remissness if he did not to the utmost a very culpable remissness if he did not to the utmost assembled, namely, "to acknowledge and confess teaching a fearful error, are a transcript from the tion, holden at London in the year 1562." The dispute which might arise from any exorbitant or Here he would gladly pause; but so much excite- the year 1563, when the last of its decrees was brought body. One circumstance, to which he would call ment had prevailed with reference to one of these up and approved. Such was the view of the case their attention, argued strongly in favour of the step tracts, and the public voice had so distinctly called most favourable to the tract writer's argument; and, suggested. Such a body would form a much better upon the Bishops for their opinion, that they would after all, to what did it amount? The "Convocation tribunal than they now possessed, to which an appeal probably bear with him if he went on with his obser- of 1562" was so called because it commenced its sit- might be made in matters of dispute as to the docvations, though to deal at all with such a subject tings at the close of that year; and its business was trine of the Church; at all events, it would be able would compel him to trespass on their attention for concluded, and the Articles agreed on, about six months to give the tribunals now existing the best information some time. The publication to which he referred before the dissolution of the Council of Trent. In as to what that doctrine really was. As the matter prising instruction in the duties of a parish priest, the composition of sermons, and the history of the tracts were creating an unwholesome agitation, and only one; containing indeed all the matters which sisting almost entirely of laymen, were left, in matters were acquiring an undue and a dangerous importance, were condemned by our Twenty-second Article. This on which the Church had pronounced no authoritative even in quarters where they failed to obtain favour. was all that could be honestly said in favour of the judgment, to pick their way as best they could along That it was the last of the series was also matter of statement made in the tract: but this would give only a dark and tangled path, or, as was more frequently satisfaction upon another ground, one which was highly a very inadequate view of the case. It was true indeed done, to consult some individual, whose opinion, howcreditable to the writers of them, and worthy of all that the Articles were agreed on in the Convocation ever eminent he might be, must be without authority, praise—it showed that with them Church authority of 1562, but they were not then completed. The and could not therefore be relied upon with confidence. was not a mere empty name, and that it was not with Convocation of 1571 reconsidered them, and even One such question now awaited the decision of the their lips and in their writings alone that they set made some slight alterations in them, before it ratified Privy Council; he meant the validity of lay, or schisforth the duty of frank and ingenuous submission to and authorised them to be published, and, what was matical baptism, and the privileges which it ought to the judgment of their Bishops; for upon a simple intimation from their diocesan of what, in his opinion, quiring subscription. The Articles so corrected were portant matters, on which it had never yet been his was best for the peace of the Church, the publication | those required to be subscribed by the statute of the | good fortune to find any one, whose judgment would was best for the peace of the Church, the publication those required to be substituted by the worth having, who would not shrink from giving a was instantly discontinued. Here, unhappily, commendation must cease; for in reference to the tract itself, "Articles put forward by the Queen's authority," definitive opinion, until after the Church herself had [No. 90] he was compelled to add, that its tone towards which was true, and true only, of the Articles of 1571. spoken. our own Church was offensive and arrogant—in speak- Again, in King James's reign, a more precise form of ing of the Reformation and of the fathers of our Re- subscription was enforced, and the party subscribing this subject well deserving their consideration. The formed Church, it was absurd as well as inconsistent— was required to declare that he believed the Articles Speech from the Throne, at the opening of parliament, liberty, which undoubtedly they possessed, to set Prayer Book, as well as the meaning of every partiforth their own sentiments. The result of the cular part of it—teach them to understand the sound—the reasoning with which it was supported thought he might safely leave the question, apparently bring in a bill for giving effect to the recommendations sound—the reasoning with which it was supported thought he might safely leave the question, apparently bring in a bill for giving effect to the recommendations. unauthorised teaching had, upon the whole, he firmly riches of God's goodness and mercy as they were believed, been highly useful, not only to the cause of there unfolded—above all, teach them "to pray with was founded at variance with recorded facts. Having the there unfolded—above all, teach them to pray with the unfolded at variance with recorded facts. sacred learning, but to that of true religion. In spite the spirit and to pray with the understanding also," the decrees of Trent, they could not have been inof the clamour with which they had been assailed— and they might be assured that they would then was his duty to set before them the grounds on which although their publications contained some things listen even to a sermon, if not with the same admi-

partakes of the scheens which how from all of the ban would him. The Word of God, by the most plain, empha-people, but what is agreeable to the doctrine of the long before this have been removed? Nay, more, made to meet, to satisfy, and to direct.

Happily for the rising generation of theological Happily for the rising generation of theological his high commission as a minister of the Word of his high commission as a minister of the Wor was no mean praise of the tract writers that they had receive a "Catholic" interpretation. The declaration overstepping the limits proper to be observed on such contributed—not to revive, for it was never dead— prefixed to the Articles strictly enjoined that they an occasion as this—for, while these periodical meetcontributed—not to revive, for it was never dead— prefixed to the Articles strictly enjounced ings of the clergy were regarded with the deepest but to promote, extend, and enforce a practical sense should be received in their literal and grammatical ings of the clergy were regarded with the deepest of its own liberality, anticipating the time when the Royal endowment should be paid, had already com-Royal endowment should be paid, nad arready com- Lord's Supper. One celebration in every month was every individual Christian as a member of that the "obvious, and "interat, and grammatical that the "obvious, and "interat, and grammatical that the "obvious, and "interat, and grammatical charteness, and grammatical chartene menced the pious work, by providing not only the means of instruction, but also the means of ascertainmeans of instruction, but also the means of ascertaining the proficiency of those who were to be thus instructed, in order that they might be qualified to structed, in order that they might be qualified to communicating—and become the instructors of others. The new profes- which were afforded them of communicating—and they had been assailed. Some of their oppnents, in to set up his own private opinion to the which were afforded them of communicating—and they had been assailed. become the instructors of others. The new profess which were anorded them of communicating—and sors would commence their duties as soon as the not only so, but they would come better prepared to members of the University should again meet for the receive the Holy Sacrament, and to understand its purposes of study, and the examination of the students nature, while the influence of the minister over them, purposes of setting, and the examination of the students mature, while the minutence of the the most eminent among them had not scrupled to imagined. He would now turn to another statement lature with equal zeal and ability, and not a voice who should pass a satisfactory examination, after

While thus pressing these subjects upon their

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While thus pressing these subjects upon their attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than an ember of the Church attendance upon six courses of lectures, which could not be completed in less than a supplied that no consistent member of the Church attendance upon six courses of lectures, which could not be completed in less than a supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures, which could not supplied that no consistent member of the Church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of lectures at the course of the church attendance upon six courses of not be completed in less than an academical year. Pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some, perhaps, even among of England could maintain that it did, although he pious men had thought—some perhaps, even among of England could maintain that it did, although he pious men had thought—some perhaps are provided to the provided maintain that it did, although he pious men had thought—some perhaps are provided to the provided maintain that it did, although he provided ma The University did not profess to require of all her those whom he was then addressing might think— himself, whenever he repeated the Apostles' Creed, himself, sons who might be candidates for Holy Orders that the most valuable part of public worship was the they should avail themselves of the assistance which ordinance of preaching. They were sometimes told, Article declared Baptism to be "a sign of regenerathey should avail themselves of the declared happism to be a sign of regeneral several other passages in the book, an extided to confidence, signed to show that the Articles and decrees were not if they had been prepared in some such body as that the signed to show that the Great work and office of the ministry tion, or new birth, whereby, as an instrument, they that he should be greatly wanting in his own duty as was "to preach to the people." From the earliest that receive Baptism rightly are grafted into the incompatible with each other, and that both might be which he desired to see renewed? But it was said that he should be greatly wanting in his own duty as was "to preach to the people." a Bishop, if he did not seize this early opportunity of period of the Reformation down to the present time Church;" although the Homily of Salvation expressly consistently and conscientiously held by the same that Convocation was not adapted to synodical pura disting that he should require of all candidates in this stating that he should require of all candidates in this there had been two parties in the Church, each constating that he should require of an earlies in the stating many sincere and excellent men, who had diocese, members of that University, so soon as the diocese, members of that University, so soon as the diocese, members of that University, so soon as the difference of the church synod, and that experience had developed such imstatute should be in operation, the certificate for which it provides. There might, indeed, be some special it provides. There might, indeed, be some special of the same doctrine in equally explicit terms. cases in which he might see fit to remit the requireby any other circumstances. Upon which side the alls the unravel the sophistry by which it was attempted to could be altered, and brought nearer to the model of cases in which he might see he to tend the cause the supported to the model of the would be departed from only where very peculiar experience spoken also, and was not its testimony among them the doctrine of the real presence, that the Articles were drawn up anterior to the dewould be departed from only where very peculiar experience spoked also, and the results—the circumstances appeared to justify the exception. But with the Church? What were the results—the explained as these writers explain it—but actually crees of Trent—an allegation containing just that vocation might as safely be left to reform its own There was, too, another matter connected with

which he believed to be errors of doctrine—although ration of the preacher, or the same subjection of their ticular—the tone of the tract towards our own Church ticular—the tone of the tract towards our own Church to a serinou, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in their mere letter, were not offenders were concerned, no one, he thought, would be decrees, in the concerned were not offenders were concerned, no one, he thought, would be decreed to in other respects he disapproved of their recommenin other respects he disapproved of the recommenin other respects he disappr dations in matters of practice—and although the better fitted to receive and to retain the good things come a faithful son of the Church—a minister at her prived at once of its best support. But it must never involved in it of the utmost importance, which might manner in which they had put forward their which he might teach, nay more, to carry them away altars—a pious and a faithful minister as he believed be lost sight of, that the decrees of Trent involved the well employ the attention of an ecclesiastical body, opinions was often injudicious—still he did not with them. One word more on this most precious him to be—who had constantly set forth in his wri-The Right Rev. the Lord Bishop of Exeter held Scruple to repeat, what he had said three years gift, which our Church had been permitted to convey tings the reverence which was due to the authority of the Church in the great of the church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the Church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they comprised the whole system to be done with such the church of Rome; they can be done with such the church of Rome; they can be done with such the church of Rome; they can be done with the church of Rome; they can be done with the church of Rome; they can be done with the church of Rome; they can be done with the church of Rome; they can be done with the church o ago, that the Church was largely indebted to the to us. The Prayer Book was not merely intended as the Church Catholic—to jeer at that particular Church to us. The Prayer Book was not merely intended as authors of these tracts. The candid ecclesiastical a manual of daily devotion—it was in itself the com- in which the Providence of God had placed him? did Pope Pius IV.—the very Shibboleth of Rome, which ling them from, the Holy Communion? As the law exceedingly numerous attendance, both of the Clergy historian of the 19th century would hereafter speak historian of the 19th century would hereafter speak of the Church of Engexceedingly numerous attendance, both of the Church sit and influential laity. The Visitation Sermon was exciting the energies of others, had largely con- From the font to the grave, it seeks to exercise its still—let her be content to be in bondage—let her Too much care, therefore, could not be taken to warn he repelled, he was bound within 14 days to give tributed to the revival of a zealous spirit of in
enlightening, its chastening, its chastening influence, on work in chains—let her submit to her imperfections work in chains—let her submit to her imperfections. quiry into the doctrines of the primitive Fathers—
those surest commentators on the Sacred Scripthose surest commentators on the Sacred Scripthe would advert only to one other topic, which he
turnes—and into the doctrines of the primitive Fathers—
the would not say for the
turnes—and into the doctrines of the primitive Fathers—
the would not say for the
tent with decent respect, he would not say for the
tent with decent respect, he would not say for the to the altar, where the names of the Clergy were called over by Ralph Barnes, Esq., his Lordship's tion of the Christian Church, which had spread ago—he meant the necessity of a faithful adherence for those holy and distinguished men who had rescued upon the Twenty-second Article; and he commented hand, to leave without redress a party who believed with a degree of rapidity and usefulness wholly in their ministrations to the directions of the Rubric. Our Church from the usurped dominion, the corrupt indulation of the Rubric. Our Church from the usurped dominion, the corrupt indulation of the Rubric. unexampled since the days of Craumer. But he was aware that some of the observances there would not enlarge and invocation of the highest privileges of the days of Craumer. But he was aware that some of the observances there doctrines, and the idolatrous practices by which she had a some tengent, i.e., page 1979 and the highest privileges of the highest privileges of the highest privileges of the highest privileges of the doctrines, and the idolatrous practices by which she highest privileges of the highest would not enlarge on these topics. He whose station best entitled him to speak of these writers. But of these station best entitled him to speak of these writers. station best entitled him to speak of those writers not all, perhaps not one, may have been irrecoverably ing at the Reformation—"Religious changes to be as they deserved had already anticipated what he lost. It should be their care to revive as many of beneficial should be the act of the whole body; they might have said, and had made any further obserwations worthless. He asked, would a Presbyter of the fect absolution which any baptized sinner could are worth little if they are the mere act of a majority.

Council of Trent, he asked, would a Presbyter of the fect absolution which any baptized sinner could various worthless. He asked, would a Presbyter of the fect absolution which any baptized sinner could be them as they might be able, and, at all events, to be a present the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be them as they might be able, and, at all events, to be a present the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which any baptized sinner could be the feet absolution which are the feet vations worthless. His only object was to do an take care that they did not lose any of those which is not heart-Divine Head, who had enabled them not only to be not single form of a patiental Church in the outward form of a pa retain the outward form of a national Church, in the obloquy which had been so unjustly cast, not them, in reference to the Sacrament of Baptism, that and freely within the bosom of the whole body itself?" to the Articles of our Church? He had now done in the obloquy which had been so unjustly cast, not them, in reference to the Sacrament of Baptism, that and freely within the bosom of the whole body itself?" spite of all the dangers by which they had been spite of all the dangers by which they had been spite of all the dangers by which they had been spite of the worldly-minded of with these tracts: but, before quitting the subject, he only upon the tract writers themselves, but upon those in spite of the worldly-minded of which they had been only upon the tract writers themselves, but upon those in spite of the worldly-minded of worldly-minded \* Written by the Rev. Thomas Whytchead, Fellow of St. John's who, differing from them upon many important points, their flocks—and it would be from the worldly-College, and set to music by Professor Walmisley.

The Earls of Northundered the College and set to music by Professor Walmisley.

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The Earls of Northundered the College and t The Earls of Northumberland have thrice been allied by marriage
the House of Plantagenet.
The names that follow in (vii) and (ix) are those of former Changellors of the University of Cambridge. John Fisher, Cardinal, and Almoner to the Lady Margaret, 1964; William Cease, Logo, Robert Devereux, and of Essex, 1987; Robert Devereux, and of Essex, 1988; George Villiers, Duke of Somerset, (an ancestor of the present flow of the Church of Christ. On one point he was under the law as first at present stood should be to development, or how without a miracle less, feel bound to regard them with respect and gratitude, as pious and able men, labouring zealously to derive benefit from what was gratitude, as pious and able men, labouring zealously to derive benefit from what was gratitude, as pious and able men, labouring zealously with the directions of the Rubric—in the congregation, and at the appointed time and place. He had duty of enforcing quietly and peaceably accomplished? But the writer goances to which the admirers of them, in some places, thus the time through the total and poposition would come—they should be to essent that the Church over the Continue peaceably to derive benefit from what was gratitude, as pious and able men, labouring zealously to derive benefit to administer it in strict conformity would cease likewise, and that the Church over the Continue peaceably to derive benefit to administer it in strict conformity would cease likewise, and that the Church over the Continue peaceably to derive benefit to administer it in strict conformity double to administer it in strict conformity of the Church over the Continue peaceably and peaceably accomplished?

The Barls of Northumberland have three been allied by marriage would cease likewise, and that the Church over the Continue peaceably accomplished?

The Barls of Northumberland have three been dines and acknowledged minsel to do, did, neverthe-less, the continue peaceably accomplished would cease likewise, and that the Church of the tany should be to adm