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Theology.

LECTURES

ON THE

PAPAL CLAIM TO SUPREMACY.

NO. IV.

I HAVE in my former lectures briefly considered the Theory of Development upon which the argument for the claims and practices of the Roman Church is made to rest, and have shown that it is at variance with the word of God, and inconsistent with the teaching of the early Church.

It may be thought by some that I have given undue importance to this subject, but this objection will not be urged by any who have made themselves acquainted with the variations of the controversy, and have marked the wisdom with which the Church of Rome adapts herself to the spirit of the age; of which her adoption of this Theory of Development, which is the very principle of Rationalism, affords one of the most striking illustrations.

The opening observations of the writer of the Roman pamphlet, and his remarks upon the testimony of St. Ignatius, proceed upon the admission of the truth of this theory, and we are told that "the episcopate in its full organization under the chief Bishop, was to be a development of the unsystematic state of things which existed while the infant Church was under the immediate superintendence of inspired men"; that "St. Ignatius was a main instrument in making this dispensation known"—that "Scripture is silent on the subject of the hierarchy," that "chief Presbyters were set over the different cities by the Apostles," that "the unanswerable arguments of St. Jerome by which he proves that there is nothing in the Bible about Bishops as a distinct order are well known," and that "in his epistle to Evagrius St. Jerome maintains that the episcopate is a development, and one can hardly imagine how any other view can be held with even the slightest show of reason."

It is difficult to know how to deal with such assertions as these, nor shall I enter at any length upon the consideration of

them, as it would open the whole subject of Church government. They come however with a bad grace from one who has so lately been executing his office as a Presbyter of the Church of England, and who had been admitted into that office on his avowed conviction that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there hath been three orders of ministers in Christ's Church, viz., Bishops, Priests, and Deacons."*

The writer is again following Mr. Newman, who tells us, that "St. Ignatius had to establish the doctrine of Episcopacy," p. 107. That "he applied the fitting remedy to quell the dissensions in the early Church," p. 165. That when the Church was thrown upon her own resources; (i. e. after the age of the Apostles) local disturbances gave rise to Bishops," p. 167. And this, though in the following page, we read that "St. Paul had to plead, nay to strive for his apostolical authority, and enjoined St. Timothy, as Bishop of Ephesus, to let no man despise him," p. 168.

It is not for me to reconcile these conflicting statements, or to show how the last quoted passage agrees with the statement in the pamphlet, that "there is nothing in the Bible about Bishops as a distinct order," and that "Scripture is silent on the subject of the hierarchy."

But does the writer seriously mean to deny that the Apostles during their lifetime ordained Bishops to preside over the Churches? that St. James was not Bishop of Jerusalem, having under him Presbyters and Deacons? that St. Paul did not appoint Timothy to preside over the Church of Ephesus, with apostolical authority to exercise jurisdiction, to coerce the erring, to ordain those that were qualified to be sent forth? or does he maintain that it was to a Presbyter that the Apostle gave these injunctions, "let the Presbyters that rule well be counted worthy of double honour," "against a Presbyter, receive not an accusation but before two or three witnesses;" "them that sin rebuke before all, that others also may fear." "Lay hands suddenly on no man."

Is it so obvious that "one can hardly imagine how any other view can be held with even the slightest show of reason," that Titus, who was appointed by St. Paul "to ordain Presbyters in every city," "to set in order the things that were wanting," "to stop the mouths of unruly and vain

talkers and deceivers," "to rebuke with all authority," "to admonish heretics, and if they continued in their heresy, after the first and second admonition to excommunicate them," was a Presbyter? If so, in what times could the Apostle express more plainly and unequivocally the exercise of Episcopal authority?

But we are told that these officers who were appointed by the Apostles over the different cities, were not Bishops, but Chief Presbyters. The writer of the Roman pamphlet has not the credit of the invention of this important personage, who was created by the learned Blondin in his work in defence of Presbyterianism, but he was so far from supposing that "St. Ignatius applied the fitting remedy to quell the dissensions in the Christian Church, and establish the doctrine of Episcopacy," that he admitted Episcopacy to be of Apostolical institution. He writes "by all that we have said in asserting the rights of the Presbyters, we do not intend to invalidate the ancient and Apostolical Constitution of Episcopal preeminence; but we believe that wheresoever it is established conformably to the ancient canons, it must be reverently preserved; and wheresoever, by some heat of contention or otherwise, it has been put down, it ought to be reverently restored."*

By what name these Presidents of the Church were then designated, is a question of comparatively little moment; the office to which they were called, and the duties which they were commissioned to discharge in virtue of their appointment to that office, are the questions of real importance; and it seems scarcely possible to read the Epistles of St. Paul to Titus and Timothy, without failing to discover in the clear and express directions of the Apostle, that to the peculiar office to which these men had been appointed belonged peculiar duties, and such as were not to be exercised by Presbyters; such as the right and authority to ordain Presbyters and Deacons—to superintend the doctrine and conduct of those ministers—to admonish, and after the neglect of admonition to excommunicate, wilful and obstinate offenders—and to direct and regulate ecclesiastical matters within their jurisdiction.

In regard to the assertions that "when the Church was thrown upon her own resources, local disturbances gave rise to

* Preface to Ordination Services.

* Letter of Dr. P. De Moulin. Sinclair's Dissertations on the Church of England, p. 361.

Bishops;" "that St. Ignatius had to establish the doctrine of episcopacy;" "that the great schism of Corinth seems to have been the occasion through which the order of diocesan episcopacy was brought about;" in other words, that the Apostles acted not by foresight and prevention, but by after judgment, to correct these disorders in the Church; this, though quite in accordance with the Theory of Development, seems to us to be strangely at variance with the Divine wisdom by which they were guided. Nor can such an opinion be maintained against the witness of ecclesiastical antiquity which tells us that St. James was appointed Bishop of Jerusalem immediately after our Lord's ascension, A.D. 33, and that Euodius was constituted Bishop of Antioch A.D. 43; whereas the schism at Corinth arose about the year 55. Thus the succession in the Churches of Jerusalem and Antioch are older than the schism at Corinth.

As regards the assertions of the Romanist writer that "Jerome proves by unanswerable arguments that there is nothing in the Bible about bishops as a distinct order" and that "the episcopate is a development"; we answer, that if his object is to show that in the opinion of Jerome episcopacy was instituted by the apostles, we fully concur with him; we hold that the constitution of the Church as well as the great doctrines of Christianity were not fully revealed till after our Lord's death, and while the infant Church was under the guidance of the apostles; such a development we confess; but this is not his object, which is to make it appear that Jerome held the opinion propounded by Mr. Newman, viz., that episcopacy was established by St. Ignatius, and was not an apostolical institution—or in his own words, "that there is nothing in the Bible about bishops as a distinct order."

The circumstances which led Jerome to use language capable of this misconception must be considered. It appears that in the Church of Rome, the Deacons who were possessed of wealthier endowments than the Presbyters, claimed several privileges inconsistent with due ecclesiastical insubordination, and shewed their contempt for the presbyterian order, by refusing to be promoted to it; this aroused the spirit of St. Jerome, who was naturally of an irritable temper, and he employed language to raise his own order as highly as possible above the diaconal, and which seemed to make it in its original institution equal with the episcopal and apostolical authority.

His conjecture about the origin of episcopacy, for he does not pretend to adduce any record of the fact, but reasons only from the identity of the names bishop and presbyter, he puts forth in two of his works, in his Commentary on the 1st chapter of the Epistle to Titus, and in a letter to Evagrius. Having observed that the name of bishop and presbyter are used promiscuously in the Scriptures, and that the apostles call themselves presbyters, he

concludes that at first there was no distinction between their offices, but that apostle, bishop, and presbyter were only different names of the same minister; and he adds, "Before divisions were made in religion by the instigation of the Devil, and it was said by the people I am of Paul, and I of Apollos, and I of Cephas; the Churches were governed by a common council of presbyters. But afterwards, when each presbyter began to consider those whom he baptized to be his own, not Christ's, it was decreed throughout the whole world that one of the presbyters chosen from among his brethren should be set over the others, on whom the whole charge of the Church should devolve, and by this means the seeds of schism would be removed."—(Com. in Tit. cap. 1.)

This decree, therefore, according to St. Jerome, was set forth by and in the time of the apostles, for he expressly assigns as the occasion of it the conduct of some of the early believers whom St. Paul censures in his first Epistle to the Corinthians. Episcopacy was therefore according to him an *apostolical institution*, and not a development after the age of the apostles, nor a doctrine left for St. Ignatius to establish; neither was it limited to the Church of Corinth, where the irregularities prevailed; but was spread abroad by a general decree throughout the whole world."

In his letter to Evagrius, after having cited several passages of Scripture to shew that a Presbyter and Bishop are as to their sacerdotal character the same, he adds, "but afterwards one was chosen to be over the rest; this was done to prevent schism, lest each one drawing the Church of Christ after him should rend it. . . . For what does a bishop do with the exception of ordination, which a presbyter may not do?"

It might have been thought that this last expression would have prevented Jerome's opinion from being misrepresented. He does not take away from the episcopate its peculiar rights. He clearly distinguishes between the two orders, and explicitly denies that the presbyters possessed the right of ordination, which belonged exclusively to the episcopal order; nay, in this very letter he asserts the *apostolical institution* of episcopacy. "In order," he says, "that we may know the apostolical economy to be taken from the Old Testament, we see that what Aaron and his sons, and the Levites, were in the Temple, the same are bishops, presbyters, and deacons, in the Christian Church."

Again, in his catalogue of ecclesiastical writers he affirms, that "immediately after our Lord's Ascension, James was ordained Bishop of Jerusalem by the apostles, and that Timothy was made Bishop of Ephesus, and Titus, Bishop of Crete, by St. Paul, and Polycarp, Bishop of Smyrna, by St. John."

How far these quotations are compatible with the assertions that "St. Jerome proves by unanswerable arguments that there is nothing in the Bible about bishops, as a

distinct order," and that "St. Ignatius had to establish the doctrine of episcopacy," and "applied the fitting remedy to quell the dissensions in the early Church," must be left to the judgment of the reader.

It may seem strange why the authority of St. Jerome should have been brought forward in support of an opinion in regard to Church polity, which is inconsistent with the teaching of all the early writers, and with that of his contemporaries, and which cannot fairly be deduced from his own writings: but the reason is obvious, the pretensions of the pope are incompatible with the rights of primitive episcopacy, hence it is necessary to endeavour to subvert the foundations on which the one is built up, in order that the other may be raised up on its ruins. The maintenance of episcopal authority on its proper ground as *shewn from Holy Scripture* to be an apostolical institution, is the strongest bulwark against the usurpation of the Roman bishop, hence the labour to invalidate and cast doubt upon its origin and claims. To such men are not the words of Tertullian to the teachers of error in his day strikingly applicable? "They undermine our truths in order that they may build up their errors; their work rises on the ruins of truth." Præs. Hær. § 42.

There is another subject which is brought before us in connexion with, and in illustration of the Theory of Development in the Roman pamphlet, on which it is of great moment to entertain correct views.

It is asserted in page 39, that "as the Council of Nice decided upon the Catholic doctrine of our Lord's Divinity, so the Council of Sardica decided upon the (Roman) Catholic doctrine of the Papal Supremacy," i. e., that the allowance of a certain privilege to the Bishop of Rome in certain cases, which the bishops assembled at Sardica sanctioned, was a case similar to and parallel with the confession of the faith in our Lord's Divinity by the Council of Nice.

To us it appears an act of fearful impiety in thus placing the truth of our blessed Lord's Divinity in the same scale with the pretensions of the Roman Bishop; and making the belief of the true nature of our adorable Redeemer to be decided by an assembly of his erring and frail creatures. It is difficult to conceive how any man who calmly considers the proceedings of the bishops at the two Councils can venture to assert the two cases to be parallel; the one was a solemn confession of faith, the other the conferring of a limited ecclesiastical privilege; the Fathers at Nice confessed the divinity of our blessed Lord, and condemned the errors of those who impugned it, by inserting in their creed a term which while it expressed the meaning of Holy Scripture, bore witness against the Arian heresy; the Fathers at Sardica proposed as a subject for the consideration of the assembled bishops, which they could reject or sanction, the expediency of granting a certain privilege under peculiar circumstances to the Roman Prelate.

The assertion that "the Council of Nice decided upon the Catholic doctrine of our Lord's divinity," or in the words of Mr. Newman, that "the definition of our Lord's proper divinity was the work of the fourth century," (p. 407), leads us to consider the principles upon which the assembled bishops proceeded in defending the Catholic truth.

The Arians had put forth many novel theories respecting the person of our Blessed Lord, all of which tended to impugn His proper divinity; the Fathers met these errors by appealing to the word of God; they searched the Gospels to find what the Holy Spirit had there revealed on the points at issue, and having carefully gathered together these expressions, they made use of the term "Homousius" or consubstantial, which they considered to be both expressive of the truth revealed in Holy Scripture respecting His divinity, and also condemnatory of the false and erroneous theories which had been put forth respecting Him. They developed no new doctrine: they defined no novel truth; they defended themselves against the charge of having done so;—the accusation urged against them was that they had confessed the divinity of our Blessed Lord in terms which were not to be found in Holy Scripture;—they replied that though the term consubstantial was not to be read there, yet the *sense and meaning* of it was; their appeal was to what was there written; they never presumed to imagine that it was for them to *decide upon the doctrine of our Lord's divinity*, they shewed that the Holy Spirit had done so in the revealed word; to this word they constantly referred, and they regarded no exposition of doctrine as true and to be received but as it agreed with this sure and unerring witness.

If there be one circumstance more than another deserving of especial remark in the transactions of this venerable Council, it is the clear recognition of the sufficiency of Holy Scripture as the guide and judge in the controversy, and the distrust and rejection of every expression which could possibly be misunderstood to imply a variation from that form of sound words which had been held and confessed by the Church from the days of the apostles.

The ecclesiastical historian Theodoret informs us that the Emperor Constantine addresses the assembled Fathers, previous to their deliberations, in these words:—"It would be grievous, yea very grievous, now that our enemies are destroyed, and no one dares to oppose us, that we should wound one another, and afford sport to our adversaries; and especially when we are discussing Divine things, and have the teaching of the most Holy Spirit fully committed to writing. For the *evangelical and prophetic books, and the oracles of the ancient prophets, clearly and fully teach us what we should believe respecting the Godhead. Having therefore banished hostile contention, let us receive the solution of the points in question*

from the words of Divine inspiration."—Hist. Eccl. l. 1, c. 7.

St. Athanasius, who took so leading a part in the council, gives as a very particular account as well of the points which were brought under discussion, as also of the principle upon which the bishops proceeded in their condemnation of the errors of Arius.

In his letter to the African bishops, § 5, 6, he writes, "the assembled bishops being desirous to reject the impious phrases invented by the Arians, such as, that the Son 'is a being created and made,' and that 'there was a time, when He was not,' and that He is 'not unchangeable,' and to write words that were confessedly words of Scripture; namely, that the only begotten Word is of God by nature, the power, the alone wisdom of the Father, the true God, as John said; and as Paul has written, the brightness of the glory and the image of the Father's substance; the followers of Eusebius being led astray by their own erroneous notions, said among themselves, let us assent to these things, for even we also are of God, for 'there is one God of whom are all things,' and 'old things are passed away, behold all things are become new, but all things are of God.' But the bishops seeing their deceitfulness and impious cunning, used a plainer expression than 'of God,' and wrote that the Son was of the substance of God; for that although creatures, from their not being produced from themselves without a cause, but having a beginning of their existence, might be said to be of God, yet the Son only can be properly of the substance of the Father, for this is peculiar to the only begotten and true Word with respect to the Father. *This was the reason why those words 'of the substance' were written.* The bishops having observed their deceit, collected together out of the Scriptures these words, the brightness, the fountain, and the river, and the image of the substance, and that expression 'in Thy light shall we see light,' and 'I and my Father are one,' and then at last they wrote more plainly and compendiously, that the Son was consubstantial with the Father, *for all the previous expressions have this meaning.*"

And so completely was Holy Scripture the rule of faith, and how unwillingly the bishops made use of a word not in Scripture in their confession of the faith, may be learnt from the following passage in his letter concerning the Nicene decrees—"Perhaps they will reply in their impiety, that it behoves us also in speaking of our Lord and Saviour Jesus Christ, to make use of those terms which are written in Scripture respecting Him, and not to introduce phrases not written. *It does indeed behove us so to do, I myself also say; for the representations of the truth derived from the Scriptures are much more exact than those derived from any other source; but the perverseness, and artfulness, and shuffling impiety of the Eusebians*

compelled the bishops, as I have already said, to set forth words more plainly subversive of their impiety; and those things which were written by the Synod have been proved to have a right sense." § 32.

Such is the clear testimony of St. Athanasius as to the manner in which this controversy was conducted, and the principle upon which the Fathers at Nice discussed and controverted the errors of Arius, viz., by an appeal to Holy Scripture as the supreme authority and sole rule of faith; and so completely was its sufficiency confessed that they hesitated, and thought it necessary to excuse themselves for merely using a term which although it expressed the meaning, was not to be found in the *very words* of Scripture. Their contemporaries and successors bear witness to the same principle.

St. Hilary in speaking of the term, says, "I never heard the Nicene Creed until I was about to be sent into exile; but the Gospels and apostles taught me the distinction between Homousios and Homoiouosios (i. e. "of the same substance," and "of a similar substance"). De Syn. § 91.

St. Epiphanius writes—"The word substance does not occur in the letter in the Old and New Testament, but the sense is to be found everywhere." Har. 73, Semiar, § 12.

So the author of the Orthodox Faith against the Arians, supposed to be St. Ambrose—"Since therefore you may recognise this unity of substance in the Father and Son, not only by prophetic but by evangelical authority, how say you that 'consubstantial' is not found in the Divine Scriptures; as if 'consubstantial' was anything else than what he says, 'I came forth from the Father,' and 'I and the Father are one;' or what the prophets clearly intimate as to the substance of God." c. 5.

So St. Augustine—"Against the impiety of the Arian heretics, the fathers made a *new word* consubstantial; but they did not by this word express a *new thing*; for the name consubstantial is the same in meaning as "I and my Father are one," that is of one and the same substance." (In Joh. Ev. c. 16.)

So St. Cyril of Alexandria—"All things therefore that have been delivered to us by the law and prophets, and apostles, we receive and acknowledge and confess; and beyond these we seek not to know any thing. For it is impossible for us to say, or at all think any thing concerning God, beyond what has been Divinely declared by the Divine Oracles of the Old and New Testament." "If any should say that the Son is of the same nature, and consubstantial with the Father, he would not be considered by us as having introduced any new and unusual phraseology; but he will be using a word that has, so to speak, the chief seat in the inspired Scriptures."—De Ss. Trin. Init. p. 2, and Dial. 1.

Quotations might be multiplied from the writings of the fathers on this subject, but these are sufficient to show how repugnant to the witness of catholic antiquity

are such assertions as "the Council of Nice decided upon the catholic doctrine of our Lord's Divinity," and that "the definition of our Lord's proper Divinity was the work of the fourth century."

When our opponents venture upon such unsupported and erroneous assertions, the tendency of which is to insinuate that the doctrine of our Blessed Lord's Divinity is not clearly and fully revealed in Holy Scripture, and was not held and confessed in all its fulness by the early Church, we are at a loss to conceive the object for which they are made, excepting it be to make use of the same Theory of Development to account for and justify doctrines and practices which *have not the sanction of the word of God*. To such men I would recommend the study of Bossuet's address to the followers of Mons. Jurieu.

"That which your minister cannot digest, is what I affirm to be true, viz., that the faith never varies in the Church; and that the faith which came from God had its consummation at once, that it was well known from the beginning. Your minister affirms that the Divine truth was only developed by degrees. He asserts that the mystery of the Trinity remained undeveloped up to the Council of Nice. Would you I ask have conceived it possible that you should ever have heard such language as this except from the mouth of a Socinian? He affirms that the ages nearest to the apostles, in which resided the force and glory of Christianity, had no clear notions of this mystery! If this horrible libel on Christianity, this so evident corruption of the faith, is not a fulfilment of the prediction of the apostle, that 'their folly shall be manifest unto all men,' (2 Tim. 3, 9) I know not what is."*

We have considered the principle upon which the Church of old proceeded in her first great synod at Nicæa, in condemning heresy and confessing the true faith. That principle was the recognition of the sufficiency of Holy Scripture, and rejection of every variation from that form of sound words, which had been taught by the apostles, and confessed by believers in each succeeding generation.

We have only to contrast with this the teaching of the apologist of the Church of Rome, to see how fearfully that Church has fallen from the primitive faith, in her recognition of, and requiring as necessary to salvation, doctrines to be believed, and practices to be observed, which are admitted to have been unknown to the early believers.

"There was another subject" writes Mr. Newman, "in which the Arian controversy had a more intimate, though not an immediate influence. Its tendency to give a new interpretation to the texts which speak of our Lord's subordination has already been noticed; such as admitted of it were henceforth explained more prominently of his manhood than of his economy or his Sonship. But there were other texts which

did not admit of this interpretation, but which without ceasing to belong to Him might seem more directly applicable to a creature than to the Creator. He indeed was really the 'wisdom in whom the Father eternally delighted; yet it would be but natural, if under the circumstances of Arian mischief, theologians looked out for other than the eternal Son to be the immediate object of such descriptions; and thus the controversy opened a question which it did not settle. *It discovered a new sphere, if we may so speak, in realms of light to which the Church had not yet assigned its inhabitant.* Arianism had admitted that our Lord was both the God of the evangelical covenant, and the actual Creator of the universe; but even this was not enough, because it did not confess Him to be the One, Everlasting, Infinite, Supreme Being, but to be made by Him. It was not enough with that heresy to proclaim Him to be begotten ineffably before all worlds; not enough to place Him above all creatures as the type of all the works of God's hands; not enough to make Him the Lord of his saints, the Mediator between God and man, the object of worship, the image of the Father; not enough, because it was not all, and between all, and everything short of all, there was an infinite interval. The highest of creatures is levelled with the lowest in comparison of the One Creator himself. That is, the Nicene Council recognised the eventful principle that while we believe and profess any being to be a creature, such a being is really no God to us, though honoured by us with whatever high titles, and with whatever homage. Arius, or Asterius, did all but confess that Christ was the Almighty; they said much more than St. Bernard or St. Alphonso have since said of St. Mary; yet they left Him a creature, and were found wanting. *Then there was 'a wonder in Heaven; a throne was seen far above all created powers, mediatorial, intercessory; a title archetypal; a crown bright as the morning star; a glory issuing from the Eternal Throne; robes pure as the Heavens; and a sceptre over all; and who was the predestinated heir of that majesty? who was that Wisdom, and what is her name—the mother of fair love, and fear, and holy hope; exalted like a palm-tree in Engaddi, and a rose plant in Jericho; created from the beginning before the world' in God's counsels, and 'in Jerusalem was her power?' The vision is found in the Apocalypse, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her Son come up to it. The Church of Rome is not idolatrous, unless Arianism is orthodoxy."* Essay on Development, p. 404—6.

* "It is a process," as Dr. Mill observes, "by which the mind of the Church, stirred to reflect on the mysteries of Divinity, describes, as we are told, a vacant throne in Heaven, a throne of the highest created

This long and painful extract is from a chapter which its author entitles "*The Deification of St. Mary*;" and I cannot but think that it has been providentially permitted to be put forth as a beacon to warn us that no amount of learning can secure men from running into the most fearful errors when they have once presumed to disparage the Word of Truth which is able to make men wise unto salvation.

What may we imagine would our Lord's hearers have said; what would the loving evangelist to whose care the blessed Virgin was committed as a mother to her Son; what the early Christians who were taught to worship God and Him only, if such a passage as this had been heard by them?

But should it be asked, if the blessed Virgin were truly an object of worship, how is it that she was not worshipped by the apostles? How is it that no traces of her worship are to be discovered in their letters addressed to the early Churches? and if not rightly worshipped at first, how could she be so afterwards? Development easily solves these difficulties; the answer has been given by the essayist. "There was in the first ages no public and ecclesiastical recognition of the place which St. Mary holds in the economy of grace; *this was reserved for the fifth century,*" (p. 407). So that it is distinctly admitted that this worship was unpaid, unknown before, and is therefore a novelty, an addition to "the faith once for all delivered to the saints."

But if it be incumbent, nay the bounden duty of every believer, to worship the Virgin Mary, what must be the condition of those who died before this doctrine was heard of? If she be seated on the mediatorial throne, how fearful the error of those who taught that there was one mediator between God and man—the man Christ Jesus! If her's be the throne of intercession how great the ignorance of those who knew but of him who ever liveth to make intercession for us? The faith of the apostles and their converts must have been imperfect, and Christians for centuries have been sinning in withholding worship from her to whom it was due.

In this admitted discrepancy between the faith and practice of the early Christians, and of those of after ages, the question suggests itself, if this developing authority be true, *where is it to end?* Is it to be continually progressing! Is the

majesty, to which because heresy had assayed to offer a wrong occupant, Catholicism must therefore provide a fitting one; so that thenceforward language might be correctly applied to St. Mary, which before a discovery so marvellously effected, had been only applied by Christians to the humanity of the Divine Son, and whereas the primitive Church had prayed for all saints departed, and for the blessed Virgin in particular, that they with all whom we individually remember, might, like St. Paul's deceased friend, find mercy of the Lord in the great day, and form the glorious company of the elect; this primitive notion is developed into the *different* or rather the *opposite* notion, which makes the former saints no longer the recipients, but the *dispensers* of that grace, as having themselves obtained a *Deification* through the Deity of the Incarnate Lord."—Sermons before the University of Cambridge, 1846, p. 18.

* Le Christianisme flétri. Wordsworth, x. letter to Mons. Gondouin.

truth never to be complete? If the early Church, which was taught to worship God only, could be brought to worship the blessed Virgin, what further discovery of worship may the Church of the future develop? What possible pretension to unity, and catholicity, and antiquity can a Church holding such a theory as this offer!

"I have no pleasure," says Professor Butler in his masterly exposure of the difficulties and inconsistencies of this theory, "I have no pleasure in attempting to invest a very grave subject with ridicule; but surely a Church which avows itself as much an explorer as any bold critic within its domain, which represents itself as sailing down the ocean of successive centuries upon a voyage of theological discovery, now falling in with the unsuspected region of saint-worship—now touching upon the gloomy shores of the intermediate purgatorial realm—now obtaining a dim, a clearer—a full and distinct view of the ineffable glories of the deified St. Mary;—nay, *discovering facts* about the past existence of that blessed person, utterly hidden for centuries from the most persevering enquirers, as her deathless assumption to heaven, to which, by celebrating its festival, a Church incapable of error is as unequivocally bound as to the fact of the Incarnation—a Church which thus admits that it is but an humble student in the mysterious volume of unknown possible development—what claim *can* it consistently make, of submission to its definitive uncertainties!"—Letter viii.

OCCASIONAL MEDITATIONS
FOR THE MONTH OF APRIL, 1849.

PASSION WEEK.
MONDAY.

"Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Travelling in the greatness of his strength?
I that speak in righteousness,
Mighty to save!

Wherefore art thou red in thine apparel,
And thy garments like him that treadeth in the wine-fat?
I have trodden the wine-press alone,
And of the people there was apparel.
For I will tread them in mine anger,
And trample them in my fury,
And their blood shall be sprinkled upon my garments,
And I will stain all my raiment."

From the portion of Scripture appointed for the Epistle.

PREPARE thyself, O my sinful soul, for the contemplation of the ineffable sufferings of thy Saviour. Join with the Church of Christ in setting forth that glorious triumph over principalities and powers which was achieved by the Son of God. And O Thou Blessed Spirit, forasmuch as we are not able of ourselves even to think one good thought, be present with us, that our meditations may be profitable to our souls, and that having an unction from the Holy One, we may know all things, and be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God. (1 John, ii. 20; Eph. iii. 18, 19.)

Let us meditate on the sufferings of Christ. And O! where shall we begin to tell of them? His sufferings are the history of His life. From His cradle to His grave was one continued course of suffering; he was truly "a man of sorrows, and acquainted with grief." If we reflect on the meanness of His birth; the persecutions of His infancy; His poverty and want, which were such that His head was often filled with dew, and His locks with the drops of the night; His weariness and painfulness; His watchings and fastings, His prayers and supplications offered up "with strong crying and tears;"—if we reflect on these things, we shall be

ready to acknowledge, in the language of the prophet, that there is no sorrow like unto His sorrow. But notwithstanding the magnitude of the Blessed Saviour's sufferings during the whole period of His sojourn upon earth, yet as the dreadful hour approached when He was to be offered up for the sins of the world, His sufferings became so much more intense than they had been before, that the Evangelist in commencing the sad relation says, "He began to be sorrowful," as though in truth this were but the beginning of His sorrows. Well, then, may we fix our thoughts on some of these last affecting scenes, compared with which his former sufferings were but as the drops of rain that herald the storm. But in these terrible hours the rains descended, and the floods came, and the winds blew, and beat upon Him with all their accumulated and unbridled fury; the fountains of the great deep were broken up, and the windows of heaven were opened; the malice and wrath of Hell, the rage and cruelty of sinful men, and the just anger of God against a rebellious world, were all poured forth at once on His devoted head.

Gethsemane! what a word of woe! what a name of wretchedness! Behold the Sacred Sufferer in Gethsemane! Who shall describe that fearful Agony, wherein the Saviour fell with His face to the earth, and prayed more earnestly than even He had ever done before! How shall we comprehend the nature and measure of that bitter cup, which might not pass from the sinless Son of God, except He drank it? He alone that drained that cup to the dregs can fully tell its ingredients, though we may perchance conjecture some of them. Can we suppose, that the near prospect of an ignominious and cruel death had no terrors for the human nature, which, with all its weaknesses, save sin, our Lord had assumed? Yet this was a light matter. He had another gloomy and dreadful prospect, the sins of the whole world which He had undertaken to bear; He beheld in all its deformity the guilt of man; He saw the flaming sword of God's justice turning every way, and ready to fall; He knew the stroke was to fall on Him alone, and that of those whom He suffered to save none should be with Him!

And it cannot be doubted that His sufferings were much increased by the knowledge He had, that all His woes and even His death itself would be slighted and despised by far the greater number of mankind. Doubtless, it added much to the bitterness of the cup, that many thousands, who should bear His name, and pledge themselves to fight under His banner, would prove unfaithful and unworthy, would scorn His proffered love, be offended at His Cross, and make a profane jest of His blessed wounds; that one man would prefer his fleshly lusts, another his cup, another his amusements, a fourth his ambition, a fifth his perishable dress, others their sons and daughters, while but a few would be ready to make any sacrifice for Him who had died for them.

In short, so terrible was the conflict of His soul, under the combined influences of fear and grief; so powerfully was His frame agitated by intense emotions, that a supernatural sweat broke forth, resembling "great drops of blood falling down to the ground." We are now prepared to join in the enraptured strain of the Prophet, prefixed to this Meditation! We now see the Great High Priest of our salvation coming forth with dyed garments, like Him that treadeth in the wine-fat! May we then strive earnestly that our interest in these sufferings may be deep and abiding, lest when He come again we may be among those whom He shall trample in His anger, and with whose blood He shall stain all His raiment!

TUESDAY.

"I hid not my face from shame and spitting."—*From the portion of Scripture appointed for the Epistle.*

From His terrible agony in the garden, behold the Saviour led away like a malefactor to the palace of the High Priest. "Then all the disciples forsook him and fled." How little can the most earnest among us feel assured, that in the hour of trial we shall not be found wanting! These very disciples, but a few hours before, had declared with every appearance of sincerity, that though they should die with Him, they would not deny Him; but the moment they saw their Master in the power of the Officers of the Sanhedrim, their courage failed them, they turned their backs like cowards and fled, Peter alone followed far off, and by the assistance of "another disciple who was known to the High Priest," most probably Judas, obtained admission into the palace. But though affection led him thus far, his faith sustained him no longer—he denied with an oath, saying, *I know not the man!* Ah! who, after this melancholy instance of human frailty, will

boast of his strength? All overweening confidence in ourselves is sure to be followed by proportionate humiliation; bitter, bitter tears must flow for all glorying in the flesh; and well will it be for him whom a fall of this kind shall teach the same lesson that it taught Peter, forming the rash and powerless zealot into a humble, fervent, and steadfast disciple of the meek and lowly Jesus.

Can we think with calmness on the vile indignities to which our Blessed Lord was exposed, while He was dragged, first to Annas, then to Caiaphas, afterwards to Pilate, to Herod, back to Pilate, and at length to Golgotha? Every heart possessing the common sensibilities of our nature, weak and corrupted as it is, must shudder when contemplating those sacred hands, which had wrought so many miracles, bound with ignominious cords; that gracious face, which beamed with celestial love and mercy, given up to shame and spitting; that form, which, though it had no outward comeliness, was the abode of Divinity, and therefore "fairer than all the sons of men," exposed to the buffeting and derision of a senseless rabble—the very multitude that, a few days previously, had welcomed His arrival in their city by crying, "Hosanna to the Son of David!" Alas! for popular applause!

"But all this was done," said the Evangelist, "that the Scriptures of the prophets might be fulfilled." And it is indeed a blessed truth, that every important particular in the closing scenes of our Lord's life was minutely foretold by those holy men of old, who spake as they were moved by the Holy Ghost. The manner of His entry into Jerusalem—the very price of his blood—the shameful treatment to which He was exposed—and every circumstance attending His "Cross and Passion, His precious Death and Burial," are recorded in the volume of prophecy with a distinctness almost historical. Let him who is assailed with doubts of the Christian verity, study "the more sure word of prophecy, whereunto," Saint Peter assures us, we shall "do well to take heed, as unto a light shining in a dark place"—a light which will not fail to convince the candid enquirer, that Christianity is not a cunningly devised fable, but a glorious truth, worthy of all acceptance. While the indignities suffered by the Lord claim our sympathy and indignation, we are nevertheless, considering the frailty of our nature, permitted to rejoice that these very horrors present us with such a cumulus of evidence as must be irresistible by any honest mind.

WEDNESDAY.

"Art thou then the Son of God?"—*From the Holy Gospel for the day.*

"There is a time," said the Preacher, "to keep silence, and a time to speak." Our Blessed Lord, in His behaviour before the Jewish Council, furnishes us with an illustration of this wise precept. False witnesses rose up against Him; they laid to His charge things that He knew not. They rewarded Him evil for good to the spoiling of His soul. They wrested His words, thus digging a pit for Him; "But Jesus held His peace." The beauty of holiness seldom shines so brilliantly in the Christian character, as when we are called on to suffer reproach wrongfully. Fortitude, rather than courage, is the attribute of the good soldier of Christ. It is one thing to be able to rush sword in hand to the onslaught of God's enemies; it is another to possess our souls in patience when reproached for the name of Christ. Many are ready, when the enemy appears, to lay about them with a sword; the Lord Himself rebuked such a one, and healed the wound he gave. Never did the meekness, the love, the long-suffering of Christ display itself more gloriously than at that moment—never, if we except the trying scene before the High Priest, when, as His last hour approached, His enemies, whose tongues were set on fire of Hell, made their assault upon Him, and He—held his peace. "As a sheep before his shearers is dumb, so he opened not his mouth." Oh, who shall imitate that matchless sweetness and benevolence of soul! that holy fortitude! that majestic submission! Let us hereby learn that true Christian heroism consists not in the indulgence of fiery passions—not in fierce and vehement speeches, exclaiming against the intolerable wickedness of adversaries, returning their railing accusations in kindred phrase; but rather in preserving a dignified silence, even from good words, however deeply our sorrow be stirred; or if our heart be hot within us, and the fire burn, and must needs find utterance, let our words be addressed to God, and not to man. Let us say with the man after God's own heart, "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am!" Or, with the Lord Himself, let us pray for them that despitefully use

us and persecute us, "Father, forgive them, they know not what they do!" When men are loud and violent, and whet their weapons with eagerness, it is too frequently a proof of inward weakness rather than of strength and fortitude. "Whereas," saith the Apostle, "there is among you envying, and strife, and division, are ye not carnal, and walk as men?"

But there is also a time to speak. We must not suffer God's truth to be compromised by our silence. The same Saviour who suffered the base treatment of the populace with patience, who answered never a word to the accusation of the wretched perjurers suborned against Him, became bold as a lion when the credit of his divine mission was impeached. The speechless prisoner is no longer dumb. Well did Caiaphas, no less crafty than malicious, know how to force a confession from the mouth of his victim. "I adjure thee, by the living God, that thou tell us, whether thou be the Christ, the Son of God." Thus was our Lord in a manner compelled to speak—silence now would have been interpreted as a contempt of the adjuration; to deny was impossible, for He that was the Truth could not lie; and to confess was to pronounce His own sentence of condemnation. Here then is the essence of martyrdom! To confess the truth in the very face of death! "Jesus saith unto him, Thou hast said; nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Here terminated the labours of the Council. "What further need," cries the blasphemous Caiaphas, "have we of witnesses? behold now ye have heard his blasphemy. What think ye?" They answered and said, He is guilty of death. My soul, make thy supplication to thy Lord, that the guilt of that sacred blood be not, by thy hardness and unbelief, visited on thee!

THURSDAY.

"Away with this man, and release unto us Barabbas."—
From the Holy Gospel for the day.

The Lord is now led away to Pilate the Roman Governor. And here a new charge is brought against Him. The Jewish Council condemn Him for blasphemy; He is now accused of sedition. "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that He Himself is Christ a King." Pilate therefore examined Him touching this charge, and declared openly to the accusers, that he found no fault in Him; but having ascertained that He belonged to Herod's jurisdiction, who was at that time Tetrarch of Galilee, he sent Him to Herod, who happened to be at Jerusalem at the time. Here again was our Blessed Saviour compelled to undergo the cruel mockings and derision of the Tetrarch and his men of war; and here again we have to observe the same calm and dignified silence which marked our Lord's demeanour before the Sanhedrin. As no proof of the charges could be produced, Herod, after arraying Jesus in a gorgeous robe, in scorn of His kingly pretensions, was forced to send Him back to Pilate, with whom this business of tormenting and oppressing an innocent man enabled him to bethump a damaged friendship. There is no real friendship among the wicked. Even a heathen historian teaches us, that true friendship consists in choosing and refusing the same things; but the men of this world have each their own favourite passion, each their own pursuit, and seldom agree in anything but in persecuting God's people. The Jewish hierarchy leagued with Herod and Pontius Pilate to condemn Christ: can we then be surprised to behold in the present day, the spirit of Popery holding friendly intercourse with its previous foes, democracy and infidelity, to put down the national testimony which England, blessed be God, continues to bear to the truth, in her Scriptural Articles and Liturgy, which are as yet an integral part of the Constitution?

Pilate was not suffered by a merciful God to imbue his hands in the blood of the guiltless without a warning. God has many ways of speaking to the souls of men; even a dream or vision may be made the means of arresting the steps of a sinner. Frequently, "when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose." (Job. xxxiii. 15.) Pilate was a heathen, and knew nothing of the true God; but even his heathen superstition taught him to pay respect to dreams, as the voice of the gods he worshipped. (Hom. Il. A. 63.) He should therefore, had he been consistent even in his unbelief, have hearkened to his wife's dream. It was a warning from God, that he should have nothing to do with that just man—that he should not suffer himself to become the instrument of an envious and tyrannical priesthood, seeing that he was not imposed

upon by their pretence of zeal for religion on the one hand, or of loyalty to Tiberius on the other. "He knew that for envy they had delivered him." He was not their dupe; he was their tool.

Of necessity, however, he must release one Jewish prisoner on the occasion of the Passover, at the request of the people. This gave him an opportunity of playing the hypocrite to his own conscience, and of throwing the blame of Christ's death on the obstinacy of the multitude, and not on his own vacillation and time-serving policy. "Ye have a custom," he said, "that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

What a subject for meditation is here! Well might this multitude be pricked in their hearts, when, a few weeks afterwards, the Apostle Peter reproached them with denying the Holy One and the Just, and desiring a murderer to be granted unto them, and killing the Prince of Life. But perchance a professing Christian of the present day may exclaim, "But why remind me of this? Surely I had no share in the crime of the Jews!" Alas! which of us can truly say, I am not guilty of denying my Lord? Have we not all, a thousand times, preferred our own desires, our own possessions, our very sins, to Him? Have we not refrained from confessing Him before men, lest our temporal interests should suffer? Or if we have confessed Him with the mouth, have we not in works denied Him? If we appear outwardly as His disciples, have we never felt in our hearts, "Behold, what a weariness is it!" If we are not, like Pilate, self-deceivers, we must acknowledge that we have been too often guilty in these respects—that we have too often crucified the Son of God afresh, and put Him to open shame—that, if we have not with the lips actually joined in the rabid ferocity of the Jewish rabble, we have in our hearts and in our actions too often cried out, "Not this man, but Barabbas!"

The Thursday in Holy Week was formerly in the Anglo-Saxon Church called MAUNDAY Thursday, from the custom, which prevailed among the Saxon kings, said to have been introduced by Alfred the Great, of giving in person public alms to the poor, from a *maund*, or basket. Almsgiving is at all times a duty and a privilege; but if there be one season of the year more suggestive of this peculiarly Christian grace than another, it is surely the season when we are commemorating the great things God hath done for us, and preparing for a due celebration of the Queen of Festivals, as Easter Day was anciently styled. Let us not omit this opportunity of visiting the fatherless and widows in their affliction; let us relieve their temporal necessities as far as lieth in us; and at the same time direct their attention to the Bread and Water of Life, of which whosoever eateth and drinketh shall live for ever!

FRIDAY.

"It is finished."—From the Holy Gospel for the day.

When Pilate saw that the multitude would not yield, but rather became more excited, he "gave sentence that it should be as they required." "And they took Jesus and led him away." The soldiers in mockery platted a crown of some prickly plant, which our translation calls thorns, but which are not to be understood as of the same nature with the hedge-thorns of England, for such thorns could not be platted, even if they grew in Palestine, as they do not. The object of putting this crown on the head of Jesus was not torture, but insult, to heighten which they also put on Him a purple robe, and a reed in His right hand, in imitation of the royal dress and sceptre. And thus they put their Lord to scorn, bowing their knees, and worshipping, saying, "Hail, King of the Jews!" And when they had mocked Him, they again put upon Him His own raiment, and led Him away to Calvary to crucify Him.

Go with Him, O my soul, to the last painful scene! Behold Him stretched on the accursed cross, between two thieves, for thy salvation, and then think of the malignity of sin which brought Him thither! "He saved others; himself he cannot save!" So in scorn spake the chief priests, yet in ignorance they uttered a great doctrinal truth. Hadst Thou, O Saviour of sinners, come down from the cross, where should I and all my guilty fellow-worms have been? No! Blessed be Thy Name! Thou savedst others by Thine own voluntary death. Thy Father did not spare These His own Son, but delivered Thee up to the death for us all. "They crucified Him!" Satan bruised His heel by nailing Him to the cross, but in so doing his own head was bruised to destruction.

"Through death Christ destroyed him that had the power of death, that is, the devil."

"To-day shalt thou be with me in Paradise." Truly this was a day of wonders. Earth itself, and the rulers thereof, as well as the powers of darkness, were shaken by the events of this day. It was nothing that the veil of the Temple was rent in twain, that the earth quaked, the rocks burst asunder, and the sun himself put on a robe of mourning for his murdered Lord. It was nothing that even heathens when they beheld these wonders, exclaimed, "Either nature is in the jaws of destruction, or the God of nature suffers." It was nothing that the Roman centurion, who superintended the execution, was forced by the prodigies he beheld to confess, "Truly this was the Son of God!" These indeed were wonderful triumphs of God's Majesty! But an infinitely greater triumph was achieved in the conversion of the dying thief. "The tree," says an interesting writer, "that had been bearing the fruit of sin for years, was fast ripening for eternal fire; the axe of death was cutting it down, and it was inclining fearfully over the precipice of hell: in a moment, in the twinkling of an eye, it was changed; it struck its root deep into the centre of the Rock of Ages, lifted its head in eternal triumph before the throne of God, and bears fruit so rich, that the hand of God is engaged, and will ever be engaged, in collecting it, as an eternal feast for his own glory."

"My God, my God, why hast thou forsaken me?" The loud voice in which the dying Saviour gave utterance to this cry of anguish bespeaks the extremity of His suffering. For a time our Lord Jesus was forsaken of His Father. We must guard against supposing that the union between the divine and the human nature in our Lord's person was even for a moment weakened; on the contrary, at this very moment our Lord was, by the Eternal Spirit, offering Himself. There was no abatement of the Father's love to Him, or of His to the Father. But the Father forsook Him; the powers and spirits of Hell were let loose against Him, and suffered to do their uttermost; the Father gave Him no support or consolation. When our Lord's soul was first troubled, and he cried, "Father, save me from this hour," a voice from Heaven conveyed to Him an assurance of comfort. When in the garden, being in an agony, He prayed more earnestly, there appeared unto Him an angel from Heaven strengthening Him. But now, when He walks in the valley of the shadow of death, the rod and the staff are withdrawn. Truly this was the most grievous, the very climax of all our Lord's sufferings; and yet mark, how the confidence of His faith triumphs even in this darksome hour. Even when forsaken of His Father, He still keeps hold of God as His God. This is His only support, that God is His God; and to this He resolves to cling, crying out even in the last extremity, "My God! my God!" May our souls, amidst the light afflictions of this world, which are but for a moment, have the same strong consolation! May we, on the bed of sickness, and on the bed of death, be enabled to cry, My God! My God!

"It is finished!" Yes! His sufferings are finished! The pang which separated His sinless soul from its earthly tabernacle was the last which the Saviour was doomed to suffer. But who shall tell the concentrated horrors of that fearful moment? The wrath of God which millions should have borne, was at once poured upon Him. Had that wrath been poured forth upon man, it would have sufficed to consume all his sinful generations throughout eternity; yet that wrath, in all its unmitigated severity, was given Him to drink in the cup of expiation. Oh! when shall poor mortals learn to know and appreciate the love of Christ which passeth knowledge!

"It is finished!" Yes! Our Redemption is finished! For us all this suffering was endured! For us this Atonement was offered; There, on that tree of death, Mercy and Truth met together. Righteousness and Peace kissed each other. The Just God is also a Saviour, the justifier of all them that believe, and the Author of eternal salvation to them that obey the Gospel.

"It is finished!" Yes! The terrors of the law are finished! The same Consuming Fire which revealed Himself amid the thunders of Sinai, has appeared in the person of our Immanuel, a God of Light and Love to his Redeemed Church. On this day, then, let the members of His Church renew their solemn engagements. Let them confess their unworthiness in deep contrition and humiliation! Let them adopt the language of the Apostle, while earnestly praying for a double portion of his spirit, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"

SATURDAY.

The like figure whereunto, even Baptism, doth also now use us.—From the Epistle for the Day.

That inward and spiritual grace, of which the thing with water is the outward and visible sign, is explained by our Catechism to be "A Death unto sin and a New Birth unto righteousness." In this set St. Peter tells us, in the Epistle for this day, that the Sacrament of Baptism is a lively representation of the Lord and Saviour Jesus Christ. In his Epistle to the Romans, St. Paul speaks of the same thing more fully. "Know ye not," he writes, "that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The plain meaning of which appears to be, that, as by nature we are all born in sin, and the children of wrath, so by the Baptism of the Holy Ghost, which is but another name for the New Birth, or Regeneration, we are made dead indeed unto sin, our man is crucified with Christ, the body of sin is destroyed and buried with Him, and we are made all from the dead unto God through Jesus Christ our Lord.

Such is the teaching of Holy Scripture and of our Church concerning Baptism: to this all-important subject we are specially invited by the services of this day. One of two points more particularly deserve attention in a practical point of view.

Remembering what we have promised in our Baptism, let us cherish a growing detestation for sin. The Apostle suggests a simple method of awakening this feeling. "What fruit had ye then in those things whereof ye are now ashamed?" There is no man, not even in a savage state, who is willing to labour without fruit, or in plainer terms, without wages. The cries of them that have repented, whose wages are kept back by fraud, have entered into the ears of the Lord of Sabaoth. Whether we labour for pleasure, or for riches, or for ambition, or for a crown of righteousness, the labourer is worthy of his hire, and shall assuredly receive it in one case as infallibly as in the other. What then are the wages, what the fruit, of sin? Let the gay and pampered worldling saunter from his heart, whether his frivolities and butterfly suits afford him real happiness. Let the rich man and the high of station say whether their minds at peace because their coffers are full, and a crowd of sycophants watch their smiles and their frowns. Alas! it is a sad thing to be deluded for a vile life-time with a dream, a mere gaud of the imagination. Would that those who are thus "steaming with credulity to the whispers of fancy," did be induced to pause for a moment, and seriously to themselves what fruit they expect from these things! If it be a bitter thing to labour for a day about wages, what must be the pangs of him who has his death-bed for his labour, and who has to look back over a course of years spent in hard labour in the service of sin, and to feel that he has no wages to receive but death? Remembering the privileges to which we are admitted by baptism, let us cherish a growing love for him who hath redeemed us from the bitter bondage of sin. There is in the West Indies a tree called the anchored; its appearance is most attractive, and wood peculiarly beautiful; its fruit is a kind of apple, tempting to the eye, and remarkably fragrant. At to taste of this fruit causes almost instantaneous death; if even a drop of its juice fall on the skin, it induces a blister and excruciating pain. The wild herbs learned to anoint their arrows with it, to poison their enemies when they wounded them. But, such is the providence of God, one of these fatal seeds is never found but in the immediate neighbourhood there grows another tree, the juice of which, if applied in time, is a sovereign antidote to the poison of the manchineel. Now this fact in natural history strikes us, and yet the infinitely more stupendous act of the Atonement awakens in us but slight interest. The human race are perishing under the manchineel sin; Jesus, the tree of life, whose leaves are for the healing of the nations, is offered to all, without money and without price, and yet men will not come to Him that they may have life. But woe to those who have suffered from the poisoned arrow and have been healed by the holy balm, should not require prompting to excite their fervour in the Atonement service of their physician. Unhappily, we do not do so. Of ten who have been healed, where are the nine? Ah, let us take shame to ourselves for our ingratitude and ingratitude; let us stir up every faculty of our souls to adore and bless Him, "who forgiveth our iniquities, and healeth all our diseases."

"Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen."

EASTER DAY.

"Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." From the Proper Anthem of Morning Prayer.

The services of our Church on this great Festival direct our attention, First, to the fact of our Blessed Lord's Resurrection; Secondly, to the Doctrine of the General Resurrection of the Dead, as founded on that fact; and Thirdly, to the practical results which a belief in this doctrine should produce in our lives and conversation. On these themes every loving member of Christ's Church has doubtless often meditated, and found the meditation thereon to be sweet. Let us on this "day which the Lord hath made," resume the inspiring, the inexhaustible topic. Let us endeavour to catch something of the spirit of the sweet Psalmist of Israel in the Golden Psalm* appointed for Matins:—

"My heart is fixed, O God, my heart is fixed: I will sing, and give praise. Awake up, my glory; awake psaltery and harp; I myself will awake early. I will praise thee, O Lord, among the people: I will sing unto thee among the nations, For thy mercy is great unto the heavens, And thy truth unto the clouds. Be thou exalted, O God, above the heavens: Let thy glory be above all the earth."

1. "He is not here! For He is risen, as he said." The chains of death were loosed from Him; because it was not possible for Him to be holden of them. O my soul, hast thou, by God's grace, been enabled fully to receive and confess this glorious fact? Dost thou believe that the human body of Jesus Christ was in very deed raised from the dead? It is only when we begin to ponder on the subject, that we see the stupendous character of this assertion of the Gospel History; and yet if this be not a fact, if Christ be not risen, the whole fabric of Christianity must necessarily be an imposture. On what grounds, then, do we profess our belief that on "the third day He rose again from the dead?" Briefly, on these three. First, the resurrection of Christ was clearly foretold and foreshadowed in the law of Moses, in the Prophets, and in the Psalms; and more particularly by Christ Himself. Secondly, the direct proofs of the fulfilment of these prophecies are of the most clear and satisfactory character. The body, after it was taken down from the cross was buried after the manner of the Jews. The sepulchre was sealed, and guarded by Roman soldiers: the body could not, therefore, have been removed by human means. His disciples seem to have had no expectation of His rising again; for when the women who had visited the sepulchre announced the fact that the Lord was risen, "their words seemed to them as idle tales, and they believed them not." Yet these men were subsequently convinced by many infallible proofs of the Lord's being alive in the very body which was crucified. He ate and drank with them. He conversed with them on several occasions. "He showed them his hands and his side." And at length even the incredulous Thomas cried out, "My Lord, and my God!" And it must be added, that no suffering or persecution was sufficient in after years to induce the Apostles to refrain from proclaiming this fact of the Resurrection, a fact of such a nature as to preclude the possibility of mistake. Thirdly, there is absolutely no evidence whatever to impeach the entire credibility of the narrative of the Evangelists. We may be assured that so astounding an assertion as the resurrection of a crucified malefactor must have excited the most rigorous and minute investigation. The Jews indeed reported that the disciples stole the body while the guard slept; but

they did not dare to confront the Apostles with these soldiers; nor did they attempt to contradict the evidence, but rather to suppress the propagation of the story by threats and violence.

Upon these grounds we assent with all our hearts to that Article of our Church which declares, that "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of human nature."

2. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The Resurrection of the Lord, wonderful as it is, would be a comparatively uninteresting fact to us, if the Scripture did not also teach us to derive therefrom a confident expectation that we also shall rise again. He was the first-fruits of the great crop of death which has been committed to the earth. That which is sown cannot be quickened, except it die. We must all die; may, in Adam we are all dead; but in Christ we shall all be made alive.

In this Resurrection all flesh shall partake: just and unjust, all shall stand before the judgment seat of Christ. Oh, tremendous thought! Death is not an eternal sleep. When that great and terrible day of the Lord cometh, there will be thousands who would willingly accept annihilation as a boon, and it shall be denied them. They must live, and for ever. They must live, and their life is emphatically called the second death.

But oh, what joys, beyond the sight and hearing and conception of man, are prepared as the inheritance of them that love the Lord. "O death, where is thy sting? O grave, where is thy victory?" We may now anticipate without alarm all the pangs of dissolution, all the horrors of the grave. A Christian cannot fear Death: he is our friend, that openeth the gates of Heaven. A Christian cannot fear Death: Christ has destroyed him, by taking away his sting. The fangs of the viper are drawn; and the most trembling child of God may take it into his bosom. It may make him cold for a little while; but the coldness will soon be driven away by the direct rays of the Sun of Righteousness. Nature, indeed, instinctively shudders at the deep and frigid stream, and fears to plunge: but Hope beckons him onward; Faith supports him against the suggestions of despair; and Love at length triumphantly bears him from the flood, and places on his brows a crown of glory which shall never fade away. "And so shall we ever be with the Lord."

3. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." It has ever been an evil thing in Christ's Church, and it is emphatically an evil of the present age, that men proclaim aloud and discuss the facts and doctrines of the Gospel, without being practically influenced by them. The obvious inference is, that the belief, which is so flippantly and often irreverently professed, is insincere. We judge the sincerity of a man's professions of friendship, not by the words he uses, but by the services he renders us; if he forsake us in adversity, we know that his professions were hollow. So of many who profess and do many wonderful works in Christ's name, but feel no genuine love in their hearts. The Lord will profess unto them "I never knew you; depart from me, ye workers of iniquity."

Let us beware, therefore, lest we grieve the Holy Spirit of God by an insincere profession. If we really believe that Jesus Christ is risen from the dead; if we really believe that we must also rise and appear before Him to give an account of the deeds done in the body; if we really believe that there is a kingdom prepared for the righteous from the foundation of the world, let us, in the striking language of the Apostle, "set our affections on things above, not on things on the earth." And because Christ has assured us that we shall live and reign in glory with Him hereafter, let us, in preparation for that brighter period, "mortify our members which are upon the earth"—our sins, the members of the old man. The connexion between the doctrine of the resurrection to life, and the mortification of sin, is striking. "Ye shall appear with him in glory, therefore, mortify your members." He does not say, Exult, abandon yourself to unrestrained exhibitions of festive gladness; no; such is not the nature of Christian joy. The soul which has been truly brought to Christ, has constantly before it a view of Him whom his sins have pierced, and a feeling of mortification and humiliation will necessarily intermingle with his joy. He "rejoices evermore" that he shall reign with Christ; but as nothing that defleth can enter that holy kingdom, he mortifies his members that are upon the earth, and thus, by God's help, he works out his salvation with fear and trembling.

* D'Herbelot, in his Bibliothèque Orientale, informs us that seven Arabian poems, composed by seven of the most distinguished Arabian poets, were suspended around the Caaba or Temple at Mecca, and were called *Al Mothathbat*, or the golden verses, from being written in letters of gold on Egyptian papyrus. Hence Mr. Hartwell Horne conjectures, that the sixth, fifty-sixth, fifty-seventh, fifty-eighth, fifty-ninth, and sixtieth Psalms, which severally bear the title of *Mitham*, or golden, might have been so styled from their having been, at some time other, written in letters of gold, and suspended in the sanctuary.

MONDAY IN EASTER WEEK.

"And they talked together of all these things which had happened."—From the *Holy Gospel for the Day*.

Having been to the sepulchre, and seen the place where the Lord lay; having, in faith, examined His wounds, and worshipped Him as our divine Saviour, let us not immediately forget the delightful topic on which we meditated; let us talk together of all these things which have happened. Perchance, nay, assuredly, for we have His promise, while we commune together, Jesus Himself will draw near and be in the midst of us. The Church of Christ is emphatically a *communion* of Saints: "they that feared the Lord," saith the Prophet, "spake often one to another;" and what subject can be found more interesting in itself, or more profitable to the soul, than the things "concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people?" Ah, we may be sure that whenever two or three Christians meet together in the name of Christ, Jesus Himself will be the subject of their conversation.

How delightful to hear the voice of a fellow-countryman among people of a strange tongue! How delightful to hear the voice of a true disciple of Jesus Christ in the midst of an ungodly world! Christians were intended mutually to support and encourage each other; and they are but fulfilling a part of their high destiny when they meet together, to speak of the glorious things of the city of God, while journeying towards its eternal gates. It is this spirit of brotherly love, it is this communion of Saints, which the Psalmist compares to the precious ointment that ran from the head of the High Priest even to the skirts of his garments; it is like the dew of Hermon, that descended upon the mountains of Zion; there the Lord commandeth the blessing, even life for evermore. When the children of God meet together to talk of their common salvation, it is an exhibition on earth of the great business of the angelic hosts of heaven. "Then do their lips drop as the honeycomb, then is their tongue as choice silver, and their mouth as a well of life."

At the present season, what more sweet and profitable subject can we find to speak of, than His gracious parting promises? Here are some of them:—"I will not leave you comfortless; I will come to you." "Whosoever ye shall ask the Father in my name, he will give it you." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The whole narrative of the closing scenes of His life is such as to assure us that He who died for us not only lives, but lives for us. He is not a sufferer now, but yet He carries with Him into heaven all the sympathies which He learned by his earthly sufferings. His work was done on earth; He now lives to carry on the effects of that work in the hearts of His people. Oh, then, how is it that we have so little confidence in Him? How is it that we so seldom pour out our hearts before Him in the spirit of adoption, by which we are encouraged to cry Abba, Father? Has He not given us every assurance of His continued good-will? Having by His own blood consecrated a way of access for us into the Holiest of Holies—having already Himself entered within the veil as our forerunner, can we imagine that He will fail to bring His own work to a consummation? Ah, doubtful and timorous heart! Be not thou troubled, neither be thou afraid. What Jesus died to begin, He will assuredly complete. The love, which burst the cerements of the grave that the way of life might be opened for us, will now, in its elevation and triumph, diffuse itself over the whole extent of its enterprise, and cause our souls to grow daily under the blessed teaching of the Holy Ghost, so that finally we shall not fail to attain unto everlasting life. Ah! no! He will never leave us nor forsake us! The Angel of His presence shall continually go with us, and lead us to the promised land, to abide with Him for ever. Wherefore, let us comfort one another with these words.

TUESDAY IN EASTER WEEK.

"Jesus himself stood in the midst of them and said, Peace be unto you."—From the *Holy Gospel for the Day*.

The Evangelist John, who also records the interview of Jesus with His disciples, which, taken from the narrative of St. Luke, has been selected as the Gospel for this day, supplies us with this additional fact, that our Lord "stood in the midst" of His disciples and pronounced the salutation "Peace be unto you," on an occasion when they had not in secret for fear of the Jews. The last hours, as we have seen, which he spent with His followers, were consecrated by the most precious promises and assurances of His constant presence, though it was expedient for them that he should go away. He is scarcely risen from

the tomb, before He begins to fulfil his promises. Wherever two or three of them met together, by accident, or by appointment; on the high road, in the secret chamber, or by the lonely shore of Tiberias; there was He in the midst of them. He did not now as before His Passion, dwell continually with them; He only showed Himself occasionally, and He so timed His appearances, or, if we may use the word, His apparitions, as always to make the evidence of His resurrection more and more palpable, and to fill the hearts of His disciples with the most joyful confidence in His faithfulness.

He came to them, as has been noticed, when they were assembled in secret for fear of the Jews. At the very time they most needed consolation He stood in the midst of them, and spoke peace unto their souls. He had before told them that He came not to send peace on the earth, but rather a sword; and yet at other times He had assured them that peace was His own best and choicest gift, which He gave them not as the world gave. The explanation of this apparent inconsistency is to be found in the distinction too little heeded, between outward and inward peace. "This there is no peace, saith my God, to the wicked." This does not refer to outward peace, the peace of this world, for that is often the portion of worldly and wicked men. It refers to the peace of the soul, derived only from the consoling power of the Holy Ghost which can never be enjoyed by sinners. Again, when our Lord, assured His disciples that in Him they should have peace, He meant not the peace of this world, for He added expressly "In the world ye shall have tribulation." He spoke of the soul's peace, which the world knoweth not, which the world can neither give nor take away. But when He said that he had not come to give peace on the earth, He referred to external peace, which would be frequently and inevitably broken in consequence of the preaching of the Gospel. Universal history is a comment upon these remarkable words of the Lord. So surely as the Gospel is preached faithfully, offence is taken by the carnal and self-righteous men of the world who will not submit to receive that as a mere boon, which they think they more than half deserve at God's hands.

He then is not faithful to his Lord's trust, who lives in an atmosphere of external peace, who moves among unbelievers and empty professors, with a smile on his face, with an eye blind to the profanations he must daily witness, with an ear deaf to the grievous and hard sayings which are hourly uttered against the Lord and against His anointed. The religion of a man who can live peaceably under such circumstances, is not of the kind described by the Apostle, which "is first pure, then peaceable." It rather comes under the description of the Prophet, who tells us of some that healed the hurt of God's people slightly, saying, Peace, Peace, when there was no peace.

Let us, then, in closing this solemn season, go forth into the world, resolved to be more firm in our testimony for the cause of that dear Redeemer who died for us and rose again. Let us despise that shallow peace which is purchased by the compromise of truth, or by a pusillanimous dereliction of the banner under which we have bound ourselves to march by the "sacramentum" of the Christian military. Let us fight manfully the good fight of faith, looking for support not to the deceitful comforts of earth, but to the hope of the glorious appearing of our Lord Jesus Christ, who shall once more stand in the midst of His assembled people, when they shall no longer be in fear of their persecutors, and say, "Peace be unto you!"

THE FEAST OF ST. MARK, EVANGELIST.

MARCH 25.

"And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—From the *Epistle for the Day*.

Considerable difference of opinion has existed, both as to the writer of the Gospel which bears the name of Saint Mark, and as to the manner and time of its composition. Some think the writer was the same with that John Mark, the son of Mary, at whose house the disciples of our Lord appears to have been in the habit of assembling. (Acts, xii. 12.) If this conjecture be correct, and there seems no good reason to doubt it, there appears a peculiar propriety in keeping the Feast of this Evangelist betwixt Easter and Ascension-Day, as the very time of the observance may suggest to our recollection those blessed though secret meetings of the disciples, when Jesus appeared to them and brought peace to their souls; which meetings were in all probability held at the house of Saint Mark's mother.

A more important matter of enquiry is the origin

of the Gospel which stands second in the Canon of the New Testament. It has been represented as mere epitome of the Gospel by Saint Matthew, opinion first broached by Augustine, but which has been satisfactorily refuted by Koppe and Michaelis. These distinguished critics have shown that there are certain discrepancies between Saints Matthew and Mark, which are quite irreconcilable with the notion that the one copied from, or was even acquainted with, the work of the other.

Independently of these conclusions of criticism, the unanimous voice of antiquity testifies, that Saint Mark wrote his Gospel under the inspection and direction of Saint Peter; or that he wrote it after Peter's death, from his recollection of that Apostle's teaching. Lardner is at pains to quote the testimonies of the ancient Christians at length, beginning from Clement in the first century, down to the authors of the third and fourth centuries. The authenticity of this Gospel must therefore be considered as established beyond all cavil; and the circumstance that Saint Peter contributed to its composition either directly or indirectly, will doubtless be regarded as a source of additional interest.

Assuming the participation of Saint Peter to be true, we shall find in Saint Mark's Gospel many reasons for admiring the character of Blessed Peter; but none more striking than these; that every Christ is omitted, that zealous follower of Christ is omitted, while every thing tending to his humiliation is most fully detailed. Saint Mark pays over the account of the commission of "the keys" to Saint Peter, as well as those other incidents recorded by other evangelists, to which the Church of Rome refers in support of her arrogant claims. On the other hand, the story of Peter's denial is given by Mark with greater particularity, and with the addition of circumstances, tending to make the guilt of Peter appear in a more prominent light. If Saint Mark, as the ancient Fathers assure us, wrote his Gospel for the use of the Roman Christians, it is just to acknowledge that he chose rather an unusual mode of recommending to those Christians the character of their Bishop; and not their Bishop only, but, as was afterwards pretended by the process of ecclesiastical development to have been, the Bishop Supreme of the Holy, Catholic, and Apostolic Church of Christ.

Every addition to our information respecting the genuineness of the Sacred Scriptures, and the history of the primitive Church, is worthy of being reverently received, and gratefully remembered. The Gospel of Saint Mark, therefore, deserves our closest study, for though it does not furnish many facts not recited by the other Evangelists, yet the circumstance that it was written without any collusion with the other historians of the New Testament, is no mean proof of the truth of the general narrative of our Lord's life, miracles, and death.

We can never sufficiently value the plain letter of inspiration; we can never over-estimate the labors of those learned men who have devoted years of their lives to the purgation and verification of the Sacred Text. It is a fact too important to be forgotten, it is the more minute and rigorous the investigations which have been instituted, with a view of ascertaining the separate authority of each of the books of the Holy Canon, the more confirmatory of that authority has the result invariably been. Few of the historical books have occasioned more or kept disputation than the Gospel of Saint Mark, but its disputations have all ended in the satisfactory conclusion, that this book as well as the rest of the Scripture "is given by inspiration of God, and profitable for doctrine, for reproof, for correction, instruction in righteousness."

"O Almighty God, who has instructed thy Church with the heavenly doctrine of Thy Evangelist Saint Mark; give us grace, that, being not children carried away with every blast of vain doctrine, we may be established in the truth of Thy Holy Gospel; through Jesus Christ our Lord Amen."

J. B.

EUROPEAN MOVEMENTS.

THE nations of Europe have been many times on the eve of a general conflict, by mutual consent they have shrunk from the catastrophe. Causes of offence on every hand have existed, one of which would in former times have set the world in a flame; yet they have been set aside by sacrifices of such a nature as testified at once to the imminence of the

crisis, and the reluctance to participate. There have been "wars and rumours of wars"—partial and sanguinary conflicts hastily terminated, to be succeeded by fresh alarms and terrible suspense; but the hour must come—it cannot be finally avoided—it is only postponed. The cup is in the trembling hand—terror and dread are in the heart—and the moment is awaited in deep anxiety when it must be drained to the dregs. Though, however, there is a general apprehension, there is for the time being a doubtful peace. We have just so much respite as will enable us to speculate on the quarter from whence the evil will come. With the exception of the unprincipled attack of Sardinia upon Austria, and the equally unprincipled assault of Germany upon Denmark, the sanguinary struggles which have taken place have been hitherto between rulers and subjects. They will probably henceforth be generally between nation and nation, and arise from such causes as will defy a speedy accommodation. The elements of a formidable warfare between opposing races are collecting together, and the certainty of the outbreak is but a question of time. A battle cry is at this moment heard in Hungary, which will probably ere long wake a responsive echo in each of the leading nations of the Continent. The flame that is flickering in the Danubian provinces will find materials in the Slavonian ramifications of the northern dynasties, and become a conflagration threatening the peace of the world. The attitude of every greater state is that of painful and expectant watchfulness; the question is not so much, will any blow be struck, as who will first strike it? Russia is merely waiting for a fitting opportunity, Germany is preparing for the conflict; France is only restrained by the energy of one man, to whom her miserable dissensions have given a transitory authority; whilst reluctant and peace-loving England hardly daring to hope that she can stand neutral in the general strife, looks out with nervous apprehension for the quarter from whence it shall arise. To use the language of the world, we are at the mercy of an accident. A single false step may precipitate the general calamity, and against this we have no safeguard but the common necessity of refraining from it. This is but a sorry guarantee when we remember that the passions of men are so much stronger than their principles—a truth which has received of late some very fearful demonstrations. A forward movement on the part of Russia, and Germany must take arms; an act of treachery on the part of Charles Albert, and Austria will advance; in either case France, eager for action, will enter on the field; and England, trammelled with treaties, unless she gives them and her honour to the wind, will find herself compelled to listen to the cry for help which one or other of the combatants will address to her.

If the calamity of war be happily delayed, we can hardly hope that it will be

ultimately avoided. Even if the Italian question is capable of a peaceful solution, which is very doubtful—seeing that the claims of a conqueror, the notorious treachery of a defeated monarch, and the impracticability of a boastful and turbulent population have to be adjusted into such a treaty as shall satisfy all—there are the proverbial restlessness of France, and the threatening nature to existing dynasties of the Panslavic movement; and nothing that we can hear or read furnishes us with good ground for hope that the one is innocuous, and that the other may be easily subdued. We have not that faith in the peace-preserving policy of General Cavaignac which some manifest; not that we doubt the sincerity of the General; he is by far the most honest of the men whom the wild commotions of intestine strife have thrown to the surface of French affairs; but we doubt his power; he is necessary for the moment, because the turbulent and selfish shopkeepers of Paris have discovered that Socialism is not exactly consistent with their interests; and he is the only one who has been sufficiently sincere to speak what he thinks, and is sufficiently decided to execute what he has promised. But the French mind is as uncertain as the weathercock; no one can predicate what its aspect will be for two days together. When the fear of Socialism subsides, respect for the authority of the General will abate. He can only retain his place either as a military dictator or as the servant of the Republic; in the first case, the basis of his power will be the army; in the second, he will hold his authority by the sufferance of the people. A peace system will never secure him the affections of 500,000 armed men, whose trade is war, and whose only hopes of advancement are derived from the chances which it offers; whilst a restless people, whose vanity is inordinate, whose foreign policy is always aggressive, and whose traditional associations have always a reference to the glories of conquest, will no sooner perceive the opportunities of internal strife denied to them than they will desire a legitimate field for the exercise of their warlike energies. This field the first servant of the Republic will have to find. The nation will account it the paramount duty of his office, and he will discover that it is as necessary to the honour of his country as to his own interest. It is not however impossible that, under every circumstance, General Cavaignac will maintain his pacific view; still the probabilities of war will not be the less, for in that case he is sure to fall, and this he seems himself to anticipate. Whoever succeeds him will have to win and hold his position by a deference to the general wish, which if it be not that of the most intelligent, is at least that of the most turbulent and powerful party in the country. France has at the present moment upwards of half a million of men in uniform, besides the National Guard, a complete war matériel; and as for means, her policy is

to fix the expense of her warfare on the states which she aids and conquers. It has been objected, however, that the army could not be removed without the certainty of Socialistic insurrections. But let it once be proclaimed throughout the land that the honour of France lies a bleeding—that her enemies have insulted her, and that she needs avenging—there will be magic enough in these words to bow down every minor interest before the irresistible impulses of the national vanity. The *amour propre* of a Frenchman is stronger as a sentiment than his philanthropy is as a principle; and whatever may be the amount of his desire for the regeneration of the society in which he moves, the sense of a personal insult is greater. What is true of the individual is true of the nation. The *philosophy* of Socialism would soon be forgotten in the absorbing determination to maintain the national character. As to socialistic *ruffianism*, that might be disposed of in another way. Let it be drafted into the army to find on the field of carnage a fitting sphere for the exercise of its ferocious propensities; and, whatever the enemies of France might suffer, she herself would enjoy for the time an immunity from civil conflict. In not very dissimilar circumstances, this was the course pursued by M. Roland, who turned the refuse of his countrymen into soldiers, and "marched them as far as their legs would carry them, lest they should unexpectedly return and cut the throats of their fellow-citizens."

It has been said that France has learned wisdom and magnanimity by the sufferings which she has endured, and that we have a guarantee for the peace of Europe in the ascendancy which enlightened men have gained in her counsels. These ideas have no better foundation than in the dreaming of two or three Manchester delegates, who deeming that there is nothing so important to the world as the manufacture of cotton and an available market for its sale, would feign believe that everybody else must think as they do; they imagine that enlightenment and civilization keep exact pace with the amount of manufactured production, and cannot, therefore, conceive the possibility of men being urged to action by more powerful motives than the love of gain, or by deeper passions than the excitement of competition; such, however, is the fact; there are fiercer elements in France than the small and selfish policy of free trade legislators can comprehend or meet; something more is needed to the perfection of that universal civilization, which can alone secure the peace of the world, than the theories of barter, however enlarged, can furnish. The aspirations of human nature are not to be satisfied by a condition of commercial prosperity, nor will the restless desire for action amongst such a people as the French be exhausted in the pursuits of peaceful enterprize. As to the enlightenment of French statesmen, how stands the fact? The advent of M. de Lamartine

to power was hailed by the advocates of social progress as a great step gained. It was a proof of present success and a sure ground of promise for the future. He was, it was said, a poet—a man of enlarged ideas—free from the prejudices of caste or sect. It is certain that he was easy on the score of creeds—a sublime declaimer on faith as a sentiment—not very much troubled in religion with anything beyond its poetry—and not overburdened with puritanism in its practice. What more was needed? There was also M. Cremieux, the oracle of Mr. Cobden; there were besides, historians and *litterateurs*—the representatives of intellectual nobility and mental civilization. The journals of our own country were as loud in their encomiums as they are now profuse in their condemnation; according to them, at that time, the French Ministry of February was a miracle of wisdom, moderation, and sagacity. It happened, however, that these enlightened men had, after all some of the failings of poor humanity; so they quarrelled about the division of the spoil, and then, as is always the case when rogues fall out, honest men heard the truth. Lamartine was found to have a small touch of vanity, which made him treacherous in his foreign policy, and befooled him into being the tool of his sharper brethren. Cremieux was proved to have more of the Jew than the knave; and the *litterateurs* had certain pleasant theories of social regeneration which could only be put into practice by a process of wholesale and national phlebotomy. Lamartine was for a time the idol of France, and the delight of the modern *illuminati* of every clime; a few days ago he could only command two votes out of the nine hundred of the National Assembly. It might be thought that this fact afforded a proof of something like returning good sense and courage amongst so important a body of men. We fear no such conclusion can be drawn; for this very Assembly in a few days afterwards, unable to resist the evidence of truth, condemned certain of their number to the infamy of public opinion; but, too cowardly to be honest, only accused them of the lesser of the two crimes with which they were charged. Not to be behind hand, the Executive allowed the parties to escape; and thus, whilst the Socialist workmen who fought and murdered in the maintenance of their principles, are condemned, transported, or sent to the galleys, the men who paid them for the crime and preached them into its commission go scot free. There is no enlightenment here—no such disinterestedness and honesty of purpose—no such nobility in any one of the actors in these scenes as shall constitute a guarantee for the peace of the world. The National Assembly cannot be depended upon either for sound sense, consistency, or stability; and yet upon the amount of these, as possessed by this body, do the destinies of France and Europe at present depend. "The country still bleeds from the wounds of

Waterloo; do not be lulled by the word of England: go to Italy that spreads out her arms; strike a bold blow; *elevate the people of France in the eyes of Europe, and the people of France will love you.*" Such is the language of the *Reforme* at the very moment in which we are writing. France has attained no further progress towards an enlightened civilisation than the overweening desire for elevation in the eyes of Europe; and this must be accomplished at any cost, even though in reaching it she pass over the mangled corpses of every nationality which she meets with in her way.—*From the Church of England Quarterly Review.*

PRACTICAL RESULTS OF THE FRENCH REVOLUTION.

THE Chamber of Commerce of Paris intimates that in that city alone there have been from 6500 to 7000 failures of mercantile houses, great and small, since the Revolution. In the discussion in the Assembly, 17th August, the number of insolvencies was carried up to 8000; and the *Reforme* adds, that "it was but too true." We find in more recent Paris papers, a case that shows practically the effect of the Revolution on property. A young man who had just received the fortune of his wife, bought a fine house in the Faubourg St. Honoré, in the month of December last, for 500,000f. (£20,000). To await the completion of legal formalities, he placed that sum in Treasury Bills. The Revolution of February arrived, and caused Treasury Bills to fall forty per cent., reducing his capital to 300,000f. (£12,000), which he paid on account; thinking he could obtain time for the remainder. But some mortgage creditors commenced an action against him, and in virtue of a *saïsis immobilière*, the house was sold on Wednesday, 30th August, at the auction of the Civil Tribunal, for the sum of 200,000f. (£8,000), which only cleared the debt and costs. So that after having paid in cash for a house the sum of £20,000, he finds himself ruined, without the slightest fault or even indiscretion on his part!

Original Poetry.

Splendida lucis Stella matutinae!
Virginit ex stirpe, O Redemptor, Salve!
Eni famulorum turme Te, celsities,
Subsequitur; tecum appetens uiridi
Ut, melos Agni dum canit, psallendo
Glorificet Te, induta vester albas

Obstupuit presaga mens Nature
Quando Deum pensavit incarnatum.
Factus homo es, sed non Deum ponendo;
Et caro Verbum, nec minus Verbum extans.
Accipe, quo Te archangelus signavit,
Nomen, uti Jesus fores Saluator.

* Stella splendida et matutina.—Apoc. xxii. 16.

Brightly beaming star of morn,
Hail, holy Saviour, virgin-born!
In heav'n thy saints aspire to be
In full communion with Thee;
And, rob'd in white, with harp and tongue,
United sing the Lamb's new song.

Nature with mute amazement thrill'd
When God incarnate she beheld.
The Son of Man, man's Sovereign Lord:
The Word made flesh, yet still the Word.
Take then the name th' archangel gave,
Jesus: that name alone can save.*

* Matt. i. 21.

Salve! Cui Nomen precellens convenit, ultra
Quicquid in angelico est fas adhibere choro.
Salve Tu Lumen, Qui gliscis in ima superne,
Quo magis enteate forma et imago* Patris.
Dum jussa exsequeris, spectans que in gaudia tendis,
Sume stigma crucis, neu vereare mori.
Jam que vale; tamen ipse throat quum ad dextra sedebis,
Nostra sit, oro, tua penna sublati prece.

* Μορφή και χαρακτήρ.—Philipp. ii. 6. Heb. i. 3.

All hail to Thee, heir of a name transcending
The highest name angelic natures bear;
Hail heavenly light to lower worlds extending,
To make thy Father's glory visible there.

To promis'd joy thine onward course maintaining,
Despite the shame, and the sharp cross endure.
Farewell I yet be, to God's right hand attaining,
The sinner's friend, and make our pardon sure.

Sancto Salvatore! memora "Peractum est."
Orta jam lux e tenebris; tuam que
Vita per mortem redit empta mundo.

Alléluia.

Ter dies, et ter renovata nox est.
Inde, nec mora Te colubet sepulchro,
Nec valet, quin eripiaris, hades.

Alléluia.

Quanta pro nostro tuleris rentu
Ad Dei dextram refer; in tuis ut
Nos deambomur* meritis lavati.

Alléluia.

Profer et fractum, crucifixe, corpus,
Sanguinem et fsum; quibus ut fruamur
Per fidem, des mysterio in tremendo.

Alléluia.

* Lavabis me et super nivem dealabor.—Ps. li. 7.
Stolas suas dealaverunt in sanguine Agni.—Apoc. vii. 14.

Son of God! "'Tis finished;"
Light is ris'n: the darkness fled;
And the world lives, for Thou art dead.

Hallelujah.

Days and nights entombed three,
Death had no further hold on Thee;
Hell could not choose but set Thee free.

Hallelujah.

Now ris'n, th' eternal courts within,
Plead Thou the ransom paid for sin;
And with thy prayers our pardon win.

Hallelujah.

Thy body broken for us pleads not,
By thy blood-shedding intercede,
Which we in mysteries take indeed.

Hallelujah.

Qui lacrymarum in valle vagantibus
Te non negasti subsidium et ducem,
Salve, Redemptor! semperiterni
Pignus et adspiculator avi.

Quos arbor hortu eiecit, et altera
Arbor saluti reddidit, aspice
Quo ter negatum remisisti,
Intuitu, lacrymis amaris.

Mundo exultanti qui reditum struens
Non horruit ex virgine nascier,
Lumen quod exoptans omnium
Pande tui, benedixit, vultus.

Glory, O King of saints be thine!
In Thee we seek, O'erwhelm'd with fears,
The earnest of a life divine,
And guidance through a vale of tears.

In Adam fall'n, in Christ restor'd,
One tree enslav'd—one sets us free:
Turn on us then that look O Lord
Which the thrice-fallen wept to see.

Thou who, an exiled world to save,
The virgin's womb didst not disdain,
O Lord, lift up the light we crave
Of thy blest countenance again.

HYMNS TRANSLATED FROM THE LATIN.

PRIMO DIE QUO TRINITAS.

Creation's work this day complete,
The Saviour rose on God-day,
This day beheld grim Death's defeat,
Let us arise and pray.

To seek their God let all arise
While darkness lingers yet.
Thus did the royal seraph advise,
Nor we his words forget.

O Lord! thine ear all gracious lend;
Be all our sins forgiv'n;
Do thou thine own right hand extend
And lead us back to heav'n.

And through this day of sacred rest,
As pass the hours along,
Of thy gifts let us share the best,
As Thou our holiest song.

O pure paternal Source of Light,
Can fervent prayer be vain?
Let no foul thought our minds delight,
Nor deed our bodies stain.

Be there no raging flames within,
Which hell-fire may augment;
But, Saviour, soothe the pang of sin
Wherewith our hearts are rent.

Cleanse us from all such deep disgrace;
Blot out the crimson stain;
And take us to that heavenly place
Where joys eternal reign.

Grant this, O Father, whom 'tis meet
We with the Son adore,
And Holy Ghost the Paraclete,
One God for evermore.

ETERNE RERUM CONDITOR.—Ambrosii.

Maker of all, whose wise behest
Appointed night and day;
That so, alternate toil and rest
Might irksome thoughts ally;

Thy ray, vouchsaf'd to travellers, takes
All darkness from the night;
And now, as morn's shrill herald wakes,
The welkin glows with light.

By him arous'd the solar beam
Blots darkness from the sky;
The lawless see the orient gleam,
And to the covert fly.

Calm He the waves as morn appears,
The shipmen's fears give place;
The Church awakes with daily tears
To sue for daily grace.

Admonish'd by the bird of morn,
Rise up at duty's call;
Whoever shall the summons scorn
The cock reproves them all.

At his glad shout fresh hope has sprung,
The sick man's eyes rejoice;
The robber shrinks, but faith grows strong
At that shrill-sounding voice.

O Jesus turn, and with a look
The wav'ring heart sustain;
That mild reproof sin cannot brook
But tears flow forth amain.

Thou heav'nly Light our slumbers chase,
On our dull senses shine;
Our thoughts of Thee are first in place,
Our earliest prayers are thine.

Glorious to Thee, O Father, be,
And to thine only Son;
And to the Spirit, Eternal Three,
Who art for ever One.

EN CLARA VOX REDARGUIT.—*Ambrosii.*

Hark that voice the region piercing,
Puts the shadows all to flight;
From on high, our dreams dispersing,
Jesus dawns upon our sight.

On the earth no longer dreaming
The soul her course doth upward bend;
Newly ris'n that star is beaming
To scatter all things that offend.

Lo the Lamb for us who suffer'd,
Freely pays the debt we owe!
Freely take the pardon offered,
While contrite tears in torrents flow.

Thus when He, again appearing,
Shall the world to judgment call;
Us from our offences clearing,
May He in mercy pardon all.

Round His throne for ever thronging
Praise Him in whom we make our boast;
The glory give by right belonging
To Father, Son, and Holy Ghost.

CONSORIS PATERNI LUMINIS.—*Ambrosii.*

Co-equal brightness! Light of Light!
The day-spring from on high!
Our hymns break softly on the night:
Hear thou our humble cry.

Unloose the chain too subtle sleep
Would round our senses bind;
Uncloud our souls, and distant keep
The foul remorseless fiend.

On all whose faith has firmly stood
Thy dear compassion shed;
And may it work our endless good
The hymn thus early said.

ALLES DIEI NUNTIVS.—*Prudentii.*

Morn's herald crows: the same that spake
In that fell judgment hall;
'Tis Jesus bids our spirits awake,
And life is in his call.

Bear hence the couch of rest, he cries,
My children, sleep no more:
Be just, be watchful, and be wise,
For I am at the door.

Rise then to meet and to him take
Our tears, our prayers, our trust;
Such tears, and such devotions break
The slumbers of the just.

Reluctant eyelids, Lord, unseal,
Though midnight bid them fast;
Bid us thy present goodness feel,
And blot out all the past.

RERUM CREATOR OPTIME.—*Ambrosii.*

Look down, Creator good and wise,
Of power beyond control;
And snatch our self-indulging eyes
From sleep that hurts the soul.

O Lord! we can no more delay,
But, risen by night, confess
Our sins, for These to wash away,
Though they be numberless.

With hands upraised and hearts, we call
As sacred warnings move;
Thus taught the Seer, and holy Paul
Did by his acts approve.

In tears we pray, with sighs contrite,
With hearts by sorrow riven:
Our secret sins are in Thy sight;
We sue to be forgiv'n.

NOX ET TENEBRE ET NUBILA.—*Prudentii.*

Through darkling clouds that shade the sky
Dull light breaks in between;
Grey gleams the east as Christ dawns nigh
To scan the worldly scene.

Hence, hence; her veil dim darkness sunders,
Pierced by the solar ray;
Nature once more displays her wonders,
And glories in the day.

Thee Lord, and Thee alone, we hail
Commencing songs with tears;
To spotless minds thy joys reveal,
And be for ever theirs.

Thy piercing light lays bare deceit,
And strips the thin disguise;
Bids us behold thy aspect sweet,
True brightness of the skies.

Original Correspondence.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—The passages from Irenæus, referred to in the Appendix to the recent publication of the Bishop of Sydney's Sermons on the Supremacy of St. Peter (page 75), not having been printed in full, I beg leave to send you the same for insertion in the *Guardian*, which may prove a convenience to many persons who do not possess Græbe's Edition. The only observation I will add is, that these instances of the employment of the words *πανταχῶ* and *πανταχόθεν* appear fully to confirm his Lordship's interpretation of the phrase of Irenæus as denoting "coming from," and not "agreement with."

I am, Gentlemen,

Your humble servant,

†

I.
Κατίσπαρται ἡ ἐκκλησία ἐπὶ πάσης τῆς γῆς, στόλος δὲ καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον, καὶ πνεῦμα ζωῆς. εἰκτως τέσσαρας ἔχεν στόλους, πανταχόθεν (uniquè) πνεύνας τὴν ἀθανάσιον. (Adv. Hæc. III. c. ii. p. 221.)

The Church is disseminated throughout the world, and the pillar and support of the Church is the Gospel and Spirit of life; suitably it has four pillars, breathing incorruption from all quarters.

II.
Τὴν δωδεκάδα δὲ—ἐπισήμως καὶ φανερώς πανταχῶ (uniquè) κείσθαι λέγουσιν. (I. c. xv. p. 84.)

They maintain that the number twelve is placed conspicuously and visibly in all places.

III.
Πανταχῶ ἐπὶ τοῦ πάθους τοῦ κυρίου ἡμῶν καὶ τῆς ἀνθρωπότητος αὐτοῦ, καὶ τῆς νεκρώσεως, τῆ τοῦ Χριστοῦ κείρηται ὀνόματι. (III. c. xix. p. 246.)

In all places, where there is reference to the passion of our Lord, or to his humanity, or his death, he employs the name of Christ.

IV.
Πανταχῶ γὰρ (uniquè) ὁ Σωτὴρ ὁραθήσεται καθὼς ἄξιόν ἐστιν αὐτὸν ὁρᾶντες. (V. c. xxxvi. p. 461.)

For the Saviour will be seen in every place according as they who behold shall be worthy.

The distinction therefore between the two expressions *πιστοῦς πανταχῶ* and *πιστοῦς πανταχόθεν* is very manifest; and the purpose of Irenæus in employing the latter (as he unquestionably did) in I. III. c. iii. is no less evident: *fideles qui sunt unicus* can mean only believers who come from all quarters to Rome.

Register of Ecclesiastical Intelligence.

SYDNEY DIOCESAN SOCIETY.

The Annual General Meeting of the Sydney Diocesan Committee of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, was held on Tuesday, the 20th of March. The annual sermon was preached in the morning in St. James's Church by the Rev. Robert L. King, B.A., from the 13th verse of the 68th Psalm; and in the evening the members and their friends assembled in St. James's Infant School-room in Castlereagh-street, the Right Reverend the Lord Bishop of Sydney presiding.

The Bishop having read the advertisement by which the meeting was called, invited all present to join with him in an act of devout neglect by Churchmen on these occasions, namely, that of humbly and heartily invoking the Divine blessing on their proceedings; which having been done, his Lordship delivered an address, expressing the heartfelt gratification with which, year after year, he met the friends of the Church of England, engaged in the

important work which occupied the attention of the Diocesan Society, neglected as it was by many whose duty it was to engage heartily in its promotion. He received and acknowledged with increased thankfulness the aid of those who remained faithful to the Society in the performance of their duty. He desired that both himself, and those who co-operated with him might be more fully impressed with a sense of the duty they owed to the Church of Christ, and consider that the great work they had in hand was not a thing of yesterday, nor one of their own imagining, nor of human devising, but was nothing more nor less than a continuation of the great design of our Lord and Saviour Jesus Christ, by whom it was delivered to the holy Apostles, that it might be continued down to the very end of the world. He would be sorry to recommend these Societies, or the Church of England itself, to their support and affection on grounds merely human or transitory. The ground on which its claim rested was, that it was the great and divinely appointed medium by which the world was to be made wise unto salvation; and the importance of that work arose solely from this consideration, that it might tend to increase and multiply the number of those who at the last day shall be placed on the right hand of the Most High. But for this consideration, he would say but little for the Church of England, or her claims on her members for their ardent and zealous and increasing support. There was one point of great interest on which it would now seem necessary that he should in few words express his sentiments—the duty and obligations under which Churchmen were placed; and speaking as a Christian minister to Christian believers, he could hardly exaggerate the obligation to take care that as the boundaries of the colony extended, that extension should be proportionately accompanied by the visible ordinances of Christianity, with a view to ensure, by God's blessing thereon, the spread of the true Church. Without the effect of some such Society as this, however, he could scarcely see by what means so great and desirable an object could be attained. It had been for a number of years his aim and study, while a member of the Legislature of the colony, to press this subject on the attention of what he was compelled (though unwillingly) to term an unwilling government, as one that appeared to him to be a great duty of that government to promote and encourage; but not one farthing of the large amount at its disposal could be procured for the purpose of establishing beyond the boundaries the ordinances of religion. He greatly feared that the numbers who were continually proceeding into these regions, were in imminent danger of sinking into a forgetfulness of the God who made them, and the Saviour who had redeemed them. This was the only public body which had manifested any effort in this direction, and it seemed to him therefore, on that ground, to be the more deserving of the Christian consideration and support of the entire public of the colony; and he trusted that the unanimity with which the several resolutions to be brought before them that evening would be received and adopted, would be such as to encourage them to persevere in their operations during the present year. There was one other topic to which he wished briefly to allude—the obligations under which, as Churchmen, they were placed to the Parent Societies. From the peculiarity of his situation, he had felt that obligation more perhaps than any other individual. On the last occasion, when he had the pleasure of meeting the friends of the Church of England at the annual meeting of this Society, he was himself personally responsible on account of the Church, to the amount of £1500. With some hesitation he made this known to the Society for Promoting Christian Knowledge, and at one of their ordinary meetings, he was most generously relieved from the burden by a timely grant of £1000. But for this munificent assistance he should that evening have stood before them in the painful position of one unable to redeem his obligations. That venerable Society, however, having thus nobly come to his assistance, he was by their means relieved to that amount, so that £500 was now about the extent of his personal liability. He did not mention this for any other reason than that the public may be made aware both of the difficulties which surrounded this Society in meeting the demands upon it, and of the truly Christian spirit in which the Venerable Parent Societies appropriated the funds provided for them by those who certainly were not more wealthy than were the Churchmen of this colony. The domination of selfishness in this colony must be overcome and destroyed. The feeling but too prevalent here was, that nothing should be done, no cause supported, unless some local benefit was to be received in return. This feeling should be beaten down—it should

more interesting on Church matters had not been placed before the Society. Although the small amount of the collection during the year was by no means complimentary to their zeal as Churchmen, it was yet gratifying to know that they were out of debt, which had not been the case with them for many years past. There was, therefore, one just ground for gratulation; since all collections from henceforth would be applied, not to the paying off of old scores, but to the actual current expenses of the Society. The steady progress made with the erection of the Cathedral was a farther ground for congratulation and encouragement. He did not anticipate a large amount of subscription for the Cathedral in the present year, but he did not see any reason to expect that it would fall short of the last. He would hope that better times were at hand, when the people would be able to give in accordance with their wishes; and that the Cathedral would in consequence be completed, if not within, yet very shortly after, the period hitherto allowed for the work. It could be finished and opened for Divine Service within two years from this date, if the zeal of the Churchmen of this colony were to prompt them to such acts of generosity, as had been manifested in the conduct of the two ladies referred to in the Report. Besides the Cathedral, it would be seen that several Churches had been completed, and others commenced, under favourable circumstances, during the past year. In short, as he thought, there were presented almost everywhere signs which ought to encourage their hearts, and incite them to look forward with pleasing anticipation, and a determination both to do all the possible good they could themselves, and to invite others to follow their example, by coming forward to their aid in the work. His Honor concluded by expressing the pleasure he always felt, in appearing and lending his humble aid at these anniversaries.

The ARCHDEACON OF CUMBERLAND said, in seconding the resolution, that while the report was so full of various interesting and important particulars, he could not help regretting that so small an amount of money had been collected during the past year. His Honor Sir Alfred Stephen, however, had offered some explanation by suggesting that possibly the depression of the times had had the effect of preventing many from giving so liberally as their desire and their affection for the Church would induce them to do, and of preventing many others from giving anything at all. But perhaps there were many others not so warm on this subject as it deserved, who contributed more largely to other objects than for the promotion of Christian knowledge and religion among the people. He would appeal to his hearers whether, if they had been as liberal and as generous in their support of the great objects of this Society as they had been in support of other things of minor importance, they would not have had by far a greater amount of receipts to report? He sincerely hoped the times would be better, as had been suggested by the mover of the resolution; but at the same time he must put the question to every one who now heard him, if during the past year they had contributed to this Society as far as their circumstances had enabled them to do? He did hope that this year times would mend, and that the circumstances of the people would be more prosperous than of late—that as the minds of the people became more and more enlightened they would feel the force of the obligation under which their profession as Christians placed them, and would yield to a sense of duty and contribute more largely and more generally in aid of the objects of this Society—not limiting however, their contributions for parochial purposes, but endeavoring to the utmost of their ability to spread the knowledge of divine truth to the regions beyond—remembering that while in Sydney they were in the enjoyment of so many privileges, their numerous brethren in several other parts of the colony, both within and outside the boundaries, were utterly destitute of the means of grace on the Lord's day, as well as of schools for the education of their children, and were situated far beyond the sphere of even occasional visitation by any minister of religion. It was by no means commendable that any should be found who were disposed to confine their contributions to purposes of purely a parochial or local character: all who professed and called themselves Christians should be always ready to aid in every good work, looking for no other recompense than that arising from a consciousness of having performed a sacred duty. Much remained yet to be done within the located or cultivated districts of the diocese, but if they looked beyond they would more plainly see how much they were called upon, as Christians, to promote the spiritual and moral interests of those who were not so favourably circumstanced. The question there-

fore ought to be with those who have subscribed, "can I not give more in future?"—whether they had subscribed £1 or £100. If they had more love to the Redeemer they would be more willing to contribute for the promotion of His work in the world, not only as regards the salvation of those beyond the boundaries of the colony, but they would consider the state of the perishing heathen nations of the world, not forgetting the state of the Jews—not a single human being should be considered as undeserving of their aid, and their interests should be advanced both by their contributions and their prayers. How narrow were their minds that they could not take a comprehensive view of the whole human family, beginning if they chose with their own family, extending it to the city, the colony, and to the nations beyond, and endeavor by every means at their command that those not now belonging to the Church may be brought in and made fellow-partakers with them of the same salvation. Their time may be very short, and he exhorted them to do to-day what was in their hearts to do, lest to-morrow they should not be able. The present times were of an extraordinary character, and difficult to be understood, but many very excellent and learned divines entertaining different views on many points, were agreed in considering that some crisis was about to take place,—that if the Redeemer Himself was not about personally to appear, and take on Himself the government of the kingdoms of the earth, He was about to pour out an abundant effusion of the Holy Spirit. What could they do to prepare themselves and the world, either for the reception of the Saviour Himself or a fresh effusion of the Spirit from on high? If our Lord be coming, either providentially or personally, let us prepare to meet Him and co-operate with Him in His designs of mercy and salvation. After all, what had been done by the Diocesan Committee was but poor work, and though the Report was in some respects gratifying, there was much more to trouble them if their hearts were in the right place. He would not speak disparagingly of any subscription, however small, but the subscribers ought well to consider if they could not give something more than they had done to advance the interest of the Redeemer's kingdom; considering also the transcendent love of the Saviour who gave Himself for the redemption of the world, who, "though He was rich, yet for our sakes became poor, that through His poverty we might be rich." He hoped that each of them would see what more he could do, not only to advance the building of the Cathedral, but for the erection of other Churches, and for the establishment of Schools for the education of the rising generation, who must be brought daily and hourly into an acquaintance with Him who is their Saviour and their God. He exhorted the meeting to consider how they should appear before Him, if they did not this year enable the Secretary to prepare a more satisfactory Report to be laid before the next meeting than that they had just heard read. He was not, however, one of those who thought that the Church was in any danger; he had read—"Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation." If she took her stand upon the truths of the sacred volume she could stand in the day of adversity amid the wreck of nations and the overthrow of kingdoms. But her members must be more zealous, more faithful, more prayerful—praying that their own souls may prosper, and seeking by every means to promote the spiritual prosperity of others, and to advance the interests of the Church of Christ throughout the world. The Church of England had not been behind hand in the diffusion of Christian knowledge; the two Societies for the Propagation of the Gospel, and of Christian Knowledge, had been in successful operation for upwards of 150 years, and had been productive of good in almost every quarter of the world; also the Church Missionary Society, established 50 years ago, in whose abundant success he saw great reason for rejoicing. May God prosper all these Societies! May the Church of England prosper until she be a praise in the earth, and may she be instrumental in bringing to a knowledge of the truth a vast multitude of souls out of every kindred, and nation, and tongue!

The resolution was then put, and unanimously carried.

Mr. CHARLES CAMPBELL moved the second resolution. He said that it was with feelings of shame and regret he rose to move a resolution, the purport of which was to express our grateful sense of the assistance afforded to us by the Church Societies at home, after learning from the Report just read that the whole amount subscribed in the colony during the last year in aid of our Diocesan Committee of the Societies for the Propagation of the Gospel and for

Promoting Christian Knowledge, was only £116 16s. 1d.!! how could he speak of gratitude? At the same time it was satisfactory to know that during the period embraced in the Report there had been subscribed in, and within ten miles of Sydney, towards the erection of Churches in connexion with the Church of England and other religious purposes, no less a sum than £7200, including £2000 collected at the Offertory; and he would respectfully suggest to the committee of management the propriety of noticing in their future reports the sums that had been contributed during the past year for general Church purposes. With regard to the great body of nominal Churchmen in this colony, however, he considered it a matter of grave reproach that amongst 60,000 professing members of the Church of England, only £116 16s. 1d. had been collected in aid of the funds of those venerable Societies to whom the colonists owed so much. £116! Why, he believed their Right Reverend President contributed one-eighth part, and it came within his own knowledge that one subscriber gave a sixteenth of that sum. The paucity of their subscriptions could only be attributed to the unwillingness which had been alluded to by the Lord Bishop, on the part of the colonists generally to subscribe for any purpose beyond their own narrow circle. £116! Why, if only one-fifth of the nominal Churchmen in the colony would contribute ten shillings a piece, the Diocesan Committee would have £5000 to appropriate to the numerous important objects connected with the propagation and support of religion for which money was so urgently required. Residents in Sydney could have no adequate idea of the state of the interior. Even within 160 miles of the metropolis there are districts in which the Lord's Supper is not administered from one year's end to the other, nor the gospel preached by a clergyman of our Church twelve times in twelve months. And under such circumstances can we believe, even if we introduce great numbers of virtuous immigrants from the mother country, that a high moral or religious tone can be preserved in this community? Could Christians who professed to believe that the religious principle was engrained on the natural man—alienated from, hostile to God and holiness—that it was conveyed at first under the gracious influence of the Holy Spirit at the baptismal font, and subsequently nourished and fed by the ministrations of the Church, more especially by the Eucharist—could they expect that that principle would not under such circumstances languish and decay? And was it not true that the want of religious instruction and the means of grace was least felt by those who were most concerned? He had heard much of the desires of the colonists to have their children educated. But what had they done? Had the upper classes aided the Church Societies in establishing a College, in which their sons could receive instruction in the higher branches of classics and mathematics? An attempt had certainly been made, but how many of the wealthier settlers had supported the undertaking? Was not the Institution now languishing from the want of means? And did the lower classes heartily contribute to the support of schools established for the education of their offspring? They talked of their anxiety on the subject, but where was the fruit? He knew a village in which from the Chief Constable, whose income was at least £120 per annum, and the mechanics downwards, before the withdrawal of what was called head-money, all the inhabitants were willing to submit to the degradation of being certified to be paupers, unable to pay ninepence a-week for the education of their children! and upon his remonstrating with the gentleman who signed the certificate, and pointing out that abstaining from one glass of brandy in the week would enable the parent to pay for the education of his child, he was told that he misapprehended their feeling on the subject altogether, inasmuch as to them the glass of brandy was the necessary life, education the superfluity! To return to the claim that the two Church Societies had on their gratitude—that the Church of England had not earlier assumed the standing of a Missionary Church was no doubt to be attributed to the uprooting of the foundations of society consequent on the great Rebellion; and subsequently to the establishment of the Society for the Propagation of the Gospel, its efforts were in some measure paralyzed by that declension of religious feeling in England which was occasioned at first in the upper classes of Society by the introduction of "a King which knew not Joseph"—of a foreign royal family not attached to, nor under the influence of, the principles of the Church of England. No sooner, however, did a revival of religious feeling take place than the rulers of the Church availed themselves of it to improve the religious condition

of the British colonies, which for nearly one hundred years have now participated in the munificence of the Church Societies. This colony during the last twelve years had been greatly indebted to them, more especially to the venerable Society for the Propagation of the Gospel, which had voted £600 per annum for the support of Clergymen in the neglected districts of the interior. It was true that, as he understood, this munificent contribution had been withdrawn, because it was the province of the Society to aid in laying the foundation of a Church in a new country; and this colony had now increased in population and wealth sufficiently to provide means for supporting its own Church. If his feeble voice could be heard through the length and breadth of the land, he would conjure the members of the Church of England here to shake off the apathy which disgraced them, and to evince their gratitude to the Societies by deeds. Merely in words to profess gratitude for the liberal assistance they had received while they neglected to assist the cause of the Church with their purses, in proportion to their means, was to be guilty of systematic hypocrisy. He would now read the Resolution—

"That this Committee do express its grateful sense of the assistance and good will continually afforded to the Church in Australia, by the venerable Societies for the Propagation of the Gospel, and for Promoting Christian Knowledge."

The Rev. GEORGE KING seconded the resolution, he said that it gave him much pleasure to find the present resolution adopted by the Committee, and he felt himself honoured in being called upon to second it. His Lordship had so powerfully exhibited the claims of the venerable Societies to their best affections that no further argument would appear necessary to enforce this position. With reference to the benevolent exertions of those Societies, it might truly be said "their field is the world," and to no portion perhaps of the globe have their labours been directed more extensively in proportion to the population, and he believed he might add, more successfully, than to Australia. The principle, however, of these Societies is, to extend mainly their fostering care to the younger and poorer settlements, and to maintain there the Church, as far as in them lies, in its best integrity until such provinces be able to establish and maintain the Church by their own resources; to this independent position the colony of New South Wales had, it may be presumed, now attained. Indeed it demanded but a passing glance over the panorama of this busy city, with its beautiful harbours bearing on their bosom the diversified, and everywhere magnificent array of forests, which bespoke the prosperity of a country, to arrive at this conclusion. God had blessed them with prosperity, and if they but proved faithful stewards of the bounties of His providence with which they were surrounded, He would bless them. Would you see your fair city, said the reverend gentleman, advance ten fold, yea an hundred fold; would you behold its population multiply an hundred fold, then make provision for the carrying of the Gospel to the door of every individual who breathes the atmosphere with which you are surrounded. How will you exhibit in the words of the resolution before us your grateful sense of the assistance continually received from these Societies. But much as had been done in this respect, and he rejoiced to say that much had been done, yet the harvest, the superabounding harvest, was plenteous still. The population of this mighty territory had far outgrown the power of its spiritual supervision. He believed there was in this city a parish, and he understood there were several similarly circumstanced, in which more than seven thousand souls were under the spiritual care of one clergyman? To render the apparatus of the Church efficient in such a parish, would require two additional Churches and two additional Clergymen. O then, said the Rev. speaker, let us unite, heart and hand, clergy and laity, in endeavouring to bring the holy and sanctifying ministrations of the Church to bear upon the whole body of this great population. The divine command to "propagate the gospel" is binding on the laity, in all its preparatory stages, as it is upon the clergy in the carrying out of these preparations. The divine commission, "Go ye into all the world, and preach the gospel to every creature," while it entombs the authority of God himself on the embassy of his Church, invests, at the same time, every baptized member with the duty of propagating this gospel, as far as in him lies. When we mention the Church, attention is too much directed to the ministers and stewards of God's mysteries, as if they constituted his Church, whereas every member should feel himself a part and parcel of the Church; identifying himself with it, sympathizing with the whole, and cooperating one and all, in each and every department

of its holy work. Thus, and thus only, will the Church extend the wings of her cherubim; thus, and thus only, will she soar aloft, and spread from pole to pole, and, under God, prove the honoured instrument of bringing to the door, and to the heart of every member of the human family, the knowledge of the glory of God, in the face of Jesus Christ. Let us then put our hand in earnest to this mighty work. Let each one remember, as God hath blessed him with means, that he is only a steward of the bounties of providence, and that ere long, a strict account of his stewardship will be demanded. Let us remember that the work of propagating the gospel is a progressive work, depending, under God, on the steady and continued co-operation of the whole Church. Not a momentary feeling of impulse, but an unwearied labour of love; be not, therefore, wearied in well doing, and in due season ye shall reap, if ye faint not.

The Bishop, before putting the resolution to the meeting, took occasion to correct an error into which the mover had fallen. The Society had not withdrawn its annual contribution of £600 for the maintenance of clergymen in destitute parts of the colony, but in consequence of the subdivision of the former See of Australia, only one-fourth of that sum fell to the share of the Sydney diocese, the remainder being apportioned to the new bishoprics of Newcastle and Melbourne. At the same time his Lordship explained that the deficiency of support was not in the amount given by those who did subscribe, but in the number of those who gave no support at all. He did not feel it right to find fault with the amount given by each individual, what he wished to see was not so much large and liberal donations, which only a few could afford to make, as smaller subscriptions which every man in the colony could afford to give; and until this became the general rule with the people at large, no Society in connexion with the Church of England could prosper as it ought to do.

Mr. CHARLES KEMP said, that the resolution he had been desired to propose was one of the most important that had ever been submitted to the consideration of the Society, and he was of opinion that in the manner in which the subject matter of it was taken up by the Church and the colonists at large, the future moral condition of the colony would, in a great measure depend. He would move—"That this meeting, taking into consideration the state of spiritual destitution prevailing beyond the boundaries of the colony, do cordially approve of the efforts now making by the standing committee for its relief, and earnestly recommend the subject to the attention of the colonists and the Church at large." In what are called the squatting districts, the population at present cannot be less than fifteen thousand souls, and it is rapidly increasing, not only by the passage into those districts of many of the emigrants who are now arriving amongst us, but from numbers of families of respectability and standing in the colony, who find from the depression of the times and the alterations in their circumstances, that they are compelled to give up their comfortable homes in the neighbourhood of Sydney, and proceed to their cattle stations in the interior. Mr. Charles Campbell had alluded to the state of portions of the population, even within the moderate distance, comparatively speaking, of one hundred and sixty miles, and from that they might form some opinion of the state of the squatting districts, some of them three times that distance from Sydney. But what must be the state of the next generation if some strong and decisive efforts are not made to supply them with the means of grace? Most of those now in the bush came from England, where they heard the sound of the church-going bell to remind them of the Sabbath, and where they had opportunities of attending the ordinances of the Church; but the children born in the bush will have had no such experience, no such remembrance, and their condition will be most pitiable. But much may be done to meet the evil, if the squatters will exert themselves. There are about two thousand different stations, and the very small sum of thirty shillings from each station would provide a fund by which a number of itinerating ministers could be supported, and grants made in aid of Schools, and for supplying books. Surely this small sum could be spared even by the poorest. What was wanted had been often pointed out by the Bishop—an united effort—a small contribution from all. At present there is but one Clergyman in this diocese employed in the squatting districts, and a large portion of his salary is paid by the Bishop from funds placed at his disposal by the Society for the Propagation of the Gospel. By the last mail he received a letter from Moreton Bay which referred to this subject, and from which he

would read a short extract. "To consider Moreton Bay as a parish is an absurdity; it is neither more nor less than a missionary station. * * * The extent to which the Clergymen visits is 150 miles westward to stations on the Darling Downs. He has been compelled to decline a visit to Wide Bay, although quite as sensible as others to the urgent want of a Clergyman in that quarter. Being a man whose heart is in his work, his present labours are making visible play upon his constitution, and in truth a giant could not do one-tenth part of the work that requires to be done here. * * * There is no government stipend here, but the Bishop of Newcastle pays £100 per annum, I suppose from the funds of the Society for the Propagation of the Gospel, and £100 is, or is supposed to be, raised by the inhabitants." This is a state of things that cannot be allowed to continue without the greatest peril to the future welfare of the colony. But it was not the squatters themselves only that he would appeal to—the residents in Sydney are bound to assist. There is scarcely a man, be his trade or profession what it may, that is not interested in the squatting districts. How much does the commerce of Sydney depend upon the production of the staples of the colony, and how can our obligations to those employed in raising those staples be so well repaid as by sending among them Clergymen to instruct them in the mysteries of religion, in supplying their children with education, in furnishing them with bibles, prayer-books, and other devotional and instructive works? But it was not because they were interested in the squatting districts that he asked the people of Sydney to assist; he put it on wider grounds, on the duty of Christians to endeavour to promote the spread of the Gospel. All who had the spirit of Christianity in their hearts would recognise the appeal on that ground, for it is a matter of every day experience that where Christianity most abounds there will be the greatest desire to extend it, and where there is a lack of Christian feeling there will be no desire to extend Christ's kingdom. He would conclude these few observations by quoting for their information, the sentiments of one of the brightest ornaments of the Church, who said "Christianity is to be considered as a trust deposited with us on behalf of others: on behalf of mankind as well as for our own instruction. No one has a right to be called a Christian who does not do something in his station towards the discharge of this trust."

The Rev. T. B. NAYLOR seconded the motion; for he felt he had a duty to perform towards the settlers beyond the boundaries, to whom he was pledged, upon every feasible occasion to press their claims for religious instruction upon the local government. The spirit of enterprise which was abroad so stirring in the present day, had not failed to affect Englishmen whose characteristic it was, not to be behind in any race of competition. And so in this colony, that spirit had led men away into the distant wild, and forced them on, until they had been driven beyond the reach of the ordinances of religion. Many indeed of the settlers beyond the boundaries had been influenced by other causes; many of them had been obliged to seek there, a new source of employment—forced away from the more peaceful scenes in which they had vainly hoped to have spent their remaining days. But by far the greater number were urged on by the spirit of competition, that hungry child of Mammon and covetousness, to strain their energies in seeking better runs, and more advantageous stations. No matter the object, however, which any of these persons had in view, when they took up their abode beyond the boundaries of the colony, it was the duty of the Government to make provision out of its revenues for their spiritual wants, and for the training of their offspring; and he would never let any opportunity pass by, of pressing upon the Government the necessity as well as the policy of adopting measures of this kind, without availing himself of it. Many of the squatters were men of intelligence, of cultivated minds; and some of the friendships which he should value as long as he lived, had been formed beyond the boundaries, where he knew families that were as carefully trained as in any part of the world. He had travelled among the settlers for hundreds of miles beyond the located districts, where he had heard it said in the spirit of men who had "stood in the way of sinners," so long that they at length "sat in the seat of the scornful;" that, "there was no Sabbath beyond the boundaries;" yet he saw among other settlers very much that was encouraging. The same energy which led them to seek a dwelling in the wilderness was good for other and loftier purposes when called into exercise. It was not in truth so much demoralization which was to be lamented as apathy, cold, chilling apathy; the necessary result

of a life spent in absorbing employment, without any of the salutary and necessary checks afforded by periodically recurring services of religion. The Society proposed to enlist the sympathies, the efforts, and the contributions of the settlers, for the establishment among them of those ordinances of religion of which they had long been deprived, and for the maintenance of itinerating clergymen. In many places where he had visited, the day of arrival of a clergyman on the station was a holiday—a holy day in the best sense of the word—and parents and children were called together on the occasion; the Holy Communion was administered, and received with thankfulness by the elders, and the children received the sign of Christ's cross, the pledge of their admission into Christ's fold; and many aged men suffused in tears, participated in the ordinances of that religion which for many years they had no opportunity of doing. These scenes he had frequently witnessed, and it was the object of this Society to increase their frequency. Nor should they forget that the squatters possessed advantages which would perhaps, eventually place the wealth of the colony in their hands; and that it was from such persons and their children, the Society sought to ward off the frightful effects of past neglect. The language of the resolution was poor in comparison with the importance of the subject; it was necessary to carry out the resolution in deeds. If they would have these distant members of the Church keep pace with the rest of the body, if they would have the extremities healthy and vigorous, they must take heed that the life-blood circulated warmly here at the heart. God grant that he and they may feel more and more the importance of the work, and strive by all means to promote it, and then it would prosper far beyond their most sanguine expectations.

Captain MALLARD moved the next resolution; he said that he felt sure that there was not a squatter in the country who would not with pain have acknowledged the truth of that description of their spiritual destitution, which had been so fully detailed. He was himself a squatter, and felt that he did but justice in saying, that the solitary attempt which this Society was making for the relief of the settlers beyond the boundaries, in reference to the absence of religious observances, entitled it to their warmest gratitude. It was true that a most painful state of things existed. It was hardly possible to describe in terms too strong, the destitution and its consequent effects. He was, however, sure that it would gladden the hearts of a very large number of those who had from a variety of circumstances taken up their abode in the squatting districts, even to hope that the comforts of religion might yet be brought to their doors. Captain Mallard then moved, "that the members of the standing committee retiring by rotation be re-elected, and that the following gentlemen be added to the standing committee:—J. G. Colyer, Robert Pooth, J. C. White, Charles Nathan, and Edward Knox, Esquires."

(Captain Mallard having referred to something which had been said by a previous speaker in reference to a meeting held at Drayton, an explanation was here afforded of the statement of which he had complained.)

Mr. METCALFE seconded the resolution, which was carried unanimously.

Mr. DREWITT said that it having been his good fortune to have been present at the morning service, he had much pleasure in moving, "That the cordial thanks of the Society be tendered to the Rev. Robert King, for his sermon preached before the members this morning."

Mr. CAMP was also happy at having it in his power to second this resolution, and in doing so, to express the gratification he had felt in listening to the truly evangelical sermon he had heard in the morning.

Carried unanimously.
This having concluded the business of the evening, the Lord Bishop pronounced the benediction, and the meeting separated.

The Rev. T. B. Naylor, Minister of St. Andrew's parish, Sydney, having obtained leave of absence in consequence of ill health, the Rev. George King, late of Swan River, has been appointed to the temporary charge of that parish.

We are glad to learn that a School has been opened at Pymont, within the parish of St. Andrew, with every prospect of success and usefulness. Mr. Chin, late of Ashfield, has been appointed to the Mastership. Pymont is one of the places named in the schedule of the Denominational Board, to which a salary is annexed.

THE CATHEDRAL.—The completion of the parapet of the west end of the south aisle now affords a very good specimen of the richness of the general effect of the building as redesigned by Mr. Blacket. The great improvements will be found to consist in the addition of massive buttresses, in the mullions and jambs of the windows, in the deeper cuttings of all the mouldings, and in the bolder sinkings of the enrichments. The work is admirable. Buttresses are being added to the old work, the poverty of which is now more conspicuous than ever. They are needed, however, quite as much for security, as for sightliness. It is indeed the very genius of sound ecclesiastical architecture to combine fitness and stability with beauty, and it is just the point where moderns are so very far inferior to the architect of ancient times. We believe the Cathedral Committee have fixed their annual public meeting for the last Monday in April, by which time, it is hoped, definite intelligence will be heard from those friends who have been exerting themselves on our behalf in England. It has been suggested, and it would be extremely desirable, that an effort should be made, (if funds sufficient can be found,) to complete the choir for Divine Service, so as to give that increased accommodation for public worship, which every Sunday's experience at the temporary building shows to be much wanted. We mention this in the hope that it may encourage some to liberality, who now hold back under a notion of the tediousness of the work as a whole. It is to be understood, however, that as little temporary work as possible is contemplated, in case the plan we have mentioned should be acted upon. It would complete the building to the western line of the transepts. At present the Committee intend to go on raising the external walls to the height of the completed parts.

DIOCESAN INTELLIGENCE.—We would beg to remind the laity that Easter Tuesday is the day appointed by the Church Act for the election of Churchwardens; and that, as on that occasion the out-going Officers render an account of their trust, and of all moneys received and expended by them for Parochial purposes, then seems to be the most fitting time for the Parishioners to make any enquiries which they may wish to have satisfied, or any complaints which they may wish to have attended to, on any matters pertaining to the internal arrangements of their several parishes. It is sometimes exceedingly useful to have misunderstandings and soreness of feeling removed by the opportunity thus afforded of legitimately discussing any parochial questions; as prejudices and misconceptions, and even angry feelings, frequently arise, and continue to exist, solely from the want of those proper explanations, and that information which on such an occasion it is as desirable to give, as it is justifiable to ask for. Neither disaffection and mistrust need exist in the minds of the laity, nor anonymous writing in Newspapers be resorted to as a means of expressing it, if people would but act fairly and openly, and say what they have to say in the proper time and place. We confess too, that if it were only as a manifestation of interest in parochial matters, on the part of the Members of the Church, we should be glad to see the Easter Tuesday Meetings better attended. The office of Churchwarden is one of some responsibility, and both the electors and the elected, should shew that they think so; the one by not negligently entrusting, the other by not lightly accepting and esteeming it.

In the congregation holden at Cambridge, on October 14th, the Rev. Dr. Mill, formerly Principal of Bishop's College, Calcutta, was elected to the Regius Professorship of Hebrew, in the University of Cambridge, vacant by the resignation of Dr. Lee.

In an account of the laying of the first stone of a church which is to be built at an estimated cost of £6000, at Sattlee, about three miles from Birmingham, we find that besides £500 given by Mr. Wright, the railway carriage builder, and other liberal contributions, Charles Bowyer Adderby, Esq., M.P., has given the ground for the site, and £3000 towards the erection, and has further undertaken to provide an endowment of £150 a year.

TO CORRESPONDENTS.

H. B. C.—"Sunday," "Weep not," in type, but deferred to next month.

J. B. L.—"To the Stars," next month.

C. P. N. W.—"Lines on K," having already appeared in a local print, are, for that reason, ineligible. His contributions, either literary or scientific, written expressly for the *Guardian* will be always welcome, and will oblige.

It having been considered advisable to give as full and as accurate a Report of the proceedings at the Anniversary Diocesan Meeting as could be obtained, we have been compelled to defer several articles in type (including the latter portion of the Bishop of New Zealand's charge) till next month.

ERRATUM.—In No. 10, page 160, in article "Diocese of Newcastle," &c., line 33, for *Lord's Supper administered by the Rev. H. O. Boodle*, read *Lord's Supper administered by the Bishop, assisted by the Rev. H. O. Boodle*.

Just Published,

TWO SERMONS, preached in the Church of St. Andrew, Sydney, at the Ordination of Priests and Deacons, on Sunday, 19th September, 1847, and Sunday, 17th December, 1848; with an Appendix; by the Right Rev. WILLIAM GRANT BROUGHTON, D.D., Bishop of Sydney.

Sold by Ford; Colman and Piddington; and Moffitt, Booksellers, Sydney. Price Two Shillings.

CHURCH OF ENGLAND CEMETERY COMPANY.

THE attention of the Directors of the above Company having been called to the increase of charges threatened to be made by several of the undertakers for conducting Funerals to the New Cemetery at Camperdown, the public are hereby informed that arrangements have been made with a most respectable undertaker to conduct Funerals for all classes without any increase of the rates at present charged for Interments at the Burial Ground in Sydney, and with a greater attention to decency and solemnity, than is at present generally observed.

The Ground, which is extensive, is in course of being laid out in walks and plantations, and of the greatest care will be observed to prevent the desecration of vaults or graves.

The following is a scale of the Fees and Charges in the Camperdown Cemetery:—

| | |
|---|--------|
| Freehold Ground, sufficient for a private grave for one, 6½ x 2½, 7 feet deep, including cost of excavation | £1 1 0 |
| Brick Grave for one, 8½ x 4½, 8 feet deep | 2 2 0 |
| Vault for four coffins, 10 x 8½, 7 feet deep | 4 4 0 |
| Vault for six coffins, 10 x 8½, 8 feet deep | 6 0 0 |
| Fees for Interments—For Adults | 1 10 0 |
| Ditto—For Children under 10 years | 1 1 0 |
| Fee for registering each Interment | 0 1 0 |

COMMON GRAVES.

| | |
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| Interment in common graves, not purchased, 7 feet deep, including all charges except Registration Fee, 1s. | 0 7 6 |
| Interment in family grave, not purchased, 12 feet deep, including all charges except Registration Fee, 1s. 1st Interment | 0 15 0 |
| For each additional Interment | 0 7 6 |
| Fee for registering each Interment | 0 1 0 |

"Particulars of all extra fees and charges, with prices for vaults and tombs of brick or stone, can be obtained at the Office."

Interments to take place between 1st May and 30th September, at 9 o'clock in the morning, and 4 o'clock in the afternoon. Between 1st October and 30th April, at 8 o'clock in the morning, and 5 o'clock in the afternoon.

A plan of the Cemetery, describing the situation and number of all graves, whether purchased or not, is kept at the Office, and may be seen without charge.

The advantages derivable at this Cemetery are as follow:—

1. The possession of a purchased site for a Vault or Grave, held in perpetuity, under a grant from the Company.
 2. The permanent security of such Vault or Grave from desecration.
 3. The erection of Vaults and Tombs at reduced rates by the Company's workmen, under the supervision of the Company's officers, and of a more durable character than those generally built hitherto.
- All applications to be made to the Secretary, at the Office, 470, George-street, over Mr. Mort's auction rooms, daily, from ten till three; or at his residence, "Mrs. Reiby's Cottage," near the Cemetery, at any hour.

By order of the Directors,

J. C. WHITE,

Secretary.

Sydney, March 8.

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