

THE SYDNEY GUARDIAN.

A Journal of Religious, Literary, and Scientific Information.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

VOL. I.—No. 9.

SYDNEY, FEBRUARY 1, 1849.

EIGHT-PENCE PER NUMBER.
TWO SHILLINGS PER QUARTER.

THE SYDNEY GUARDIAN.

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Theology.

LECTURES

ON THE

PAPAL CLAIM OF SUPREMACY,

BY THE REV. R. ALLWOOD.

NO. II.

In my introductory lecture, I stated the real question at issue between the Church of Rome and those branches of the Catholic Church which are not in communion with her, and showed that it is not one of primacy but of supremacy—that it is not a question whether the Bishop of Rome as presiding over the See of the Imperial City was distinguished with privileges and precedence before his fellow bishops in the ancient ecclesiastical system, but whether he is, and was acknowledged to be, by Divine right, the supreme head of the Church and source of all jurisdiction, so that to be out of communion with him was to be cut off from the body of Christ's Church. I showed that this question was one which demanded of us the most careful and searching sifting and investigation, lest by inconsiderately rejecting a truth, or blindly adopting a falsehood, we should be found to have been opposing the will of God, or following the teaching of men in opposition to that will.

It will be evident to every one who has marked the course of events, that the assertions of the papal claims have of late years retreated from the old fields of controversy, and have taken their stand upon new ground. Nor is this the case only in England and on the continent, but it may be seen in the pamphlet which has been lately put forth in this colony, which is nothing more than an adoption of the theory and sentiments of Mr. Newman, sometimes of his very words, although unsupported by his arguments, to sustain the bold and unsupported assertions so unhesitatingly advanced.

It is of importance to understand the

nature of the new theory, and for many reasons I prefer to bring it before you, as it is propounded in its strength by the master rather than in the diluted extracts which may be drawn from the pages of the disciple.

Of old the appeal of Rome was to the witness of Holy Scripture and primitive antiquity. Our forefathers were told that the evidence of the early Church in favour of the Papal claims was so convincing, that none but the wilfully blind could fail to see, none but the wilfully obstinate fail to acknowledge them—that antiquity was the badge of their faith, which was as unchangeable as it had been unchanged—that every article of the belief which they professed, had existed and had been taught from the beginning even as it was then, that they were the same truths that our blessed Lord himself communicated to the apostles, and which they, instructed by him, delivered to the Church to be confessed and maintained to the end of time.

In the middle ages, when learning was almost confined to the cloister, when the Bible was a sealed book except to a privileged few, and the works of the fathers of the Church were inaccessible, it was not difficult for the advocates of the Papal Church to set forth her pretensions and silence opposition by an appeal to Holy Scripture and the testimony of the early Christian writers. The documents to which they appealed were in their own keeping, and a host of authorities was advanced which seemed to set the question at rest as regarded the witness of antiquity. And thoughtful and enquiring men finding the practices and teaching of the so called infallible Church to be in unaccountable opposition to the word of God, were tossed about in a sea of doubt and perplexity, in which they could see no safe harbour; and were eventually driven either to cast off the restraints of lawful discipline and apostolical order, and boldly to launch forth in search of truth, or to seek a temporary refuge in stifling the pleadings of their reason, and reluctantly submitting to an authority and to conform to practices which their consciences condemned.

These were the difficulties with which our forefathers were beset, the evils of which are manifest to this day in the schisms which rend that body, which, like the vest of our Lord, was intended to be one. All are to be traced to that usurped authority which refused to abate any of its pretensions, even when their unlawfulness had been fully shown, or to reform errors

and corruptions which age had made sacred. These were boldly asserted and maintained to have been from the beginning held by the Church in all places and throughout all generations; and error was in the ascendant in an age unable to investigate the truth or fallacy of the documents upon which its claims were founded.

But what has been the consequence of gradual and painful enquiry, a careful sifting of the authorities advanced in evidence of the Papal claims? The conviction that they cannot be maintained on the appeal to Holy Scripture and primitive antiquity; a conviction not only arrived at by their opponents, but admitted, although most reluctantly, by themselves. It is true that a few rash men still cling to the old pretensions, and with a degree of recklessness appeal to antiquity, and when the evidence is deficient, or conclusive against the Papal claim, talk about documents which have been unfortunately lost, but which would doubtless have supplied that very evidence which the records of antiquity have failed to furnish; and then again with a strange inconsistency speak of the gradual growth of the power of the Papacy, and the impossibility of its development in the first ages. But the more consistent are driven to another hypothesis upon which to rest their case, and we are now told of a new and profound theory by which the mouths of all opposers are to be stopped; but which can be received only after the rejection of Holy Scripture as an infallible guide, and the witness of the Church of earlier ages as not being sufficiently informed.

This new theory of development is thus propounded by Mr. Newman:—"The increase and expansion of the Christian Creed and Ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion. From the nature of the human mind time is necessary for the full comprehension and perfection of great ideas; and the highest and most wonderful truths, though communicated to the world once for all by inspired teachers could not be comprehended all at once by the recipients, but, as received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation." p. 27.

We have ever been taught that the faith revealed by our Lord to his disciples, and by them delivered to the Church, was full, and perfect, and complete: given for the express purpose of supplying mankind with a sure guide for their salvation, and sufficient for the purpose for which it was given; to which nothing was to be added, and from which nothing was to be taken away; that this faith was comprehended by the first believers in all its fullness and perfection; that no new discoveries were to be expected, no after revelations to be received. The theory of Development, on the contrary, supposes increase and variation in the faith, an imperfect comprehension of the doctrines of Christianity by the early Church, and a gradual and continuous progress in the knowledge and understanding of its truths in succeeding ages; for we are told that we are "unable to fix an historical point at which the growth of doctrine ceased, and the rule of faith was fixed." p. 107.

By this theory Holy Scripture as our infallible informant and guide is rejected, and the authority of the Roman Church and its Bishop substituted in its room. "The popular notion which has prevailed among us since the Reformation is, that the Bible is such a guide, and which succeeded in overthrowing the supremacy of the Church and Pope, for the very reason that it was a rival authority, not resisting merely but supplanting it. In proportion then as we find it matter of fact that *the inspired volume is not calculated or intended to subserve that purpose, are we forced to revert to that living and present guide*, which, at the era of her rejection, had been so long recognized as the dispenser of Scripture according to times and circumstances, and the arbiter of all true doctrine and holy practice to her children. We feel a need, and she alone of all things under Heaven supplies it. *We are told that God has spoken. Where? In a book? We have tried it, and it disappoints; it disappoints that most holy and blessed gift, not from fault of its own, but because it is asked for a purpose for which it was not given.*" p. 125-6.

The appeal to the witness of the early Church is also set aside, and the Fathers of the first ages are represented as insufficiently instructed in the truth—as gradually feeling their way amid perplexities and doubts and misgivings, without any certain guide to direct them, and as varying and changing their views accordingly as they discovered them to be inconsistent and erroneous, until in the process of time and by intellectual efforts after freedom, the truth was slowly and gradually developed. In other words, the truths of Christianity were not so fully comprehended by the first believers as by their successors in after ages; and to appeal to those who lived in the days of the apostles as being nearest the source of Christianity, is a fond and vain fancy, inasmuch as "one cause of corruption in religion is the refusal to follow the course of doctrine as

it moves on, and an obstinacy in the notions of the past." p. 61.

"It is sometimes said that the stream is clearest near the spring, but whatever use may be fairly made of this image, it does not apply to the history of a philosophy, or sect, which on the contrary is more equable and purer, and stronger, when its bed has become deep, and broad, and full. It necessarily rises out of an existing state of things, and for a time savours of the soil. Its vital element needs disengaging from what is foreign and temporary and is employed in efforts after freedom, more vigorous and hopeful as its years increase. Its beginnings are no measure of its capabilities, nor of its scope. At first, no one knows what it is, or what it is worth. It remains perhaps for a time quiescent: it tries, as it were, its limbs, and proves the ground under it, and feels its way. From time to time it makes essays which fail, and are in consequence abandoned. It seems in suspense which way to go; it wavers, and at length strikes out in some definite direction. In time it enters upon strange territory, points of controversy alter their bearing; parties rise and fall about it, dangers and hopes appear in new relations, and old principles reappear under new forms; it changes with them in order to remain the same. In a higher world it is otherwise; *but here below to live is to change, and to be perfect to have changed often.*" p. 38, 39.

The old Catholic rule then is no rule for them, that "Christianity is what has been held always, everywhere, and by all," and is admitted to contain a majestic truth, but to be hardly available in the present state of the Church, and to be insufficient satisfactorily to explain the difficulties of Christianity.

In applying this theory in support of the Papal claims, we are told, that "the question is whether there was not from the first a certain element at work or in existence which for some reason or other did not at once shew itself upon the surface of ecclesiastical affairs, and of which events in the fourth century are the development; and whether the evidence of its existence and operation which does occur in the earlier centuries, be it much or little, is not just such as ought to occur upon such an hypothesis. For instance, it is true St. Ignatius is silent in his epistles on the subject of the Pope's authority, but if that authority was not and could not be in active operation then, such silence is not so difficult to account for as the silence of Seneca or Plutarch about Christianity itself." "St. Ignatius directed his doctrine according to the need. While apostles were on earth there was the display neither of Bishop nor Pope; their power had no prominence, as being exercised by apostles. In course of time, *first the power of the Bishop displayed itself, and then the power of the Pope.* When the apostles were taken away Christianity did not at once break into portions. . . . Christians at home did not yet quarrel with Christians abroad;

they quarrelled at home among themselves. St. Ignatius applied the fitting remedy. The sacramentum unitatis was acknowledged on all hands; the mode of fulfilling and the means of securing it would vary with the occasion; and the determination of its essence, its seat, and its laws would be a gradual consequence of a gradual necessity. . . . St. Peter's prerogative would remain a mere letter till the complication of ecclesiastical matters became the cause of ascertaining it. . . . The regalia Petri might sleep, as the power of a Chancellor has slept; not as an obsolete, for they never had been carried into effect, but as a mysterious privilege, *which was not understood.* . . . When the Church was thrown upon her own resources, first local disturbances gave exercise to Bishops, and next ecumenical disturbances gave exercise to Popes; and *whether communion with the Pope was necessary for Catholicity would not and could not be debated till a suspension of that communion had actually occurred.* . . . It was natural for Christians to direct their course in matters of doctrine by the guidance of mere floating, and as it were, endemic tradition, while it was fresh and strong; but in proportion as it languished or was broken in particular places, did it become necessary to fall back upon its special homes, first, the Apostolic Sees, and then the See of St. Peter. . . . Moreover, when the power of the Holy See began to exert itself, disturbance and collision would be the necessary consequence. . . . *a new power had to be defined; as St. Paul had to plead, nay to strive for his apostolic authority, and enjoined St. Timothy, as Bishop of Ephesus, to let no man despise him; so Popes too have not therefore been ambitious, because they did not establish their authority without a struggle. It was natural that Polycrates should oppose St. Victor; and natural too that St. Cyprian too should both extol the See of St. Peter, yet resist it when he thought it went beyond its province.* . . . As the Church grew into form so did the power of the Pope develop. We know of no other way of preserving the *sacramentum unitatis*, but a centre of unity. . . . The English Church affords an observable illustration of this doctrine. As her prospects have opened, and her communion extended, the See of Canterbury has become the natural centre of her operations. It has at the present time jurisdiction in the Mediterranean, at Jerusalem, in Hindostan, in North America, and at the Antipodes. . . . Eyes have been lifted up thither in times of perplexity; thither have addresses been directed and deputations sent. Thence issue the legal decisions—which shape the fortunes of the Church, and are the moving influence within her separate dioceses. It must be so; no Church can do without its Pope. We see before our eyes the centralising process by which the See of St. Peter became the Sovereign head of Christendom." p. 165, 171.

Such is the theory proposed by one who

when a member of the Church of England had diligently enquired into the evidences of antiquity on which the Papal claim was said to be founded, and had put upon record his conclusion in these words—"What there is not the shadow of a reason for saying that the Fathers held, what has not the faintest pretensions of being a Catholic truth, is this, that St. Peter or his successors were and are universal Bishops, that they have the whole of Christendom for their own diocese in a way which other apostles and bishops had or have not."

But lest it should be said that this is only the opinion of an individual, we are to bear in mind that these are the arguments which that individual has put forth to vindicate his secession; and so highly have his arguments been appreciated by the Church of Rome, that he has had honors and rewards heaped upon him as a champion of the new faith which he has embraced, by the present as well as by the late Pope. His book has been received with the highest encomiums by Romanist Prelates and Divines, and has even been taken into the pulpit and thought worthy to form the basis of a course of lectures, by a Roman Bishop.*

Such is the theory of Mr. Newman, and very similar to it is that of the late Dean Mohler, Professor of Theology at Munich, and one of the most eminent writers of the Roman Church.

"I was for a long time in doubt whether the Primacy (of Rome) was of the essence of the Catholic Church; I was even disposed to deny it: for the organic union of all the parts in one whole which the idea of the Catholic Church requires, and which she is, appeared to be completely attained by the unity of the Episcopate, such as we have expanded it hitherto: on the other side it is evident that the history of the first three centuries is not sufficiently rich in materials to remove all our doubts on this point."

"Whilst the Apostles were dispersed, St. Peter could not exercise his primacy, and we can never believe that it was necessary for him to do so, even if he had been authorized. Whilst Christianity was engaged in strengthening itself in various communities, and whilst the union of the different Churches was only at the earlier stage of its organization, the primacy of the Church and of its Bishop absolutely could not manifest itself. For if we would consider the Primate in a right point of view, we should, as we have said, represent him to ourselves as the personified reflection of the unity of the whole Church: but it was not possible that the unity of the whole Church, in contemplating itself should become objective, and as a product of that Church present itself as a personal image before it had penetrated all its members; those then who desire to have undeniable historical proofs in favour of the Primacy, before that epoch which we

have before noticed, as that in which the unity of the Church displayed itself in all its vigour, (meaning the time of St. Cyprian), ought to know that they require what is unfitting: *since it is not possible according to the laws of a true development.* It may be said of those who imagine that they have found it established before this epoch, that *the trouble they have given themselves has been fruitless, and that their pretensions cannot be sustained.*"—Mohler—*Unity*, p. 221, 224.* So also De Maistre, another distinguished Roman Catholic writer of the Development School, in his work on the Papacy, supposes that the papal prerogatives were only gradually discovered, and "doubts whether St. Peter himself had a clear and distinct comprehension of them." *Du Pape*. p. 89.

We willingly receive this theory of the development of the Papacy; we think that it describes with much fidelity the rise and progress of that power, its gradual growth from the acknowledged equality of Bishops in the primitive Church, to that fulness of power, and monarchical authority which the Church of Rome at present claims and exercises over the Churches of her obedience. But the conclusion we arrive at is just the opposite to that of our opponents. We look upon this gradual growth and gathering of strength, as strictly analogous to the rise, and progress, and march towards dominion of ancient Rome itself, or of any other earthly power. We look upon it as a certain evidence that it is not of God, but of man; that it is of man, inasmuch as we can trace the passions and imperfections of man throughout its whole career; that we can trace man's imperfections, nay too often his crimes in bringing forth these results which contributed to the establishment of its power; that it is not of God, inasmuch as it is *at variance with the Word which He has given us for our guide, inconsistent with the promises of our Saviour, and marked out in prophecy as a development of error in the Church, to be expected in the latter days.*

At the same time, whilst we reject the conclusions of our opponents, we look upon their admissions as amongst the most powerful arguments that can be urged against the Papal claims. They admit that in first ages of Christianity the supremacy was neither exercised nor acknowledged; that communion with the Roman Bishop was not considered as necessary for Catholicity, so that all those who have so confidently asserted that the Papal supremacy was an apostolical tradition, believed and acted on in the Church from the beginning, have been in error, and that such pretensions cannot be sustained.

To the cause of truth throughout the world these admissions are invaluable. They simplify the question at issue by allowing that what we ask for, what we have a reasonable right to require to be made clear to us, *cannot be supplied.* We

believe that Holy Scripture contains all things that are necessary for salvation, and we receive no article of faith but what may be proved therefrom. We maintain on the authority of the same divine word that all the essentials of Christian belief were known to the apostles, and by them delivered to the first disciples; and we are met by the Roman Church with a claim of authority and demand of submission to her Bishop, in virtue of certain prerogatives which he asserts as successor of St. Peter, while it is admitted that St. Peter not only did not exercise such prerogatives, but that it is a question whether or not he *knew that he possessed them.* We again maintain that if this authority was from God, it must have been known and exercised in the Primitive Church, and therefore must be supported by the witness of the early fathers, and we are answered that in the first ages of Christianity it was not possible for the primacy of the Church of Rome and its bishop to manifest itself, and that in requiring to have our reason satisfied as to the existence of the historical proofs of the primacy in the first three centuries, we are requiring what is unfitting and impossible to be shewn.

We surely need nothing more than these admissions to convince us that the Papal Claim is not of God; that it was no part of that holy faith once for all delivered to the saints, that it was not a truth held from the beginning, but a power which gradually grew up, under the involuntary agency of individuals, in successive ages, who were themselves in ignorance of the tendencies and results of their own acts, till it was fully matured and developed in the extravagant pretensions of the Supremacy in the Middle Ages. The rise, progress, and development into empire of this power, is very clearly to be traced out by this theory, which we willingly allow to be true and correct: at the same time we maintain that, looking upon it as a mere historical fact, it is not in the least degree more remarkable than the rise, and progress, and development into empire of Mahomedanism, or of any other successful usurpation.

The question naturally occurs, what has given rise to this Theory of Development, how is it that in the nineteenth century of the Christian Church, it is judged necessary by the advocates of Papal Claims, to produce a new hypothesis in order to account for difficulties which must have been felt by preceding generations? Evidently from the consciousness of the weakness of their cause; from the conviction which can no longer be resisted, that the Papal Supremacy did not exist in the earliest ages of the Church—that in their own words "the Church was *first Catholic then Papal.*" The Supremacy was felt to be a fact in modern times, at variance with the Word of God, and with the historical evidence and practice of antiquity:—a fact which it was necessary to account for, and which could only be accounted for on this

* Dr. Gillis, of Edinburgh—*Tablet* for January 7, 1846.

* Quoted from Palmer's *Doctrine of Development* Considered.

assumption. The papal power was found to exist, it was necessary therefore to invent a theory by which its existence might be shewn to be not inconsistent with Christianity:—by which that supremacy which the ancient records prove to have been unknown to, and at variance with the polity of, the early Church, and whose steady and onward course to monarchy we can so clearly trace, gradually sweeping before it, as the tide of age rolled on the ancient landmarks of the Church, until it had absorbed all ecclesiastical order and jurisdiction in itself,—might be demonstrated to be a lawful and divinely approved authority.

The Theory of Development, then, is propounded to account for a difficulty,—a difficulty which every man must have felt, who has calmly considered the teaching of the Roman Church, and the claims of its bishop on the one hand, and the clear word of Scripture, and witness of the early Fathers on the other, and was told that it was necessary to believe that they were parts of one and the same system. It was felt that without the aid of this theory the cause of Rome could not be maintained upon these two unflinching appeals. With its aid the *very existence* of the Papal power, becomes an argument of its Divine origin, for we are told that “it is impossible, if we may so speak reverently, that an infinite wisdom, which sees the end from the beginning, in decreeing the rise of an universal empire, should not have decreed the development of a Ruler.” And that “all true (*i. e.* Roman), developments of doctrine and usage which have been permitted, and this (the Papacy), in the number, have been Divinely approved.” p. 171. And this Ruler having been thus summarily assumed to be by Divine appointment, supreme head of the Church, becomes, by a similar process of argumentation, infallible, that is, that “what he says is always true, always to be believed, always to be done.” p. 120. For we are told, that “as the only general persuasive in matters of conduct is authority, if Christianity be intended for all ages, it must, humanly speaking, have an *infallible* expositor.” “For we have no reason to suppose that there is so great a distinction between ourselves and the first generation of Christians as that they had a *living infallible guidance*, and we have not.” p. 123. “The common sense of mankind feels that the very idea of revelation implies a present informant and guide, and that an *infallible one*, and as the *inspired volume* is not calculated to subserve that purpose, we are forced to resort to a living and present guide, the arbiter of all true doctrine and holy practice.” p. 125-6. And “if the very claim to infallible arbitration in religious disputes is of so weighty importance and interest in all ages of the world, much more is it welcome at a time like the present, when the human intellect is so busy, and thought so fertile, and opinion so indefinitely divided. The *absolute need* of a spiritual supremacy is at present the

strongest of arguments in favour of its supply.” 127. “If Christianity is both social and dogmatic, and intended for all ages, *it must, humanly speaking, have an infallible expounder.*” 128.

This infallible authority or supremacy slowly and gradually developed in the successive ages of the Church is assumed to be of God, first, because having been permitted to exist, it must necessarily have been divinely approved; and, secondly, because an infallible living guide is held by the apologists of Rome to be absolutely necessary in order to correct and decide upon conflicting opinions in this intellectual age. Surely it is not unfair to state the Roman argument and perplexity in these words. Certain doctrines and practices are to be found in the Church of Rome which it is clear have not the sanction of the Word of God, nor the countenance of primitive antiquity. Now, we hold the Roman Church to be infallible, it is impossible therefore that her doctrines and practices can be erroneous, therefore some method must be discovered by which we may account for this variation from the faith of the first believers. This may be done by assuming that the *whole truth* was not delivered by the apostles, but only the germ or kernel, which was to be gradually evolved and developed from age to age, as the Church might need, under the authority of a living infallible guide and expositor. This, then, *must* have been the case, and the Pope is that infallible Judge and Expositor.

But how does this accord with the history of the early Church? Was not the need of this infallible expounder felt before? Was he not required from the very first? How then can we account for the late development of an authority which was necessary, *if at all*, from the very beginning?

I will answer these enquiries, and conclude my lecture in the words of the late learned and amiable Dr. Butler* :—

“No person moderately informed in the history of the Church can fail to see that the probability founded on this alleged want, was infinitely stronger at a period before the Roman authority arose at all; that authority having been at first commonly acknowledged in the west, at a time when the controversies here held to necessitate it, were beginning to disappear in the growing barbarism of the age, and to be lost in the fiercer tumults that accompanied the formation of the new political divisions of Europe. If an infallible See was ever required, it was at the very period when it is now hardly denied, the gift was never claimed or suspected; the history of fundamental development was closed before the authority was recognised, without which we are now instructed no right development can ever proceed. Through all the endless perplexities of the Gnostic reveries, through the imposing austerities

of Montanism, through the important and difficult discussions connected with the question of heretical baptisms, through the conflict with Manicheism, through the various stages of the long Trinitarian controversy, from Theodotus and Artemon, from Noetus and Praxeas and Sabellius, to the Council of Chalcedon, and later, not to add the practical difficulties of Novatianism, Donatism, and other incessant schisms, the Church under that Divine providence which had guaranteed its indefectible perpetuity, made its way, altogether unassisted by the “developing authority” of an infallible See. The labour was great, but the Church knew no way of abridging it; the responsibility was tremendous, but the Church knew no way of evading it.

Not even once through all these periods of trial, not once through the fifty or sixty enormous folios that still remain as the memorials of the men who preached, and wrote, and struggled through these critical times, is mention made of this ultimate Court of appeal, whose judgment was to be the unerring test of truth, whose voice an echo from the inmost sanctuary of Heaven. Nowhere is Athanasius heard to proclaim—“Rome has decided for the consubstantial Son, and Infidels alone can now prolong the dispute.” Never once declares Augustine—“Rome has pronounced against Pelagius, and further argument is superfluous.” Both, like all their contemporaries, go to work with their Bibles, in the most unequivocally “Protestant” fashion, and appeal to the common belief of their predecessors, like simple Catholics who knew no better. Their Scripture texts are not confirmations, but principles. The same may be said of Chrysostom, or Cyril of Jerusalem, or Ephrem, or Basil, whenever they thought that biblical criticism could be turned to a Catholic account. There is no one of the dogmatical treatises of those times (allowance made for peculiarities of style and incidental allusions, nowise relevant to the present question) which might not have been the production of our Hammond, or Pearson, or Taylor; there is not one of them that could by any possibility be conceived written, as it stands, by Romish divines. I will not now insist how fatal, beyond all hope of evasion, is this universal blank in one of the alleged essentials of Christianity, and Christian Church membership, to the Roman pretensions to antiquity. It is unnecessary to argue what is at last confessed, but I must now beg to press it as a consideration no less fatal to the new shift than to the old.

If the need of this central infallibility infer or make even plausible the fact of its existence—*How is it that the fact never arose until the need had in a great measure ceased?* The controversies which Rome has actually undertaken by her authority to decide, were incomparably less important than those which the Church contrived to decide without it. “Popes are summoned into action at the call of the dog-

* Professor of Moral Philosophy, Trinity College, Dublin. See Irish Ecclesiastical Journal, No. 76, vol. iv.

matic principles.”—(Newman, 348.) Whatever this precisely means (and doubtless it is a highly satisfactory account of the origin of a power which no man can doubt and be saved) how is it to be explained, that the dogmatic principle never dreamed of calling for ‘Popes’ until the best and hardest of its work was well nigh done.

OCCASIONAL MEDITATIONS

FOR THE MONTH OF FEBRUARY, 1849.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF SAINT MARY THE VIRGIN.

FEBRUARY 2.

“And he shall sit as a refiner and purifier of silver.”
—From the portion of Scripture appointed for the Epistle.

EVERY circumstance in our Blessed Saviour’s life which tends to shew, on the one hand the depth of his humiliation, and on the other the perfection of his righteousness, must be interesting to the Christian. Such a circumstance is His *Presentation in the Temple*, an incident but little understood, and not often alluded to as a source of spiritual improvement. Yet the observance of this day is not recommended by the Church without weighty reasons; and they who habitually neglect this and other similar observances, do not seem to reflect, that services in which the primitive Christians and the Reformers of our Church found edification and comfort, might possibly not be wholly unproductive of benefit to the soul, even in these days of theoretical utilitarianism, and practical indifference.

What a striking lesson is conveyed to us by the Mosaic law concerning the purification of women after child-birth! So utterly polluted and depraved is human nature by the sin of the first Adam, that even the birth of a sinner into the world communicated a ceremonial pollution to the mother. Every mother in Israel, no matter how exalted her rank, was obliged, after the birth of a son, to separate herself for forty days, (Levit. ch. xiii.) and double that period after the birth of a daughter; she was not permitted to touch any hallowed thing, nor to come into the sanctuary, till the days of her purifying were fulfilled. At the expiration of the prescribed days, she was commanded to bring a lamb of the first year for a burnt offering, and a pigeon or a turtle-dove for a sin offering to the door of the tabernacle; or, in case of poverty, she was permitted to offer two turtle-doves or pigeons, the one for the burnt offering, and the other for a sin offering; that the priest might make an atonement for her, and that she might be clean.

It was in obedience to this law that the mother of the Holy Jesus came up from Bethlehem to Jerusalem, to present her first-born in the Temple to the Lord, and to make her humble offerings. The Immaculate Conception of her Infant by the power of the Holy Ghost might, one would

have thought, have exempted the highly-favoured mother from any ceremonial purification; for how could the birth of Him who is the very essence of Holiness communicate any uncleanness? And so it might have been asked respecting His circumcision, “How could any impurity be removed from the Holy One of God?” And, similarly, “Why should *HE* be baptized, in whose name all men have need to be baptized?” This question was, for our instruction, put by the Holy Baptist himself, and the answer of the Saviour at once explains the difficulty. “Suffer it to be so now, *for thus it becometh us to fulfil all righteousness.*”

O Blessed Condescension! Thou didst not, O Most Holy Lord, need that the ceremonial knife should wound Thy flesh to separate Thine own impurities; for Thou wert all fair, there was no spot in Thee! Thy birth could impart no defilement to Thy Virgin Mother; for not in sin did *Thy* mother conceive *Thee*! Thou hadst no natural taint to wash away in the waters of Baptism; for Thou art Thyself the High Priest, the Institutor and Celebrant, alike of Ceremonies and Sacraments, who art “holy, harmless, undefiled, separate from sinners, and made higher than the heavens!” Why then wert thou circumcised? Why presented in the Temple? Why baptized? Why must the pure Virgin be purified? Ah! let us find in our own sinful hearts the answer. It was that Thou mightst fulfil the law which we have broken. It was that Thou, all pure and sinless in Thyself, mightst become impure and sinful through the burden of our impurity and sin laid upon Thee. It was thus that the Father made Thee to be sin for us, though Thou knewest no sin; that we might be made the righteousness of God in Thee! On Thee, Blessed Jesus, was the wrath of offended justice poured out! Thou madest Thyself vile and polluted with *our* pollutions, that we may hereafter be presented to Thyself, “a glorious Church, not having spot, or wrinkle, or any such thing; but that we should be holy, and without blemish.”

These meditations may well fill us with joy—a grave and holy joy, not unmingled with fear. This same Jesus, who has borne all our sins, and cleansed us from all our impurities, shall come again. Even as we believe that “when Thou tookest upon Thee to deliver man, Thou didst not abhor the virgin’s womb,” so also, O Lord, “we believe that Thou shalt come to be our Judge.” “But who may abide the day of His coming? and who shall stand when He appeareth? for he is like a refiner’s fire, and like fuller’s soap. *And he shall sit as a refiner and purifier of silver.*” This is a most remarkable expression. When the Lord comes to judge the earth, he shall sit to judge *men* as a refiner sits to judge *silver*. And how does the refiner judge of the purity of his silver? He does not consider it sufficiently pure, *unless he sees therein a perfect image*

of himself. So shall it be when the Son of Man shall come in His glory. Those vessels of gold, silver, and precious stones, which bear the image of the Heavenly, shall be presented with glory, in the Temple of the New Jerusalem; but the wood, hay, and stubble, which bear the image of the earthy, shall be cast into the fiery furnace.

“Almighty and ever-living God, we humbly beseech thy Majesty, that as Thy only-begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*”

ASH WEDNESDAY,—THE SEASON OF LENT.

FEBRUARY 21.

“Hear my prayer, O Lord!
Give ear to my supplications:
In Thy faithfulness answer me,
And in Thy Righteousness.
And enter not into judgment with Thy servant;
For in Thy sight shall no man living be justified.
“For the Enemy hath persecuted my soul;
He hath smitten my life down to the ground;
He hath made me to dwell in darkness,
As those that have been long dead.
Therefore is my spirit overwhelmed within me;
My heart within me is desolate.
“I remember the days of old;
I meditate on all Thy works;
I muse on the work of Thy hands.
I stretch forth my hands unto Thee:
My soul thirsteth after Thee, as a thirsty land!
Hear me speedily, O Lord!”

From the Proper Psalms at Evensong.

So far as can be ascertained from the historical records of the primitive Church, the observance of a forty days’ fast, preparatory to the great Festival of Easter, has the sanction of the highest antiquity, if it was not actually instituted by the Apostles themselves. The connexion between our Lord’s Temptation and his Passion is so obvious, that it would have appeared wonderful, had the early Christians failed to observe the propriety of fitting ourselves for the due celebration of the latter by a course of meditation on the former; or had neglected to establish an ordinance for the humbling of our bodies and souls in the dust before the Consuming Fire whose wrath we have kindled, ere we venture to take into our hands the Sacred Symbols of our Redemption. We have reason to be thankful that this season of humiliation and holy contemplation is preserved to us by the wisdom of the English Reformers; who, recognizing the spiritual advantages derivable from such a season, contented themselves with abolishing all superstitious practices connected with it, and denying the meritoriousness of voluntary mortifications; directing the observance of Ash-Wednesday and of the season of Lent, as nearly as possible in accordance with the primitive practice.

The subjects which naturally and properly invite the attention of the Christian during the contemplative retirement of Lent, are, the sinfulness of our own hearts; the humiliation and desolation of the soul under the assaults of Satan; and, the consolations which are afforded us in

meditation and prayer. It cannot be otherwise than gratifying to find that these very subjects frequently occupied the thoughts of "the man after God's own heart." The whole of the 143d Psalm, from which the above passage is extracted, is the outpouring of a soul deeply oppressed with temptation, and earnestly imploring the Divine assistance. It may well be conceived that in such language the Saviour Himself prayed to God, when, with all the pangs of forty days' hunger accumulated upon his human nature, "the Enemy persecuted His soul." 'Tis surely a blessed thing, that we too may join in communion with the Holy David, and while we suffer from the same enemy, may find consolation in the same Almighty Lord.

The sinfulness of our own hearts! Alas! how wholly corrupt and degraded is the natural heart of man! "Born in sin, the children of wrath"! These are words which we have repeated from childhood; have we ever fully comprehended their import? Have we ever really felt that all we brought into this world with us was a nature utterly defiled and polluted—a heart, the chosen habitation of Satan—a tabernacle of flesh, in which dwelleth no good thing? It is comparatively easy to make general acknowledgments of sin—to follow with the lips the minister of God when he offers up the public confession—to say *Amen* when he implores absolution from God. But to believe ourselves really sinful and corrupt—to believe that in ourselves we can only be the objects of God's anger and hatred—to believe that we are altogether incapable of doing any good or acceptable thing in His sight—to believe ourselves, in short, to be sinners, both by nature and practice, is an achievement so difficult to the rebellious soul of man, that, though absolutely essential before the dawn of true repentance, but few are found able to attain it. Yet it may be regarded as an invariable fact in Christian experience, that just in proportion as the grace of God the Holy Ghost leads the soul to a knowledge of the things of God, and favours it with glimpses of His unspeakable holiness, so with equal step does the sinner advance in knowledge of the depths of corruption in his own heart. As he who from a squalid hovel has been taken in all his rags and suddenly brought into a royal palace, stands amazed and dazzled with the splendours before him, which exceed all that he had ever imagined of human magnificence; or, as one, who was herself a queen, was so amazed at the superior grandeur of Solomon's court, that "there was no more spirit in her"; so, when the guilty soul, awakened by God's grace, to a knowledge of sin, begins to think of the Awful Majesty of God, and pictures to his imagination the thunders and lightnings of Sinai, he is ready to fall prostrate, and exclaim in the words of the venerable patriarch of Idumea, "*I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes.*"

It is not enough, however, that we be awakened to a sense of sinfulness. Many have been so awakened, who have afterwards through desperation, or through "wretchlessness of most unclean living," fallen into such a condition, that it might be said of them, "The last state of such men was worse than the first." The Christian life is a continuous warfare against an active and voracious enemy; we must be sober, therefore, and vigilant, lest at any time he get an advantage over us. This strife is not to be maintained without much pain and suffering; and the pious child of God will often be constrained to cry out, even weeping, "*The Enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me: my heart within me is desolate!*"

But, blessed be God! we are not left to perish in our sins, nor to contend unaided against our great spiritual adversary. The Lord hath laid help upon One that is mighty, who is both able and willing to save to the uttermost. The solemn season which commences this day reminds us that our Blessed Saviour, having Himself suffered from the Tempter, is able also to succour them that are tempted. The lust of the flesh, the lust of the eye, and the pride of life, which three classes comprehend all our temptations, were successively presented to our Saviour by the Devil, and were by Him successively rejected by simple reference to the word of God. "It is written," was the ready and authoritative reply. It is a consolation then, that in His victory we have also triumphed, and have become heirs of an everlasting inheritance. Well, then, may we, with the Psalmist, "remember the days of old," when the armies of Sin and Death and Hell were leagued against the Lord of Glory, and were put to flight by the sword of the Spirit. Well may we meditate on all the works of God, but more especially on that everlasting work of Redemption, by which the only-begotten Son has purchased to Himself a people for ever. Well may we occupy ourselves at this time in devout meditation on the work of His hands, even that everlasting Temple in which the Lord and His Church shall live and reign throughout the ages of Eternity!

O Almighty Saviour! "I stretch forth my hands unto Thee! my soul gaspeth after Thee as a thirsty land! Hear me speedily, O Lord! my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit."

THE FEAST OF SAINT MATTHIAS THE APOSTLE.
FEBRUARY 24.

"His bishoprick let another take"—From the portion of Scripture appointed for the Epistle.

Holy Scripture doth not record much concerning the Apostle Matthias; yet the little that is recorded is full of instruction.

The Church has wisely provided that once in every month at least, the faithful should be invited to meditate on the character of some one or other of the Blessed Apostles and Evangelists in succession, and to give thanks to Almighty God for the grace which He has wrought by means of their preaching and writing. And though we find not one single word or action of Saint Matthias himself preserved in the sacred page, yet are the circumstances attending his election to the Apostleship so pregnant with good doctrine, that this Feast, if rightly improved, may, with God's blessing, be indeed, a "feast of fat things full of marrow, of wines on the lees well refined."

Let us consider in order some of the important matters suggested by the account of the Election of the Apostle Matthias.

Consider the circumstance which rendered his election necessary. It was the treachery of Judas Iscariot, one of the twelve. "Have not I chosen you twelve," said the Saviour, "and one of you is a devil?" Oh, terrible thought, that out of the Apostles whom Jesus chose to preach His Blessed Gospel, one should be a son of perdition! And yet it is a thought not without its wholesome instruction. Judas was a traitor, but the Gospel was no less true on that account. The sins of professing Christians, however high may be their worldly rank, or their office in the Church, do, indeed, grieve the Holy Spirit of God, but do not make the promises of God of none effect. Should we read or hear of a carnally minded, self-seeking bishop, let us reflect that there was a Judas among the Apostles of the Lamb. Should we see one who has been outwardly chosen a minister of God puffed up with carnal knowledge, turning aside from the simplicity of Christ, giving ear to old wives' fables, and at length openly plunging into the yawning gulf of idolatry and superstition, let us not encourage hard thoughts of God's grace, but bear in mind that Judas by transgression fell from his ministry and apostleship. Should we see a man making a more than ordinary profession of sanctity, thereby winning the confidence of his brethren, gaining the control of their affairs, and at length proving himself a plunderer of the widow and of the fatherless, let us not, as we are sometimes tempted to do, accuse all religious profession as hypocrisy, all outward holiness as a cloak for internal covetousness; but rather remember that even the apostles of Christ had a Judas for their treasurer, one whose lips uttered words of charity, "not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." Lastly, should we see a factious demagogue sell his country for a shout, and bring all the horrors of war on his fellow-subjects for the sake of being himself thought some great one; or, should we see a statesman barter his honor for an office, or for a pension; or should we see the very fountain of Justice polluted by a

bribe; or should we see the friend of our bosom, with whom our soul has taken sweet counsel, betray his trust from interested motives, and point a dagger against the heart that reposed on his; should we, unhappily, see any, or all, of these things, (and there are few who pass through life without seeing them), let us not cherish a misanthropical spirit, and fancy that there is neither patriotism, nor honour, nor justice, nor friendship, in the world. Let us rather think what a cage of unclean birds is the human heart! how full of corruption, and of every evil thing! Let us not forget that one of the chosen apostles of the Lord sold his master for the price of a slave, and that he that took the sop from the hand of the Son of Man betrayed Him with a kiss. Let us learn to wean our affections from things on the earth, and to fix them wholly on things that are above, where Christ sitteth at the right hand of God.

The traitor Judas having fallen from his office, the Church proceeds to the election of his successor. When treachery occurs, we must not waste time in useless lamentations: the work of the Lord must not stand still. If one soldier desert the garrison, the more need is there that they who remain should bestir themselves; so out of the little garrison of one hundred and twenty, who then constituted the Church of Christ, must one be chosen as a witness, with the eleven apostles, of the resurrection. The defection of Judas must not be suffered to impair the integrity of the apostolate. Twelve witnesses, and no less, were chosen by the Lord Himself, with reference, doubtless, to the tribes of Israel; and it would seem that the apostles deemed it of importance to maintain this number complete. It may be interesting to advert to the method of casting lots, which is thus, with every appearance of probability, explained by Grotius. There were two urns; into one of which they put separately the names of Joseph and Matthias, and into the other a blank and the word *apostle*. They first drew the name of Joseph from one urn, and the blank from the other; then the name of Matthias and the word *apostle*. The connection thus established between the name of the candidate and the office, was clearly an answer to their prayer, and they therefore at once numbered Matthias with the eleven apostles.

Consider farther what a high and honorable dignity is the ministry of the Gospel of Christ! No man may rashly take this office upon himself; only they may receive it who are lawfully called thereto, inwardly by God, and outwardly by the Church. We do not even read that Joseph and Matthias offered themselves; they were appointed by their brethren, doubtless on account of their known qualifications. But the final choice in so solemn a matter must be left to God Himself. He who chose Judas, must choose his successor. The Holy Ghost had said ages before by the mouth of David—"Let his habitation be

desolate, and let no man dwell therein; and, his bishoprick let another take;" but that bishoprick was not to be disposed of otherwise than as the Lord Himself should choose. His decision must be sought first by prayer, and the man whom he appoints the Church gladly receives.

In conclusion, one word as applicable to daily practice. Every man who is born into this world is appointed to some bishoprick or other. No man is without his office; no man without his talents; however humble the one, however few the other, may be. It behoves every man therefore to examine himself diligently, whether he holds his bishoprick as the servant of God, or as the servant of Satan. Is he a wise and faithful servant, diligently trading with his Lord's money, so that when his Lord cometh he may be made ruler over many things? Or is he a wicked and slothful servant, hiding his Lord's pound in a napkin, instead of putting into the bank? If unhappily, the latter be the case with any one, let the solemn words prefixed to this Meditation recal such a man to a sense of his danger. Let him fear lest his bishoprick be suddenly taken from him and given to another; while he, with all his ingratitude and indifference on his head, is sent "to his own place," even into that outer darkness, where there is weeping and gnashing of teeth for ever.

J. B. L.

A CHARGE

DELIVERED TO THE CLERGY OF HIS DIOCESE BY THE BISHOP OF NEW ZEALAND.

(Continued.)

DOCTRINE. It will not need many words to prove to you, that purity of doctrine is the one great point upon which the success of our ministry must depend. To preach the pure and undefiled word of God, drawn from the fountain head, and unmixed with glosses and traditions of men, must be the earnest endeavour of our lives, and the subject of our most frequent prayers. To set before the eyes of our people the Saviour of mankind in all the varied acts of His ministry; to refer all our hopes of pardon to His death; and all our hopes of heaven to His resurrection; all the efficacy of our prayers to His intercession; all our comfort in sorrow, our strength under temptation, and our truth in doctrine, to the gift of His Holy Spirit; this will be the tone of Christian preaching which will touch the hearts of our hearers, and thereby correct their lives. No reasoned morality, or human philosophy, or example of men, can avail without this; nor even with it, unless they bow the knee before the one name which is above every name, and consent to be the handmaids and not the rivals of the Gospel.

On the subject matter of your doctrine, what shall I say? You have heard of controversies, as the roaring of a distant sea; but the troubles which have perplexed the world have not extended to us. Our duties have been so intensely practical; we have seen so much of real sorrow; and lived so much in fear from without; that we have had little or no experience of fightings from within. If I were now to enter upon the discussion of disputed points of doctrine, I might impair the simplicity of your faith; and chill that warm and childlike love with which we regard our Mother Church, and are blind to her faults, or even love her with all her faults. Even if we felt any doubts among ourselves, we should all agree in concealing them from our native converts; for it is our duty to teach them the clearest doctrines of the Gospel, to explain to them all things really necessary to salvation, and to withhold everything which could encourage a false pride of human reason, or distract their simple minds with the subtleties of theological discussion. The very defect of language would deter us from attempting to impart to them the refinements of speculative opinion, upon

which even our own wisest and best Divines are not yet agreed. It may be well to bear this caution in mind, because it is a common failing of human nature to attach an undue importance to the present question, however small it may be in comparison with the interests of the world at large, and of eternity. A mind thus prejudiced begins to teach at the point where its teaching ought more naturally to end: some deep and mysterious question relating to a sacrament is raised before the minds of men, who have not yet known or felt the efficacy of a Saviour's blood, or the sanctifying influence of the Spirit. The prejudice of the teacher's mind inverts the natural order of his instruction. He teaches first, what seems most important to himself; but he does not reflect that, in his own course of religious experience, he had mastered of the simpler and more vital doctrines before he came to those which are abstruse; and that to teach children, or those who are still babes in Christ, he must become a child again; he must feed his hearers with the sincere milk of the word, by which he grew himself when he was of a like stature with them in his growth of grace. He must unite the qualities of wisdom and simplicity, with which our Lord, in the first act of His public ministry, astonished the Doctors at Jerusalem.

Of controversy in general I would say, that it is the bane of the Gospel among a heathen people. When we preach to them of one God of perfect truth and wisdom; and one Mediator between God and man; and one Spirit pervading all things, and sanctifying all the people of God; they can understand far more easily the mysterious doctrine of the Trinity, how all the works and Persons of that heavenly Being agree in one: than how that Being can be the one, only, true God, and yet His doctrine and His worship not be one also. "I can never forget the pointed illustration of the old chief of Taupo, when I asked him why he still refused to believe. 'Shew me the way,' said he, 'I have come to the cross road. Three ways branch out before me. Each teacher says his own way is the best. I am sitting down and doubting which guide I shall follow.' He remained in doubt, till a landslip burst from the mountain under which he lived, and rushing down at midnight, overwhelmed him with all his house. In another place I have found a fierce dispute on the subject of the Reformation; the one side alleging the fires of Queen Mary's reign; the other retorting similar acts of Edward and Elizabeth. I do not scruple to avow my opinion, that such subjects are not merely injurious to the influence of the Church, but are even a hindrance to faith in the Christian religion itself. To commit a living body to the flames, an act which a New Zealander would scarcely have done, in his wildest paroxysm of savage fury, or in the indulgence of the most devilish revenge, cannot be reconciled with the history of a merciful Saviour, and the doctrines of a Gospel of Peace. That such deeds should have been done in the name of Christ, after the Gospel had been preached on earth fifteen hundred years, must be to him a doubt admitting of no solution, but sapping the very foundations of his faith.

The simple course seems to be, to teach Truth, rather by what it is than by what it is not. Let us give our converts the true standard, and they will apply it themselves to the discovery and contradiction of error. Above all let us teach them the right use of the Holy Scriptures, by prayer, by class reading, by catechising, by comparison of parallel passages, by analysis of doctrines, by careful definition of words, and every other method by which they may be able to refute error, and give a reason for the faith that is in them. All this may be done with no other weapon than the Word of God itself; and there is no other which a simple people can wield.

Much of what has been said applies also to our relations with our own countrymen. We cannot expect unanimity, let us at least seek peace. Much has been written upon unity, but as yet little has been done towards a union of all religious bodies in one. This at least seems to be clear, that such a union, however highly desirable, must not be effected by a compromise of truth. When all shall have thoroughly examined the grounds of their own belief, and rejected such errors as they may find; then it is certain that all must come to unity of doctrine, because all will have been conformed to the same unalterable standard of truth. To fuse together all religious persuasions in their present state, while they are still mixed with alloy, would be to make the process of refinement still more difficult than before. Let each purify itself to the uttermost, and then the day of union will not be far distant. In the mean time, let Christian unity be the subject of our prayers, as it was of our Lord's, and with especial

reference to our peculiar ministry for the conversion of the heathen.

It follows from what has been said, that in the present state of the Christian world we should seek peace rather than union with other religious bodies. We have no power to compromise or alter one jot or tittle of our own doctrines, or liturgy, or system. That there are errors in them we are not prepared to deny, so far as they are the work of men, interpreting imperfectly the oracles of God. But we can assert this; that our statements of doctrine and forms of worship have been submitted to the most searching enquiry of friends and adversaries during three hundred years; and that this fiery trial has discovered nothing which could invalidate our claim to be a Church in which the pure Word is preached and the Sacraments are duly administered. We find our version of the Bible generally received by English Christians and circulated by them in millions throughout all the nations of the earth, among which our race and language has been spread. Our Liturgy and Articles are adopted by some communities, differing in other respects from ourselves; and are held in such respect even by those who do not receive them, that I have heard it said by one who objected on principle to all forms of prayer, that he thought the Prayerbook the most sublime composition in the English language, next to our version of the Bible. We admit then that there may be errors in our system, for it was framed by fallible men; but we have yet to learn what those errors are. It is not for us to search them out; for we love our Church with the affection of children; we cannot see her blemishes, and we would not curiously pry into them if we could. If they are forced upon our notice; if we are convinced that souls are being lost, that our blindness and partiality is dotage rather than love, then let the powers of our convocation be revived, let holy Bishops and Archbishops, mature in years, in piety, and in judgment, meet in prayer, and in the grace of the Holy Spirit, and correct whatever may be amiss; but let not us, who have again and again expressed our assent to all the doctrines of our Church, presume to alter or to omit one single word of that sacred deposit of prayer and truth, which martyrs attested with their dying breath, and sealed with their life's blood.

Your hearts, I am sure, will go with mine, when I urge you to pray for God's grace that we may make our New Zealand Church a pure and fruitful shoot of its Anglican Mother, as we are assured that she is a living branch of the vine of Christ. Let no fear of idle suspicions or hard names, or uncharitable imputations, deter us from working out, so far as God may give us strength, the whole distinctive principle of our own Church. If we desire to resist Popery, let us follow closely the footsteps of those fearless men, who knew best the power of Rome, by the death struggles which they waged against it. A mere weak and frittered imitation of their system, divested of its nerve, its self-denial, and its discipline, will never cope with that gigantic power, whose arms now encompass the world with an assertion of universal empire. We must ask ourselves the question: why, in the face of light and reason, and the issue of millions of Bibles, and tens of millions of tracts; in spite of sermons, and meetings, and public education; still, not in England only, but in every one of her colonies, the same dark front of error is advanced, with no one assumption abated; no one doctrine reformed; no one concession made to the spirit of the age; nothing compromised to gain proselytes; but all combined, as of old, with consummate policy, to subjugate opinion, and to enslave the world. The answer is, that the power most fitted to defend the truth is not united within itself; that we are wasting in intestine quarrels the powers which ought to be directed against the common adversary.

To be strong in defence of our own doctrine, we must be united among ourselves. And to this end we must have some uniform standard of agreement. It is little to say that we have that standard in the Articles, the Liturgy, and the Homilies, unless we are prepared to sacrifice every point of private feeling and judgment to make our assent to those formularies both practical and sincere. If we have views of our own opposed to them; if we promise to use them, and then find a conscientious objection; if we invent for ourselves some gloss, or sidelong meaning, by which we can assent or dissent at the same time; if it is uncharitable censure to say, that we might still have been good and useful laymen within the Church, but that we ought never to have offered ourselves as candidates for the Ministry.

Still I am not prepared to expect that all men's minds will at once receive the doctrines of the Church exactly in the same sense. No human writing has ever yet been entirely exempt from misconstruction.

It may be that some of you will hold peculiar opinions, believing them in your hearts to be in agreement with the doctrines of the Church. Against such, it is my solemn and deliberate purpose, never, except in extreme cases, to issue any public or authoritative declaration. As Clergymen of the Church of England we have all subscribed again and again the same Articles of Religion. No plainer words are likely to be written than those which our holy Fathers weighed with prayer and reading and meditation. It is not likely that a mere degenerate stripling in a line of giants can add force or dignity to the traditions of his forefathers. My own comments on the Articles must, by the nature of the case, be weaker and more liable to error than the Articles themselves. But this we may do, under God's blessing, by brotherly conference among ourselves. We have stores of sound learning, the accumulated wisdom of ages; we can trace the thoughts and interpretations of the holiest men through every age of the Church: we will fetter ourselves to no party, to no age, to no prejudice; but wherever we find holiness, there we will expect to find also light; and if we discern at every point the footsteps of a Cramer or a Parker who has gone before; and see that the sense of Scripture was traced by those patient seekers of truth, through the minds of every faithful and pious commentator in all ages of the Church, and then embodied by them in their statements of doctrine, as that interpretation of the Word of God which had been received always, in all places, and by all men; we will accept their judgment rather than our own, because no one can set up his own opinion against such a cloud of witnesses, without assuming to be wiser and more pious than the whole Christian world.

In the use of these means of enquiry, we will not bind ourselves to one class of commentators to the exclusion of others. We will attach no superstitious reverence to the name of a Father; nor avoid the work of a non-conformist with undue suspicion. We will take no uninspired composition upon trust, as an infallible authority; but endeavour to use each according to its real worth, expecting to meet with error in all, but hoping to be able to separate it from the truth. Next to the comparison of Scripture with itself, there is no surer way of ascertaining the truth than the unprejudiced comparison of the thoughts of holy men, endued with the same means of grace to draw forth wisdom from the same unpolluted source.

We may add to these means of attaining to purity of doctrine, the careful study of the original languages of Holy Scripture. Controversies are often waged upon the words of the version, which could have no place if both the contending parties understood the original. I am well aware, that the present state of the diocese allows but little leisure for theological study, and I have obtained on that account from exacting the full standard of acquirement, which I may hereafter expect from candidates for holy orders. For the order of Deacons especially, I have relaxed the usual qualification; to make the way to holy orders open to many faithful men, who, by the very nature and sphere of their duties, were not likely to have made much advance in literature or speculative theology. But I must not on this account be supposed to undervalue the knowledge of the original languages of the Bible, or to believe that a clerical education can be complete without them. In the examination for Priest's orders, I am not prepared to relax the English standard of qualification.

But there is one aid to truth of doctrine from which we may hope for better fruit, than even from learning itself: it is the simplicity of our condition, and the practical character of our duties. We are representatives of no parties in the Church; on the contrary we should probably all agree in thinking, that the very name of a party is contrary to the nature of a Church. We live for the most part widely separated one from another, with little opportunity of conference, much less with any leisure for cabal. The absorbing interest of our duties, the simple faith of our native converts, the seclusion of our lives, all tend to divest us of party prejudice, and to confine our thoughts to the really essential points of doctrine and discipline. We could not be theologians if we would; and thus the groundwork of controversy, which rests commonly upon points too subtle for men of ordinary education, is taken away. We can receive the doctrine of the Atonement in all its fullness, because the one thing that we feel to be necessary, is that there must be one to reconcile us to God. No human substitutes for this one hope of salvation are likely to delude us in our isolated ministry. We can hold no specious reasonings with men of proud and self-conceited spirit; we have no counsel of our fellow men, which we can seek for at all times; the

greatest part of our ministry is carried on with no other aid than the Holy Spirit; and therefore we must be led to rely upon that support alone, and upon the Saviour by whom it was given to us. We cannot but fail to be conscious day by day how helpless we should be, if an unseen and almighty arm did not bear us up and carry us onward. Thus shut out from intercourse with others of our own order, we lose indeed the benefit of the guidance of higher minds; we have no Gamaliels at whose feet we can sit; but, as it is God's providence to compensate all spiritual losses in his servants by some peculiar blessing, we gain also an exemption from prejudice and party, we are not blinded by an excess of zeal for the peculiar opinions of our teachers, for we have no teacher and no guide but Christ and his Holy Spirit; no standard of truth but his written Word; no authority to which we bow, but the voice of his Church. The events which for past years have convulsed the Church of England, seem to prove that it is better in many cases to have no human teacher, to be a Baptist in the midst of the wilderness, often cast down for want of friends, and often erring in simplicity and ignorance, than to attach our hearts, and defer our judgment, to the wisest, the most pious, the best beloved, the most self-denying of men; or to live in the very metropolis of knowledge, with store of books, amidst learned professors, with opportunities of counsel, leisure for meditation, with daily services, and moving sermons, with all appliances to knowledge, and all aids to feeling. The search after heavenly truth may be as hopeful, in the lonely mission station, or even in the vast solitude of a New Zealand forest, as in the schools of theology, or the retirement of a college.

Another aid to purity of doctrine is the Book of Common Prayer. We are scarcely conscious of the effect which has been produced upon our minds since childhood by this practical commentary upon the Bible. It has reduced to system and applied to practice the doctrines of the Gospel. It has taught us to analyze and distinguish the various acts of Christ's ministry; to express our wants, and to confess our sins, in language the most appropriate that could be used; it has arranged the whole Christian year in a series of devotional exercises, to bring before us the whole circle of our Christian faith and duty, so that nothing be omitted. On every Sunday in the year the Prayerbook places before us the example of Christ, the teaching of the Holy Spirit, or the mystery of the Trinity, dividing first the bread of life from Advent to Trinity, that it may be more readily received, and then uniting all persons and acts in one, and allotting the other half of the year to the contemplation of the undivided Godhead. This careful tracing of the footsteps of Christ and his apostles cannot fail to lead us on in the path of true doctrine to a closer likeness to our Lord; and this is the service which our Prayerbook has rendered us from our youth up. It is easy to undervalue a privilege and a blessing when we have reaped the benefit of it. When the Liturgy of the Church has secured to us the habit of thinking clearly, and practically upon all the several doctrines and acts of Christ, then we may be able to use extemporaneous prayer, with less danger, either of error or of omission. But is it not true, that all the bodies which have most frequently and irretrievably fallen into error of doctrine, have been those, which have given up the Holy Guide of the devotions of their fathers, and have trusted to the individual piety of the minister, as he to the inspiration of the moment? They did not reflect, that the worship of a whole congregation was imperilled upon the mind and upon the lips of one man, pray he well or ill; and not only their devotions for the time, but the soundness also of their doctrine for generations to come. And so it came to pass that congregations swerved from the faith, and passed into heresy by such imperceptible degrees, that the most searching enquiry can scarcely ascertain the time of their first deviation from the truth. Of those who still hold the fundamental doctrines of the Gospel, in separation from the Church, there are many, I believe, who are ready to confess, that, under God, they owe much of their stability of doctrine to the scriptural system embodied in our Liturgy and Articles of Religion.

It is not my intention to obtrude upon your attention more than is necessary, any personal matter affecting only myself, but as I am responsible to you in my public character, and you have a right to know my opinion, I may briefly state once for all, and I trust I shall never have occasion to repeat the assertion, that so far as an unworthy child can love its parent, the Church of England has not a more dutiful or loving son than myself. You, I well know, have never suspected me of any contrary opinion, but have put your hands to a touching

declaration, presented to me even with tears, that both in public ministrations, and private intercourse, I had borne no other testimony than such as accorded with the Catholic doctrines of the Anglican Church. But since it has pleased others (whom God forgive) to put forth vague suspicions, and to attach uncharitable names, I hereby enter my deliberate protest against all attempts to sow discord among the united clergy of this infant Church, and in their name and my own I declare solemnly, (if there be one dissident, let him now speak and interrupt me) that to the best of our knowledge and means of grace we have acted and will act only upon the principles of the Anglican branch of the Church Catholic; we trust, that her baptism, through the power of the Holy Spirit, has made us the children of God, the members of Christ, and inheritors of the kingdom of heaven; that her liturgy will be the guide and strength of our lives; that her communion will be the comfort of our deathbeds; and that her burial service will be offered up over our graves. We cannot be dissatisfied with our Holy Mother, till we have required all her benefits; we can desire no better guide, till we have overpast her course of teaching, and are craving in vain for higher and more spiritual gifts. But while we cannot but sit down and mourn over our own deficiencies; while we see the holiest of her gifts, the nerves and sinews of her system her diffusive energies, impaired by our infirmity or neglect; if there be blame on the Church of England, let us bear it ourselves, as her members and ministers, and wait in faith, in patience, and in prayer, till the day shall come, when it will please God to awaken us to higher deeds of Christian enterprise, to more earnest self-denial, to more entire devotion, to deeper piety, to more constant perseverance. If there were no other thought to bind us to our own communion, it would be enough to trace the signs already beginning to be seen throughout the world, that God has mercies still in store for us, and designs to make our mother Church a praise upon earth.

More than this, it is said by some, is required of the Bishops of the Church. We are called upon to join the ranks of unreasoning men, who, while they are tolerating and uniting with every other form of error, are pouring out their unmeasured invective against one. We dare not so abuse our sacred office, as to lend ourselves to cursing when we have received commandment to bless. May God of his infinite mercy bless even our bitterest enemies, every class of Christians, who, with the misguided zeal of Saul, persecute our Church, and think that they do God service: may He have mercy upon the Church of Rome, reform all errors, pardon all her subtleties, and abate all her false assumptions; and so restore to all Christendom that unity of heart and purpose, in which the wounds of religion were healed, in the first ages, by the Catholic Councils of the Church. And in a more private and therefore on a lower ground, on which I might have been silent, if I had not been called upon to speak; lest silence should be misconstrued into agreement with error, or fear of rebuking it; here also, when we are expected to censure, we find it rather in our hearts to bless—to bless those servants of God, who, when much of our apostolical discipline had been decayed and lost, devoted all the energies of their mind, and all the intensity of their prayers, to building up again the walls which seemed to be tottering to their fall—those three men, mighty in the Scriptures, who, when they found us hemmed in with enemies, and thirsting for Catholic unity, went forth to draw water for us from the well of primitive antiquity; but one was taken captive by the foreign armies which had usurped the well. May we not respect the motive, commend the effort, and bless the men, even while we reject the gift?

You are entitled to receive this statement of my feelings, that you may know how far I sympathize with the religious movement of which Oxford was the centre, and at what point I stop. I am not called upon to censure men whose private character I revere, while I differ widely from the conclusion to which some of them have been led. While it seemed that the one object of all their endeavours was to develop in all its fulness the actual system of the Anglican Church, neither adding ought to it, nor taking away aught from it: but purifying its corruptions, calling forth its latent energies, encouraging its Priesthood to higher aims, and to a more holy and self-denying life; exhorting us to fast, and watch, and pray more frequently and more earnestly; to be more abundant in our alms-giving, more diffusive in our charity; and to that end to retrench our expenditure, and to look upon ourselves as the stewards of God—in one word, while they seemed to teach us to do in our own system and Ritual what the apostles did in their

days, and what our own Church still prescribes; I felt that I could not disobey their calling, because it was not theirs, but the voice of my Holy Mother, whom I had sworn to obey; and the example of the apostles, which it was my heart's desire to follow. But when a change came upon the spirit of their teaching, and it seemed as if our own Church were not good enough to retain their allegiance; when, instead of the unity for which we had prayed, we seemed to be on the verge of a frightful schism; then indeed I shrunk back, as if a voice had spoken within me: Not one step farther; for I love my Church in which I was born to God, and by His help I will love her unto the end.

The doctrines then, my reverend and Christian brethren, which it is our holy commission to preach, are those which have been drawn from the pure written Word of God, received throughout the Churches of all Christendom, and embodied in the Liturgy and Formularies of our own Anglican branch. To these we have again and again declared our assent in the most solemn and unqualified manner, admitting of no double meanings or mental reservations; but with our whole hearts, and in all simplicity and faithfulness, avowing our belief, that so far as the writings of uninspired men can embody the doctrines of Revelation, our Liturgy and Articles do fully and faithfully represent the Word which God first revealed by His prophets, and then lastly spake to us by His Son.

It cannot be necessary to spend many words to suggest to you, how these pure and holy doctrines are to be preached. With our hearts, with our lives, with all our mind, and with all our strength; and if need be, even with our deaths. And if death itself be within the scope of a preacher's obligation, much more everything that comes short of death. Our earnestness and self-denial is now all that we have to attest our ministry, instead of the signs and miracles of the apostolic age. Yet still there is a power given to the meek and patient servant of Christ, which none of his adversaries can gainsay or resist. Still there is a moral beauty in the feet of him that bringeth good-tidings, and publisheth peace. Still there are hearts that burn at the breaking of the bread, and consciences that tremble when they hear of righteousness, temperance, and judgment to come; still there are awakened sinners, who ask on bended knees "What must I do to be saved?" and doubting readers of the Word of God, who desire to be guided that they may understand what they read; and to all these it is our appointed ministry to dispense the pure Word and the Holy Sacraments of Christ; and above all that word of words, "Believe in the Lord Jesus Christ, and thou shalt be saved."

The subject itself will teach us the manner of our preaching. Who can be tame and listless when he feels that souls are pending upon his ministry of the word. Commissioned as we are to proclaim doctrines so awfully, it may be, so fatally, true, can we tell them as if they were mere fables, uninteresting to ourselves, and unimportant to others? Sermons will be effective only, so far as they are expressive of real feeling. No artificial gestures, or studied cadences, or polished sentences, or flowers of rhetoric, will supply the want of that inimitable grace, the abundance of the heart, out of which the mouth speaks. This is the true, and perhaps the only distinction which we can draw. All shallow opinions on the use of action, or extemporaneous delivery, are the ordinary error of party spirit, which will allow nothing to be right, but what it practises itself. Everything is right, which is done to edifying, and everything is edifying which proceeds from an honest and true heart. If there be any deception, any affectation of display, any desire of human praise; anything, in short, but the pure love of souls, and the thankful remembrance of Christ's death; then the charm of preaching is broken; it may amuse the hearer, and exalt the preacher; but it will not touch the heart, or reform the life; it will not reclaim the sinner, or save the lost.

This inward feeling, which is the soul of Christian eloquence, must first spring from a sense of our own unworthiness. We must tell to our fellow sinners what God has done for our souls. This will beget a fellow-feeling, which, next to the truth itself, will give the greatest weight to our words. If we preach as sinners to our fellow-sinners, not only shall we preach the truth, but also they who hear us will feel our words to be true. This fellow-feeling is the soul of the Parochial Ministry, the secret of its influence and power over the hearts of men. He who in the exercise of his cure of souls, stores up his mind, and softens his heart, with the confessions of contrite sinners; and watches the slow and painful processes of moral cure, by which a depraved life is gradually reformed; or hears the solemn thoughts of dying

men, and the remorse of a conscience ill at ease; and feels in every case for his beloved parishioner as if he were his brother or his friend; that preacher will never lack argument for his sermons, and the word preached by him will have such success that it will never be spoken in vain. We, who have tasted these joys of the Parochial ministry, and from it have been called to the Episcopate, can tell from our own experience, how much we have lost, in ceasing to be the bosom friends of the suffering poor, and the dying penitent. It is well for us, if we can find compensation for the loss, in imparting to those upon whom we lay our hands, the same source of ministerial comfort—live in the hearts of your people, rejoice with them that do rejoice, and weep with them that weep. So will your words never fail of power, nor your ministry lack its need of joy.

To be continued.

Literary and Scientific.

CONCHOLOGY.

NO. IV.

Although in the nature of animals there are many things which have no charms for the bodily senses, yet notwithstanding even there creative Nature has unspeakable delights in store for those philosophic minds which can investigate and distinguish the causes of their formation . . . For that nothing is by chance, but for some end, is the character of all the works of nature; and the fitness of each part to the end for which it is designed occupies the place, and is entitled to the name, of Beauty.—Aristotle.

PALEY has given it as his opinion "that the wisdom of the Creator is seen, not in the separate but in the collective action of the different parts of the bodies of his creatures. It is seen in their mutual suberviency and dependance; in their contributing together to one effect and one use." And therefore, in considering the manner in which the different parts have been made, and the wisdom evident in each particular of the animals which have formed the subject of our study, we may always bear in mind, that to prove creative wisdom in its full extent, all the different parts of the creature must be found to conduce to some one useful effect. And in the unity of the design, if it shall be found to exist, the unity of the designer, as well as his wisdom, will evidently appear. For instance, in a well found vessel, there are not only the hull and the sails, but also masts, yards, pulleys, ropes, and a variety of different contrivances, each ingenious in its way; but all conduce to the same grand end—viz., to produce safe motion in a required direction. In the same manner we may expect to find the same principle of unity in the formation of the animals under examination. Do then the shell, the epidermis, the operculum, the epiphragm, the ligament, the cartilage, the adductor muscle, the hinge teeth, the gills, which we have already spoken of, and also the dental apparatus, the eye—and the provision for the safety of the mollusk, (of which we are about to speak) do all these tend to produce some one object? Certainly they do; and that one object is the safe, comfortable, and happy existence of the creature. I say the happy existence, for I think that this will be evident from the particulars which I am about to consider in the present number. In this unity therefore of design, we may plainly perceive the unity of the designer as well as his infinite wisdom.

In my last number I endeavoured to explain certain parts of the shells of *bivalve* mollusks, and the manner in which they procure their food. And I think that I may refer to the facts there stated as exhibiting indubitable proofs of design and forethought in that great being, by whom all things are created. To point out the whole series of proofs, which might be collected from the natural history of the molluscan order, would take more time than I can spare, and more space than the columns of this journal could afford. A few more particulars, derived from the *univalves*, may be stated in this number. In the next I shall endeavour to bring forward a few facts to prove the importance of this order of animals in supplying the wants and contributing to the luxuries of the human race. And thus the present series will be concluded. I trust that on a future occasion I shall be enabled to return to the subject.

Univalves, which feed often on living animals, have greater powers of motion than their relatives, the bivalves; and thus they are enabled to hunt for their prey. They are also furnished with eyes to guide them to their food, and "tentacles" or feeling organs, by which to ascertain more certainly the nature of any object before them. It may here be remarked, that there is in this an evident correspondence between the different organs of these creatures. Bivalves (with, as some think, a single exception, viz., the genus *Pecten*) have no eyes. For they do not want them. Their food consists as we have

seen of the minute particles of vegetable or animal matter, which float about in the water, and which are brought to them by the currents occasioned by the motion of their ciliary apparatus. And therefore eyes would not assist them in procuring such food; and therefore the power of sight has not been bestowed on them. But univalves, which can move about with rapidity, and feed on substances at times even larger than themselves, require and therefore possess perfect eyes to enable them to find the way to their food. They have also tentacles to assure them of the fitness of that food, when they have reached it, and besides and above all they have a dental apparatus to enable them to feed upon it. Here then we perceive an evident connexion existing between the stomach, the teeth, the eyes, the tentacles, and the foot. And this connexion of the different parts with each other, each performing its own office in giving efficiency to the other, and in enabling the creature to live, supplies us with a proof of design in the formation of their animal frame, which is altogether irresistible. The stomach requires a particular kind of food. The eyes give intelligence of the place where that food may be found. The powers of the foot enable the animal to reach the spot. The tentacle tests the food when it is reached. And lastly, a singular dental apparatus, and at times still more singular gizzard, enables the mollusk to devour the food, which the stomach has required, which the eyes have seen, which the foot has enabled the animal to reach and the tentacles to test.*

The eyes of most mollusks are small. In land shells such as the common slug and snail, they are placed in a very prominent position, at the extremities of the upper pair of tentacles. Thus they command an extensive view both before and behind, and can be placed very close to an object. Any one who has watched a snail or slug, will immediately perceive the value of this position of the eye. The animal is continually feeling and seeing his way at the same time, using both eye and tentacle. This prominent position, however, would expose it to great danger, were it not for a peculiar provision. The whole tentacle with the eye at the end of it, may be drawn into the body of the mollusk, by its proper muscles. And thus the eye is at once protected. As might be expected this provision is not found to exist in those species whose eyes are at the base of the tentacles instead of its apex, which is the case with most of those inhabiting the water. In *Strombus*, among the marine genera, the eye, which is very large, is placed as in the slug, at the extremity of a long tentacle. And it is of great service to the animal, as it is thereby enabled to remain within its shell, and yet keep one eye open (like a careful watchman) to guard against any approaching danger.

In almost all marine genera, the eye is at the base of the tentacle. It is very small, but in the order next to the Mollusca, viz. the Cephalopoda, it is large, and very perfect.

Passing over the foot, and the tentacle itself, from lack of not of interesting matter, but of space to contain it, I shall come at once to a description of the dental apparatus. And in this part of the animal, (which is however but little studied by mere conchologists), we shall find several peculiarities worthy of remark, and very applicable to our present argument.

The first kind which I shall notice, is that which is found in the slug, and most other land mollusks. In the upper part of their mouths, a singular tooth is found fixed to a strong muscular mass. This single tooth may be described as a broad horny plate slightly curved, and forming a sort of comb with very short and sharp teeth. It acts like a knife, by which the small cut off a small portion of the edge of the leaf upon which it is feeding. Its action may

be immediately perceived by any one who watches a snail in the act of feeding. The leaf is kept in its proper place by the lips, between which this tooth performs its duty.

Still more curious is the complicated mouth of the Buccinum, and many marine mollusks. My description I shall borrow in a great measure from that given from Cuvier, by Professor Jones; for the accuracy of which I can vouch, having myself verified it in several particulars.

The mouth of Buccinum is placed within a proboscis, not simply provided, like that of the elephant, with the means of flexion and extension, joined with a limited power of contraction and elongation, but which can be retracted into the body by drawing itself into itself, in such a manner that the half of it which forms the base contains and encloses the half nearest the opposite extremity. It is evident, that to effect this a multitude of minute muscles are required, which must act upon the sides of the proboscis; this is found to be the case; and a minute description of the whole apparatus—which it would be impossible to render intelligible to the generality of readers without an elaborate figure of the parts described—may be found in the work of Professor Jones, before alluded to.

Within this proboscis is placed the tongue of the mollusk. This most curious and very efficient instrument contains in itself proofs of design, which are quite indisputable. It consists of a long cartilaginous membrane, armed with hooked and very sharp spines. When not in use these spines lie on the surface of the tongue in regular series, and consequently do not injure the sides of the mouth. The use of the tongue is to make a hole in the shell of the mollusk (generally a bivalve) on the animal part of which the Buccinum feeds; and it is used in the following manner. The end of the proboscis is placed firmly against the spot where the incision is to be made. A fleshy mass is then pushed forward, being a part of the apparatus usually called the tongue. The cartilaginous membrane above described is then drawn across this as it were, from one end to the other. As it crosses the fleshy mass, the spines on its surface are elevated and scrape the shell under the point of the proboscis; and then, immediately after they have passed the edge of the fleshy mass, they resume their former regular and harmless position on the surface of the tongue. Thus these spines are elevated only as they pass round the corner; they are thus in vigorous action at the required point and yet they are able to pass down one side of the proboscis and up the other side without injuring its delicate walls by their sharp points. By a repetition of similar movements, aided perhaps by some solvent quality in the saliva, the hardest shells are soon perforated by this singular file.

If any of my readers will examine a few of the dead shells thrown up on the sea-beach by the action of the waves, they will soon find abundant instances of shells, whose inhabitants have been destroyed by these means. A small hole, generally perfectly round, will be discovered in the side of the shell—giving the enemy a way of approach against which the luckless besieged has no adequate defence. However great therefore the security may be which is afforded to mollusks by the shells which they form, it is not so great but that they are in the power of those animals—even of their own order—of which they are the appointed food.

This curious instrument was not unknown to the older naturalists. Pliny tells us that the tongue of the *Purpura* is "as long as a finger, by means of which it feeds, by perforating other shells;" and indeed its length is not the least remarkable particular. In a *Chiton* two inches long, (for the same instrument is found in very many genera), the tongue is often an inch and a half in length. Of course its great length adds to its efficiency.

And now I ask, could any surer proof of design in the creation of these animals be expected, than the discovery of a flexible file, placed within their mouth, to enable them to get at their food through the hard and thick shells by which that food is covered on all sides? Its perfect adaptation to the necessities of the mollusk, and the singular provision by which so many needle-like points within the mouth are prevented from injuring the animal, and yet are kept ready for use, may well furnish the reflecting mind with an argument, which may be assailed but in vain by that "fool who said in his heart, there is no God."

But again. No one I think who has seen a pair of shears, such as those used in shearing sheep, would imagine that they were formed by accident. The spring at one end to open them after that they have been shut, and the sharp edges of their blades, acting the one upon the other, have such an evident connexion with each other, that the simplest exercise

of reason must show us, that it is impossible that such an instrument could have been formed by any other than an intelligent fabricator. Now an instrument most curiously resembling such a pair of shears is found in the mouth of a mollusk (*Tritonia Hombergii*). The jaws of this *Tritonia* are of a hard horny substance, of a yellowish-brown colour. They are sharp at the edges and slightly curved in the form. At one end they are found to work upon a joint, the natural elasticity of which (like the spring of the shears) is sufficient to separate them; while the thick muscular masses on each side of the mouth, in which they are imbedded, by their contraction cause the one blade to pass over the other. Their action is therefore exactly that of the shears above mentioned; and they form a most effectual instrument, enabling these mollusks to cut their animal food into separate portions. If anything be wanted to give greater efficiency to this curious apparatus, it is supplied by the tongue. That organ is covered with sharp papilla directed backwards; by means of which the portions of food cut off by the jaws are immediately seized and conducted into the oesophagus.*

In addition to these complicated mouths, the gizzards of many mollusks are found to contain large and strong horny teeth, evidently adapted to the purpose of cutting and bruising the food and preparing it for the proper digestive stomach. Let the description of this and the apparatus connected with it in one genus suffice. In *Aplysia* there is first a capacious crop, like that of a fowl, to hold the food in readiness, then a strong gizzard studded internally with pyramidal teeth, the points of which nearly meet in the centre. These, when acted upon by the strong muscular walls of the gizzard, very efficiently bruise the food as it passes between them. And after this bruising, the food has to pass through "a third cavity armed with sharp pointed hooks, attached to the inner sides of its walls, and so disposed as to form a kind of carding machine by which the food is still more effectually torn to pieces." (Jones)

There are many other particulars connected with the anatomy of these animals into which I might enter. But I think that sufficient has been stated to prove that design is evident in the history of their formation. And those who have followed me thus far, will, I think, readily admit the truth of what I have before stated concerning the wisdom of that great Being by whom they were created.

Hitherto I have considered the simple shell, as constituting the only protection afforded to the animals of the molluscan order. But this is not (strictly speaking) the true state of the case. Before therefore bringing this paper to a close, it will be necessary to allude (for I must be brief) to other methods of defence, which some mollusks are found to possess. And if it shall appear that those which possess them most are found to be the very species which require them, we shall be supplied with a very evident proof of design,—not only in the supply of the powers alluded to,—but also in the correspondence between that supply and the necessities of the creature.

I have stated in a former number that many genera have no external shell. If they have one which is internal, important organs are protected by it; but the greater part of their body is exposed to danger. It may be said that few animals are left entirely unprotected. Many quadrupeds, birds, reptiles, and fishes, possess great powers of speed, so that they are enabled to escape from ordinary dangers. Many also are supplied with weapons of defence, if slow in their motions. Many are protected by their colour, by which they are rendered not very easily distinguished from the inanimate substances around them, so as to escape danger by "the better part of valour." Thus many tree-frogs are green, like the leaves of trees, among which they are found. Numerous species of the serpent tribe are celebrated for their poisonous fangs; while the timid stag is often able to escape danger by its astonishing agility. But although able to move about, the mollusk above alluded to cannot crawl fast so as to escape danger by "the better part of valour"—nor can it make itself formidable to its enemies, as can the serpent. And although the colour of some and the place inhabited by others,

* I may here notice an equally perfect proof of design, in which a natural spring is used. I refer to the *clausium* of the land genus *Clausilia*. This mollusk has no operculum; but the aperture of its shell is defended by a calcareous plate attached by a spring of the same substance to the columella. When the animal is protruded, as in feeding, the *clausium* lies along the columella, and therefore does not interfere with its movements; but when the mollusk has retreated into the whorls of the shell, the spring forces the *clausium* forward and so closes the aperture. This curious contrivance is placed rather deep within the shell, and therefore cannot be examined without breaking the first whorl of the shell.

* A similar correspondence may be observed in the organs possessed by the *Lepas* in one state, which are not possessed, because they are not wanted, by it in another. When born the young *Lepas* is free: it is enclosed in a bivalve shell, like a very minute mussel. In this state it is able to swim about with great rapidity by the aid of one of its two sets of legs. It is also provided with eyes, so that it can find its way to the solid floating object to which it wishes to attach itself. Having reached this float the second set of legs become useful; and by means of suckers at their extremities it can attach itself very firmly to its float, or walk about, using these legs alternately. When it has reached a convenient spot, the two legs, composing the second set, are placed close together, and unite, and thus form the flexible pedicle of the animal. After a day or two the young animal, which is now fixed to its place, casts off its former bivalve shell, and the eyes and the first set of legs noticed, and appears in its perfect form. This very interesting transformation of an animal enclosed in two valves, having the organ of sight and the power of locomotion, into one which is fixed and sightless and enclosed within more valves than two, I had lately an opportunity of witnessing in the genus *Pentastemis*. It is hardly necessary to point out, that when there is no possibility of locomotion eyes are unnecessary, and therefore the Cirriped which could see while it could swim and walk about, did not lose its organs of sight until by its change of condition they became unnecessary.

afford sufficient protection—yet there are not a few—such as the common slug on the land, and the *Aplysia* and the *Dolabella* in the sea, whose bodies are entirely exposed. Have they then no means of escape from their enemies? Certainly they have, although different from those of other mollusks. The two latter genera are enabled to *discolour the water around them* by means of a purple fluid which they eject from their bodies, and which is secreted by a peculiar organ; while the slug, when attacked, immediately covers its body with a slimy mucous exudation. In either case the protection afforded is sufficient to ward off all ordinary dangers.*

An order closely allied to the mollusks, but which, generally speaking, is not protected by an external shell, possesses the power of concealing itself in a very effectual manner by ejecting a dark fluid from its body. I refer to the Cephalopods. The inky matter which they discharge when provoked discolours the water all around them, as I have had several opportunities of witnessing. The most surprising part of the operation is the suddenness with which it is performed. The concealment thereby afforded, and with it the opportunity of retreat is most effectual.

The only other manner to which I shall allude, by which this concealment, so necessary for the preservation of the mollusk, is effected, is that which has been noticed in the habits of a small *Bulinus* found in England. The following remarks on the subject will be read, I think, with interest, and from personal observation I can vouch for their accuracy. The Rev. Mr. Sheppard (Linn. Trans. xvi. 166) says:—"These shells, particularly in their young state, show great sagacity and ingenuity by covering themselves with a coat adapted to the different situations in which they are found; and when so covered it is almost impossible for any other than a conchological eye to discover them. If the abode of one of these shells be on the trunk of a tree covered with lichen, then is the epidermis so constructed as to cause the shell to resemble a little knot on the bark covered with such substance. If on a smooth tree, from whose bark issue small sessile buds, as is frequently the case, it will pass off very well for one of them. And if on a dry bank, or the lower part of the trunk of a tree splashed with mud, its appearance will be that of a misshapen piece of dirt." From these circumstances it has been well named *B. obscurus*. The small *Pupa*, which is found in the neighbourhood of Sydney, collects grains of sand about it as it grows, and thus is hardly to be distinguished from the piece of stone or wood under which it is found. In a similar manner the *Tridacna agglutinans*, and other kindred species of that genus, collect small pieces of stone and dead shells, which they attach to their own shell while in the process of formation. And in consequence of this habit they are not easily to be found either by greedy fish or still more greedy biped collectors. In this manner of concealment (if it will be at once observed) the design is evident. But it is different from the former kinds noticed, and yet each method can have had its origin in but one first cause; and that first cause must have been an *intelligent and wise as well as beneficent Creator*. He it was who foresaw the dangers to which his creatures would be exposed, and kindly supplied them with the means of avoiding them. To one he gives that instinct by which, on the approach of danger, certain muscles are almost involuntarily contracted, and a purple or inky fluid is expelled to discolour the water around, and to enable the animal to escape the danger which threatened it. To another he gives the instinct which impels it, while forming its shell, to attach to it certain pieces of extraneous matter, in order that the shell being assimilated in external appearance to the matter around it may escape observation, and thus be freed from dangers.

In conclusion I may again remark that each separate and independent proof of design is in itself a separate and independent proof that the animals under consideration are created by a Being of power and wisdom. And when the whole of the proofs thus obtained are put together, they form a chain of

evidence of the infinite degree of that wisdom, which existed in a being powerful enough to create with a word so many multitudes of distinct creatures, each requiring a separate and independent exercise of creative wisdom. When God said "Let the waters bring forth abundantly the moving creature that hath life"; the sublimity of the command arrests our attention. But when we come to consider the meaning of the term "abundantly," and glance over the multitudes of different species inhabiting the waters, thus called into existence, great indeed is our astonishment. Let thought wander over the number of different species of whales, fishes, reptiles, mollusks, crabs, annelids, insects, and other "living creatures that move" in the waters—and remember that they were all created at the command of God, as above quoted, and then add the almost infinite species of birds, which were created at the same time! The effect upon my own mind is to create an overwhelming idea of the wondrous and infinite majesty of him who "in the beginning created the heaven and the earth." And I gladly turn from this overpowering idea, to the examination of some one of that innumerable multitude of created beings, to discover whether there may not be in its structure something to point out the existence of other attributes besides those of majesty and infinity. I am dazzled and confounded when I reflect upon these attributes of omnipotence, and my weak mind seeks for some other qualities which will produce a more comforting sensation. Nor have I to search in vain. I find in the structure and organization of the animal which I have selected, such proofs, not only of wisdom and power, but of *kindness* also, and of *love*, as well as of careful consideration for the wants and necessities of the creature before me, that I am at once reminded that there must be in the great Creator some quality which would "make him feel an interest in the welfare and happiness of his creatures." I find in this insignificant creature such kind adaptation of its powers to its wants, such provision made for the support of its life, its health, its protection, its comfort, and even its beauty, that I am compelled to exclaim, this surely could have been made by none other than by a God of love.

And now that the painful feeling of human insignificance, when compared with the infinite power of the Creator, is banished by the discovery of his love and kindness, must I dismiss the subject altogether, and learn no lesson from that passage in the history of nature which has been considered? On the contrary, I have as it were but opened a subject for daily, hourly contemplation. I merely have found a clue which may lead me to the discovery of untold riches and priceless treasures. I am furnished with a guide to point out to my darkened understanding the wonderful character of Him in whom I myself, as well as the creature before me, live and move, and have my being. Every creature which I behold, every plant which I see, every flower which I examine, I might almost say every particle of the air I breathe, reminds me with no unintelligible voice that God is a God of love; and if the magnificence of his works force upon me the idea of his *infinity*, that very infinity makes his love shine with still brighter effulgence than before. Nor need I trust to the uncertainties of human reasoning in extending the benefits arising from the existence of this divine attribute, from the lower orders of creation to myself. Scripture itself is here my guide; and while it declares that not a sparrow falls to the ground without my Father's knowledge, it adds in emphatic language—"Ye are of more value than many sparrows." Or again, if we are reminded of the insignificance of man's gayest clothing when compared with that of the lilies of the field, we are taught a comforting lesson by the earnest question—"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

(To be continued.)

"WANDERINGS IN THE SHADOW OF THE JUNGFRAU ALP."

This is a work written by the author of *Wanderings of a Pilgrim near Mont Blanc*, a short notice of which appeared in our *Guardian* for December, and forms a sequel to that work. Here we observe the same intense admiration of the beauties of nature, the same devotional spirit, the same looking from Nature up to Nature's God, which characterised the former production of Dr. Cheever. He is not one of those travellers that wander from Dan to Beersheba and exclaim that all is barren—nothing escapes his observation, for he is always in earnest and his soul is in his task. The work abounds with such gorgeous

descriptions, such beautiful similes, such home truths, that the only difficulty is to know what to select. However, let us accompany our pilgrim in a walk along the Lake of Geneva, in one of its exquisite sunsets, and hear him, like Jaques, moralise the spectacle. "Meditation" (says he) "here may think down hours to moments, and there is something both solemn and melancholy in the fall of the curtain of evening over such a scene, which quickens the inward sense of one's immortality and accountability, and irresistibly carries the heart up to God in prayer. Our boat lands her passengers at Villeneuve, where we take a diligence for St. Maurice, some three hours' drive up the valley of the Rhone. The river runs into the lake at Villeneuve, and out of it at Geneva; though why the radiant sparkling stream that issues with such swiftness and beauty, should bear the same name with the torrent of mud that rolls into it, is difficult to say; nevertheless, a Christian bears the same name after his conversion as he did before; and the new and beautiful characteristics of this river, when it rushes from this lake at the Protestant end of it, might well remind you of the change which takes place between the character of a depraved man, and a regenerated child of God. Our hearts come down wild and ferocious from the mountains, bearing with them rocks and mud, casting up, as the word of God saith, mire and dirt. So are we in our native graceless depravity. It is only by flowing into the crystal lake of Divine Love that we leave our native impurities all behind us, on the shore of the world, and then, when we reappear, when flow forth again from this blessed baptism, we are like the azure arrowy Rhone, reflecting the hues of heaven. Then again, the muddy Arve from the mountains falls into us, and other worldly streams join us, so that before we get to the sea, we have alas! too often, deep stains still of the mud of our old depravity. The first Adam goes with us to the sea, though much veiled and hidden, but the last Adam is to have the victory. Some streams there are, however, that flow all the way from the lake to the sea, quite clear and unmingled. The course of such a regenerated stream through the world is the most beautiful sight this side heaven."

Our author visits the village of the Baths of Leec, situated at the foot of the pass of the Gemmi, "which contains" (he tells us) "about three hundred inhabitants, whose clusters of wooden nests hang to the mountains at an elevation of 4500 feet above the sea. The bathing houses and inns are spacious, crowded during July and August, deserted all the rest of the year, and shut up and abandoned from October to May. Three times since their establishment in the sixteenth century they have been overwhelmed by avalanches, though to the eye of a stranger, in the summer, their position does not seem to be of imminent peril. The scenery is of an extreme grandeur, a glorious region, where the sublimities of nature combine to elevate the mind, at the same time that the body comes to be healed of its infirmities. These healing springs are proofs of the Divine benevolence; may they not be regarded as peculiarly so, when placed in the midst of scenes so adapted to raise the thoughts to Heaven? The moon rose at eight o'clock from behind the mountains beneath which the baths and hamlets are situated, so that we had the hour and the scene of all others in some respects most beautiful. No language can describe the extraordinary effect of the light falling on the mighty crags and ridges of the Gemmi on the other side, while the village itself remained in darkness. It appeared as if the face of this mountain were gradually lighting up from an inward pale fire, and suffused in rich radiance over it, for it was hours before we could see the moon, though we could see her veil of soft light resting upon those gigantic rock-ribbed regal barriers of nature. There is an inexpressible solemnity to the mind in the sight of those still and awful forms rising in the silent night, now silently, now impressively. Their voice is of eternity, of God, and why it is I cannot tell, but certain it is that the deep intense blue of distant mountains by day impresses the mind in the same way as her sense of eternity. Vastness of material masses produces the same impression on the mind as vastness of time and space; but why intensity of colour should have so sublime an effect I know not, unless it be simply from connection with such vastness of material form. At all events the mountains in these aspects do raise the heart to God and eternity, making it adore him with praise and awe, and compelling even the careless heart into an unusual sense of his power and glory. Sometimes the mountains seem as if shouting to one another, God! sometimes they seem repeating in a low, deep, still murmur of adoration, God! sometimes they seem to stand and gaze silently at you with a look that goes down into the soul, and

* If I might be allowed to hazard a conjecture on the subject, I might state my supposition that the purple fluid, with which the *Dolabella* discolours the water around it, is possessed of some acid property which is offensive to its enemies. To this supposition we are led by analogy, that being evidently the use of the peculiar secretions of the slunk among quadrupeds and the *Natrix torquata*, the common ringed snake of England among reptiles. Many other instances might be adduced. If concealment alone be sought, every one will remember the manner in which the pearl diver at Ceylon avoids the shark, namely, by stirring up the mud around him, and thus arising to the surface in the muddy water. I have thrown this out as a hint to those who have an opportunity of trying the experiment. For if it should be found that the purple fluid abovementioned not only conceals the mollusk, but also disgusts its enemy, a surer protection would be thus evidently afforded.

makes the same impression, God! How different it is with men, their huts, their palaces, their movements, their manners! Often there is nothing to remind you of God save the profane oath, in which his dread sacred name drops from the lips in blasphemy."

After leaving the Baths our traveller set out to traverse the pass of the Gemmi, and loses his road, but even here he cannot resist sitting down by the way-side to moralize. "We are often," says he, "brought to a stand, hedged up, and hemmed in by the providence of God, so that there seems no way out." A man is sometimes thrown into difficulties in which he sits down to despair, saying to himself, "Well, *this* time it is all over with me;" then, when God has driven him from all self-confidence and self-resource, a door opens in the wall, and he rises up and walks at liberty, praising God. Sometimes he says to himself, "This cannot be the path of duty; the mountain is too high, too inaccessible; there is no possibility of scaling it, the path *must* go this other way." Alas, poor pilgrim! try it if you dare. Leave the guide, whose dialect you think you cannot understand, though conscience all the while understands it, and too soon you will get lost amidst woods and precipices, and well it will be for you if you do not fall over some fearful crag, or wander so far and so irremediably, that no longer the voice of your guide can be heard, till you stumble upon the dark mountains, till you are lost in the congregation of the dead. Remember By-path Meadow, and giant Despair's Castle, and come back, if you are going where the Word of God does not go before you. Let your feet be towards the King's highway, and the mountain you will find is accessible, and the lions are chained. Shall I pursue the simile any farther? I will: for it makes me think of the course of some men who will not suffer themselves to be led across the great mysteries of God's Word, but endeavour to wind their way out of the gulf without scaling the mountain. They say it is impossible and irrational; there must be some other mode of explaining these passages than that of admitting the inexplicable mystery which they bear upon the face of them. So they would carry you round by side galleries, across drifts of smoky reasoning, as cold and deceitful as the crusts of glittering ice that among the Alps cover great fissures, where if you step, you sink, and are out of sight for ever. Keep to the appointed path, over the mountain, for there alone are you safe. It is the path of Faith, faith in God's word, faith in God's mysteries, faith in God's Spirit, faith in God's Son. Sometimes it is the path of faith without reasoning, and you must take it because God says so; indeed that great word, God saith, is the highest of all reasoning, and if your reasoning goes against it, your reasoning is a lie. Now have you tried your own way and found it deceitful and ruinous? And are you ready to follow your guide, as a little child, in all simplicity? This is well, and God sometimes suffers us to have our own way, that we may find, by some experience, that his way is the best. Your path seems to be shut up, but if he points it out, you may be sure that he will open it. As to the children of Israel, when brought to a stand at the Red Sea, so he says to you, go forward. The mysteries in God's word, and the practical difficulties in our pilgrimage, are like these mountain passes. If you refuse to clamber, you must stay in the gulf, or go, by apostasy, backward, for there is no other way out—and if you will not accept the path, walking by faith, not sight, then you will never see the glory that is to be enjoyed on the summit. The great fundamental truths of God's word, the Resurrection, the Atonement, the triune mysteries of the Godhead, the eternity and providence of God, the deity and grace of Christ, the work of the Holy Spirit, these are all mountain passes, to be crossed only by Faith; but *when* you so cross them, then you rise to heaven, while they who deny them are creeping and feeling their way as dull materialists blind-fold groping in the gulf below."

In crossing from the Roman Catholic canton du Valais into the Protestant canton Berne, "it is impossible" (says our author) "not to be struck with the great contrast between the two regions, when you enter the villages. From the poverty, filth, and ignorance in the valley of the Rhone you pass to abodes of comfort, neatness, and intelligence; a traveller cannot shut his eyes against this contrast; he may have heard it described, and may have set it down to the score of religious prejudice exaggerating the facts; but he finds the contrast to be an undeniable reality. In place of the symbol of the cross or the statue of the virgin in her niche, or the picture of the mother and child, the traveller may see sentences of Scripture inscribed on the walls. It has a

most pleasing effect on the mind, though, doubtless, many of the inhabitants think no more of their meaning than the Jews did of that of the scriptural inscriptions on their broad phylacteries. Yet it is pleasant to see a rim of sentences from the word of God running round the hamlet, and sometimes a stray thought may be caught by it and made devotional. If there could be an outward talisman, making the house secure from evil, forbidding the entrance of bad spirits, 'driving far off each thing of sin and guilt,' reminding intelligent beings of duty, and making sacred things inanimate, this were it. Girt round about with truth, what defence could equal it? No sprinkling with holy water, no spittle of priests, no anointing with oil, no forms of exorcism, could so frighten the wandering imps of darkness. Then too, there is no superstition connected with it, it is justified by and in accordance with the injunctions given to the Hebrews; 'Thou shalt write them upon the door-posts of thine house, thou shalt teach them to thy children.' 'By the help of God, in whom is my trust,' says one of these devout mementos, 'I have erected this for my habitation, and commend the same to his gracious protection.' Surely it is a good and pleasant custom. 'Because thou hast made the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' It is a curious indication, that the religion of superstition and will-worship resort to all other talismans and symbols save the Word of God. The Romanists, so profuse of signs and rites, and things pretended holy, are very sparing and cautious of this. Here is matter for reflection."

After a day spent in visiting a succession of scenes of extraordinary grandeur and sublimity, our Pilgrim feels his heart lifted up in gratitude and praise to Him "who has protected us from danger, and shielded us from harm in the midst of danger, unworthy that we are of His love; and is not the goodness of God peculiarly displayed, in giving us materials and forms of such exciting sublimity and beauty to gaze upon in the very walls of our earthly habitation? What a grand discipline for the mind, in these mighty forms of nature, and for the heart too, if rightly improved, with its affections. These mountains are a great page in our natural theology: they speak to us of the power and glory of our Maker. And for the food of the imagination they are in the world-creation what such a work as Paradise Lost is in the domain of poetry; they waken it up and make it thrill with great impulses; and as a strain of grand, unearthly music, they put the soul itself in motion, and set it singing in the choral universal harmony. And how can an immortal being avoid feeling this? Can the soul of man be the only thing that does not praise God in such a scene? Alas! it may, if Divine Grace be not there. 'The landscape has its praise, but not its author'; nay, you may sometimes hear the most tremendous oaths of admiration, where God's sacred name drops from the lips in blistering impiety, while meek, unconscious nature, all undisturbed and quiet, singeth her matin hymn of gratitude and love. But again, you may see the eye of the gazer suffused with tears of ecstasy, and if you could look into the heart, you would see the whole being ascending with the choral harmony of nature in a worship still more sacred and holy than her own. God be praised for the gift of his spirit. What insensible, impious stones we should be without divine grace."

Dr. Cheever is much pleased with the system of education in Switzerland.

"These primitive people," says he, "are old-fashioned and biblical enough to think that religious instruction ought to be as much an element of education as *secular*. They are right, they are laying the foundations for stability, prosperity, and happiness in their little community. The world is wrong side up in this matter of education, when it administers its own medicines only, its own beggarly elements, its own food, and nothing higher, its own smattering of knowledge, without the celestial life of knowledge. Power is given without guidance, without principles. It is just as if the art of ship-building should be conducted without helms, and all ships should be set adrift to be guided by the winds only. But such are the ignorant ships on the sea of human life without the Bible; its knowledge, its principles, ought from the first to be as much a part of her educated, intelligent constitution, as the keel or rudder is part or parcel of a ship. Religious instruction, therefore, and the breath of the sacred Scriptures, ought to be breathed into the child's daily life of knowledge; not put off to the Sabbath, when grown children only are addressed from the pulpit, or left to parents at home, who perhaps themselves, in too many cases, never open the Bible. If in their daily schools children were educated for

eternity as well as time, there would be more good citizens, deeper piety in life, a better understanding of law, and a more patient obedience to it. If our education would be one that states can live by, and flourish, it must be ordered in the Scriptures. What suicidal, Roman madness, in the attempt to exclude the Bible from our public schools!"

Our author, while on the pass of the Scheideck, moralizes after this fashion. "How different your feelings when you are in the depths of the valley, with the mountains shutting you in, and keeping watch over you, looking down upon you with their grand and awful countenances, and those which you experience when you ascend so high as to command both them and your former position in one view, when you arise to a point whence you can look in among them, count and compare their masses, and confront their brightness from their foundations to their summits; but you must have fine weather. Scarcely one feature of all this glory is to be seen if you are travelling in the mist, if the clouds are low, or the rain is pouring. It is like the progress of the soul in the study of divine truth. Your atmosphere must be clear, the sun shining. There are days when clouds cover everything, days of rain and days of mist, and seasons of tremendous tempest. When you are in the valley, it does not make so much difference. There is a portion of truth visible at all times, green grass, still waters, quiet meadows, though you may not see a single mountain summit. Down in such a quiet depth, the great mysterious truths of the system that surrounds you, overshadow you and shut you in, but if you would see their glory, there is much labour of the soul needed; you must toil upwards, you must have bright weather in the soul, and by and by you gain a point where you survey the mighty system; its glittering masses and ranges stretch off below, above, around you; its sky-pointing summits pierce the upper depths of heaven; here you must have faith, you must be somewhat with John in Patmos, in the Spirit; for if the mist is around you, you can see nothing, but if the sun is shining what an infinitude of glory opens to your view. From the grand Scheideck down into the Valley of Hasli et Meyringen, the journey is one of inconceivable magnificence, though not so remarkable for its grandeur as the scenes you have passed through; such is sometimes the difference between experience and anticipation. A man's early life is often so much pleasanter and more prosperous than his late, that the retrospect looks full of rich and mellow scenes, lovely remembrances in soft enchanting colours, while the prospect is destitute of beauty, or sometimes is filled with foreboding tempests. Many a man in the decline of life seems going down into gloom from a mountain top of glory, and all the light of his existence shines to him from behind. But this cannot be the case with a Christian. The brightest prospect is before him. That man is happy who loves to dwell upon the future, upon what is in reserve for him. That man is happy who sees over the storms of his past life a bow of promise, created by a setting sun that is to rise in glory. A guilty man cannot love to dwell upon the past, unless he be a penitent man, a man of faith, who sees in the past the commencement of prophecy of a better future. The saying of the ancient moralist was uttered without much knowledge of its whole meaning—"Tis living twice, to enjoy past life," for who can enjoy his past life, unless the light of the Cross be shining upon it? No man can do it, without some great and dreadful delusion, for the only light of hope, or material of goodness and blessedness in the past, comes from the Cross of Christ. But where that is shining, how it floods the mountain passes of our existence with glory!"

Dr. Cheever is very earnest in his prayers for the better observance of the Sunday. "For God (says he) has given us six days of bright elastic air, clear sun, and cloudless skies, to see Him in his works; should we grudge one day for the study of His word, one day for prayer? Should we travel without God, and travel in spite of Him? 'Prayer and providence never hindered a journey' is a good proverb; but it is safe to say that a man who rides over the Sunday, as well as through the week, is starving and hurrying his soul. But there may be rest without worship, rest without prayer; and then it is the worst day, spiritually, in all the seven. He who gave it must give the heart to keep it. Saturday evening is distinguished in England and Scotland as a time for washing children; there was always a great moral lesson in it; besides the blessedness of being perfectly clean once a week. It taught the children unconsciously that purity was becoming to the Sabbath; that there was a sort of instinctive feeling induced by it of the necessity of putting off the dark soils of the world and the week, and of being within

and without clean for the sacred day. Well would it be if children of a riper growth could wash themselves of the cares of the world and the deceitfulness of riches every Saturday evening, with as much ease and ready obedience as they used to gather up their playthings and submit to the bath. If they could put aside their ledgers, and see how their accounts stand for eternity on Saturday night, they would have more leisure for prayer on the Sabbath, and would not so often bring their farms, their cattle, and their counting-houses into the houses of God." Our traveller, in climbing the pass of the Grimsel, draws this beautiful comparison:—

"Were it as easy for a broken-hearted man to get to Heaven as to climb these mountain passes, few would fail. Afflictions make a craggy path in the pilgrimage of many a man, who yet does not, by their means, ascend to God, nor even experience the desire of so ascending. But our motto must be *Excelsior! Excelsior! Higher! Still Higher!* even to the throne of God. Thither the wings of poetry will not bear us, nor glorious sights, nor emblems, nor talk of angels, nor prosperity, nor adversity, nor aught but Divine grace. The best ladder in the universe is good for nothing without grace, simply because men would not climb it. It might be made with steps of jasper, and set against the stone pillow beneath the sleeper's head, and angels might stand upon it and wave their wings and beckon, but never a step would man take if grace within did not move him. This thundering river Aar will split mountains in its course downwards rather than not get to the sea; the very mound we are crossing is rifted from top to bottom to let it through, but you could not make it turn backward and upward to its source. Such is the course of a man's heart, so self-willed, so unchangeably downwards, away from God, nothing can stop it? upwards, back to God, home to God, nothing can turn it, but God's own grace in Christ. Petrarch once climbed a high mountain with a volume of Augustine's confessions in his pocket. At the summit, after feasting himself with the landscape, he opened the book to read, when the first passage that caught his eye was the following:—'*Men travel far to climb high mountains, to observe the majesty of the ocean, to trace the sources of rivers, but they neglect themselves.*' Petrarch closed the book, and meditated upon the lesson. If I have undergone so much labour in climbing this mountain, said he, that my body might be nearer to Heaven, what ought I not to do, what labour is too great to undergo, that my soul may be received there for ever! This thought in the poet's mind was both devout and poetical, but it rises in the depth of many a soul without being reduced to practice. Why should a step of the soul upward be more difficult than one of the body? It is because of the burden of sin and its downward tendency. Nevertheless, there is this consolation, that with every step of the soul upward, the fatigue becomes less, and the business of climbing grows from a labour into a habit, till it seems as if wings were playing at the shoulders; while in climbing with the body there is no approximation to a habit, and the fatigue is ever increasing. The nearer the soul rises to God, the more rapid and easy is its motion towards Him."

The following is our Pilgrim's account of the Hospice of the Grimsel, which stands (he says) "immediately beneath and amidst these desolate and barren mountains; grimly and fearfully they frown upon it, as if to say, the nearer nature gets to heaven without grace, the more you see nothing in her but craggy, gloomy, overwhelming horrors, the emblems of a scared and guilty past, more visible and striking the nearer they come into contrast with the pure and radiant future. So is a fallen being unrenewed. So it is with the inveterate and crabbed repugnances, the desolate and barren peaks of fallen, guilty, despairing, human nature; nowhere so awful as when brought nearest to God, if not clothed with verdure, and brought near to Him in Christ. There is a transformation to be wrought, and when the righteousness which Christ imparts is thrown upon this same ruined nature, when his spirit dwells within it and transfigures it, then despair departs into hell, and earth, that groaned in bondage, reflects and resembles heaven. Within the Hospice, everything is nice and comfortable: a fine library, enriched by English travellers with some admirable religious books, a well furnished refectory and abundant table, eighty beds or more, and everything in excellent order. What a fine testimony it is, that the truly religious books one meets with are mostly in the English language. There are indeed, in our tongue, more devotional books, more streams running from the Bible, than in all other languages put together. It was delightful to meet these familiar and loved companions in this desolate pass of the Grimsel.

The Hospice is tenanted by only a single servant, with provisions and dogs. In March, 1838, this solitary exile was alarmed by a mysterious sound in the evening, like the wailing of a human being in distress; he took his dog and went forth seeking the traveller, imagining that some one had lost his way in the snow. It was one of those warning voices, supposed by the Alpine dwellers to be uttered by the mountains in presage of impending storms or dread convulsions. He said he heard it several times before the fall of the avalanche. It was a great storm, and for four days snowed incessantly; when he first took out his dog, it showed symptoms of fear; at last it would not go out at all: so when he had the third time heard the low voice which said: 'Go into the inner room,' he went in and knelt down to pray. While he was praying, the avalanche fell, and in a moment every place, except the one room where he was, was filled with snow. He firmly attributed this exception to his prayers. And why should it not be so? Answer not, ye who suppose a world can only be governed by such laws as ye can comprehend. No! answer not, except you have faith in God, except you know yourself what it is to pray, what it is to live a life of prayer. Then answer and say that the Power which loosened the avalanche, and directed its path, was the same, and none other, which as a protecting hand encircled the place of prayer. The Divine Grace that led the heart thither only preceded the Divine Power that summoned the storm. And what an infidel heart must that be which, having experienced such a protection would not attribute it to prayer."

After witnessing a wondrous panorama and a gorgeous sunrise, our author exclaims:

"And for whom hath God arranged all this? Not for the angels alone, but for every eye that looks to him in love, for the humblest mind and heart that can look abroad and say, My Father made them all! He made them that his children might love Him in them, and know him by them. Before such a scene, how ought the heart to expand with the love of God and the adoration of His glory! Waken, O my soul, to morning worship with the whole creation around thee, and breathe forth, with all the works of God, the breath of gratitude and praise. What a scene is this! how beautiful! and if our hearts were in perfect union with it, if there were within us a spiritual scenery, the work of Divine Grace, as fitting as this material, the creation of Divine power, heaven with its purity and blessedness would not be far off from every one of us. And why should the light of the rising sun kindle earth and heaven into a smile so beautiful, and our souls not be enraptured in like manner in their horizon of spiritual glory? We need divine grace to take away our blindness. This rosy flame into which the cold snowy mountain tops seemed suddenly changed by the sun upon them, was a symbol of what takes place with the truths of the word of God, when the spirit breathes upon them and brings them to the soul. So must God shine into our hearts to give us the light of the knowledge of his glory, as it shines in the face of Jesus Christ. When this is done, all things are filled with meaning and love."

And this whole scene of night giving place to morning, poured like a flood over the wide earth, viewed from a height so commanding may bring forcibly to mind the glory of the rising of the Sun of Righteousness upon the nations, the light and holiness of the gospel poured over the world and transfiguring its tribes and institutions with blessedness. From their post of observation in Heaven, methinks celestial intelligences enjoy something such a view as they see Christ's Kingdom advancing, the troops of darkness fleeing, the mists of error rolling from the earth, the shrines of idolatry falling, the true temples of God everywhere rising, nation after nation coming to the light, the world awakening to God's praise resounding. But is there one spot in all this world of ours where the thought of beauty is not linked sooner or later with that of pain and death? No man can pass this Rossberg mountain, without thinking of the dread catastrophe that here, only a few years ago, overwhelmed in so vast a burial three or four whole villages at once, one of the most terrible natural convulsions in the history of Switzerland; 457 persons perished beneath this mighty avalanche. The place out of which it broke in the mountain is 1000 feet in the breadth by 100 deep, and this falling mass extended bodily at least three miles in length. It shot across the valley with the swiftness of a cannon ball, so that in five minutes the villages were all crushed like an eggshell. And when the people looked towards the luxuriant vale, where the towns had lain smiling and secure, the whole region was a mass of smoking ruins. It makes one think of the sight that met the eyes of Abraham when he

got up early in the morning to the place where he stood before the Lord, 'and all the country, where the cities of the plain had been, was as the smoke of a furnace.' How strange and awful seems under such circumstances the transition from time to eternity! No thought was there of death, no effort of preparation, no moment of prayer, but a swift, dread crash, a wild surprise, and those overtaken souls were in the world of spirits! What a lesson for the living! Yet its power is all taken away, in all probability, with the race remaining, and with the crowd of visitors annually passing, its power as a lesson of sudden death, by the mere fact that death under the same circumstances is not likely to be the lot of those now living. No, answers the lesson, not perhaps under the same circumstances; but the solemnity of the event is not in its circumstances, and your own death may be as sudden, though you may not be buried under a mountain. It is sudden death, not the being crushed by an avalanche, that is so awful. Wherefore, as you stand upon this great grave and moralize over it, remembering perhaps the prayer, "From sudden death, good Lord deliver us! pray also that you may be prepared for sudden death, for it may come to you at your own fireside. Endeavour, by Christ's grace, so to live, that death cannot be sudden to you, whenever or however he may come."

How true and how beautifully expressed is the following: "Everything which is to have power over man must come to him through a human heart, must have the *tone* of the heart, to get within him, it must proceed from within some one else; all that is merely external is cold, unappealing, lifeless. This is the case indeed with man's works, but not with God's. There is never an object in God's creation but speaks at once to the heart as well as to the mind, if the heart be prepared to listen. The universe is glorious, because God made it, and it speaks of him. Whatever object he has touched with the finger of his power shall bear that impress till he has annihilated it, though it were but a withered leaf driven by the whirlwind, it sparkles with his glory. And there is as much of him, of his power and love, in a drop of dew, trembling on a rose-leaf, if rightly appreciated, as in the snowy summit of Mont Blanc burning at sunset. In all God's works there is heart, God's heart, for God is love; and he is happy who feels this, for though every man sees God with his mind, his understanding, no man sees him with the heart, or hears the tone of the heart of love in creation, who has not something of that love within him. In man's works, heart is the rarest ingredient, the most precious, the most costly, the most seldom to be met with. In God's works, love is the universal element, though power is almost the only element which man notices. But love is the element which speaks to the heart, and happy is the heart that hears its blissful language."

With one more instance, if instances were wanting, of the uncertainty of life, and of the truth of the Psalmist's assertion, that "in the midst of life we are in death," we must close our notice of this very pleasant volume:—

"The Village of Pleurs, with 2500 inhabitants, was overwhelmed in 1618 by the falling of a mountain. This terrific avalanche took place in the night, and was so sudden, complete, and overwhelming, that not only every soul perished, but no trace whatever of the village or any of the remains of the inhabitants could afterwards be discovered. How many a tale this green and rocky mound doth tell of expectations blasted, of plans suddenly broken, of domestic tragedies and comedies interrupted in the midst; of pleasure and prayer, of loss and gain, of poverty and wealth, of sickness and health, all overtaken at once, the dying and the living cut off together, their death and burial being one and the same. They did eat, they drank, they were marrying and giving in marriage, as in the day when Noah entered the ark. The gate of the eternal world received a crowd of spirits; but that gate is always crowded, for the stream of life is not more full and uninterrupted on earth, than it is deep and ceaseless in its passage out of time into eternity. And not a man in all this tide of unbroken life (for dying is not ceasing to live, but living anew), knows the hour of his destiny, though the tide is as immutable, as fixed, as regular, as the laws of the universe, as eternity itself. Therefore, sudden deaths, deaths by tempests, by avalanches, by the all dreaded thunder-stroke, deaths at a word, and deaths without detected cause, in the midst of health, deaths like the burning of a forest, and deaths like the dropping of the autumn leaves, all have their place calmly and quietly in this tide of life, and as little interrupt or agitate its flow, as the ripples that die beneath the

weary worn-out winds upon its surface. Almost as fixed as the certainty of death, and the uncertainty of the time of death, is the habit of procrastination in preparing for death. Men still reckon on time, amidst all warnings, and on a better time. 'The lying spirit (remarks John Foster) which had promised to meet them at the assigned spot, to conduct them thenceforward towards Heaven, appears not on the ground when they arrive there, unless to tell them that another stage, still farther on, will be more advantageous for commencing the enterprise. Youth, especially, deems it not probable that life will terminate in youth. And yet, many die young, and vanish as suddenly as a broken dream, so that there is no reliance to be placed even on the most favorable account of probabilities.'

H. B. C.

TALE OF A TOWNSHIP.

CHAPTER III.

And up he sprang with sword in hand—
"Thy name and purpose! Saxon—stand!"
Lady of the Lake.

SUCH a person as we have described Mr. Chagraves to have been could not suddenly, and perhaps for ever, sever himself from all he had been accustomed to hold dear, without many severe pangs. If spirits like his are naturally buoyant, they also sink deeper when by some sudden shock they are depressed. During his voyage from England many painful hours were spent by him in solitary musings. His complete isolation formed the starting and again and again recurring point of these thoughts; many troubled remembrances of the past mingled with dreams of the future; upon his warm heart the world's chill had already come blighting, and had not an unshaken faith in the goodness of God sustained him, the storms he had encountered in early life would have well nigh destroyed hope. By suffering, however, he had learned obedience, the best thing on earth we can learn, and so instead of making him misanthropic, his early disappointments only helped to equalise a naturally too ardent temperament. A long voyage gives plenty of room for vivid thoughts; I know not how it is, but so it is, that a sleepless night at sea brings everything that has past before one with strange distinctness. We seen taken out of the world—lifted into the air—mind seems freer, and thought bolder. The motion of the ship, the rush of water at one's very ears, the sound of the wind whistling through the rigging, everything helps to produce strange feelings of solemnity and awe. It was a time of discipline for Chagraves, and he was almost sorry when the voyage ended; his solitary feelings beset him again when he landed and found himself a stranger in a strange land; but the kind and courteous manner in which he was received by his new Diocesan, and the warm-heartedness of some of the neighbouring clergymen soon set him at ease. A fresh spring was given to his energies; the sympathy thus evidenced towards him made him feel that the Church is everywhere one, and so he took shame to himself for his momentary despondency. Within a week of his arrival he was appointed to the District of Dorna.

All the arrangements for his long journey into the interior of the country were perfectly new to him, but in every way he found assistance from many good Churchmen, who nobly sustained the character of the dear Old Country for generous hospitality.

And now the new incumbent is setting out for his parish, or rather district, for it embraces a breadth of country, not so populous indeed, but quite as extensive as two or three English counties. He had succeeded in hiring two bullock drays to convey his stores up the country; they were to proceed to Dorna without delay—without delay! fallacious phrase—why poor Chagraves had been in his parish very nearly three months, during which time frequent bulletins reached him touching their progress before the drays themselves made their appearance. His own journey was bad enough, but infinitely better than he had expected. He rode on horseback, and for thirty miles of the way he found good turnpike roads. After this he had to ascend a mountain road, cut into the perpendicular walls of deep ravines, round the heads of which it wound, bringing him oftentimes directly opposite places (the dark deep chasm only intervening) where he had passed half an hour before, and affording magnificent views of wild forest scenery below him. Once or twice he found bridges thrown across these ravines, (guiltless the colonists frequently call them) in order to shorten the distance. Soon he found himself on the summit of a lofty range of mountains, where the air was cool and bracing. On each side of the road the ground was covered thickly with beautiful shrubs, and literally carpeted with flowers, in the

wildest profusion. Parrots of rich crimson plumage shot across his way, or raised their purple necks, rivaling the glorious Waratah in splendour. Then the sky was at times almost cloudless. The sun—

From the east advancing,
Sowed the earth with orient pearls.

and on the taper leaves of the young gums innumerable diamonds glistened.

But what a change from the travelling he had been accustomed to in England! he managed generally to get over about thirty miles a-day, by rising tolerably early in the morning; and considering that for every mile of good road he had two of deep sand, and five of steep ascent, over rocks, and by stumps and stones, that would have scared a Dorsetshire cross-road (and that is bad enough in all conscience) from its propriety, he did well in accomplishing thus much. At a level of about two thousand feet he found a good bowling road for several miles that would have satisfied M'Adam himself; it had been formed by a party of English prisoners undergoing sentences of transportation. They were guarded by a small detachment of soldiers under the command of an active and intelligent officer, who superintended the formation of these roads; having letters to this gentleman, Mr. Chagraves gladly availed himself of a hearty invitation to rest a day at the mountain station, especially as it afforded him an opportunity of celebrating Divine service there, a comfort they seldom enjoyed, since, strange to say, the unfortunate convicts, as well as their guard, were left without religious rites or instruction. During the service he was much struck by the anxious attention of the persons assembled, and in particular with the serious deportment of the convicts. It was a strange place that mountain station; wild and solitary rows of temporary huts formed a square, round which sentinels paced. A kindly feeling however evidently existed between the prisoners and the persons in charge of them, yet perfect order prevailed; few instances of insubordination interrupted the discipline of the party. One wretched man was there, eighty years old, undergoing a sentence of hard labour. During a conversation Mr. Chagraves held with him he uttered several common place scraps of infidelity, spoke lightly of his fate and of the future as if he were now beginning life. For many years he had been a private in the — Regiment, and when discharged from the army, he had served in the Spanish Legion, returned penniless to England, emigrated to Van Diemen's Land, became a rum drinker and a thief, and in all probability would die a convict. Leaving this place, where the cool mountain breezes tinged the ruddy cheeks of the children with so fresh a hue, as to bring back to Chagraves' thoughts, the healthy faces of English children, he had not proceeded many miles before a scene of the utmost magnificence broke upon him, he had been travelling for the last two days on the summit of the mountain range, and now began to descend; at a sudden bend of the road, which had here been cut between two sandstone rocks, he looked down upon a mile or two of continued and rapid descent, by a piece of road as well formed as the parts of the parliamentary line which, in the days when railroads were not, one used to bowl over through North Wales to Holyhead. Half way down, the road was carried across a chasm many hundred feet deep, on a viaduct or bridge thrown over the abyss so as to connect the sides of two mountains, and then winding along the side of the further one, it continued to descend until it reached a bright green vale of considerable extent, stretching far away in the distance. On either side of the bridge, far below, were dark ravines thickly matted with tall branchless trees, shooting up between gigantic blocks of granite; one branch of the valley was bright with the rays of the rising sun, softening the dark purple of the distance, and marking more distinctly the shadows of the mountains.

Mr. Chagraves was standing in solemn contemplation of this gorgeous spectacle, so enchanted with its glories that he did not discover the approach of two horsemen until they were within a short distance of him; a hasty glance sufficed to show him two strangely uncouth looking men, mounted on poor but remarkably well bred steeds. One of them wore a mongrel coat, of a cut between a shooting and boat coat, the other was enclosed in a great coat, much too large for him, both wore low crowned hats made of the cabbage tree. Where they had sprung from, Mr. Chagraves could not conceive, but he perceived that the one who first approached had his face partially concealed. "Come old chap, dismount," coarsely shouted out the horseman, "I want your money," and, he added, "make haste about it, or I'll quicken your movement;" obeying

a command so powerfully enforced, our friend, by a natural impulse, dismounted and proceeded to deliver over to the robber the trifling sum of money he carried about him. The second horseman, during this time continued to cover the body of the traveller with a double-barrelled gun, and was coolly directed by the other to "blow his brains out if he attempted to move." "This won't do, I want more," shouted the first man, with a fearful oath. "Come, out with it." "I have no more," said Mr. Chagraves, "I assure you I have no more." "Your watch, then, and that concern in the front of your saddle."

"It would be madness to refuse either," replied Mr. C., in a cool deliberate tone, "but I beseech you, do not deprive me of the watch; it possesses an interest to me infinitely above its real value."

"Toppie! him over the bridge," ferociously shouted out the other, "if he stands gammoning there!"

"And kill an unresisting clergyman?" added Mr. Chagraves.

"Are you a clergy?" enquired the man in an altered tone.

"I am," said Chagraves, "and in God's name I bid you do no murder; the property you have taken is indeed all I have about me."

"Stay, then," said his assailant, "you need not unbuckle the leather on your saddle; you are safe; but I caution you, ride slowly forward; quicken your pace but for a yard, and a bullet may chance to greet you from the bush when least you expect it."

Review.

SKETCH FIRST of a SERIES of SKETCHES on the EVIDENCES of the CHRISTIAN RELIGION; originally delivered as Lectures, by MAXWELL THOMSON, Port Macquarie, formerly Notary Public, Conveyancer, and Practitioner at Law in the Supreme Courts of Scotland, with the privileges of a Writer to Her Majesty's Signet. Sydney: D. Wall, 1848. p. 35.

The Colonial Press has been engaged of late in subjects of a theological character less profitable than that upon which the author of this Tract has employed his ingenuity.

We are not sorry to see the public attention called to this question; for at the opening Mr. Thomson tells us, this "Sketch" was "*written with an express view towards the species of scepticism now prevalent in New South Wales.*" He goes on to say, "It appears to me that the scepticism of this country is, to a great extent, founded upon a loose and general surmise that Christianity is an *invention of later times.*" With this fact before his eyes, the author undertakes to prove the divinity, antiquity, and credibility, of the Gospel, in calm, temperate, and generally classical English, and with considerable powers of reasoning and application. The principal feature in this brochure is an argument for the antiquity of Scripture from the characters of the MSS. Mr. Thomson says all records, of whatever age, betray their epoch by the shape of the letters, and the mode of writing, and he bases his assertion upon actual examination of many "records" of different dates. He thence deduces the conclusion, that the state of the Bible MSS. proves the antiquity of Christianity. It is an ingenious idea, and we do not know that we ever saw the point so forcibly and satisfactorily put to the objector. The author thinks it is a new view, and "tends to fix a character of certainty upon one department of evidence." Whether new or not, he has made good use of it, and we think no sceptic can resist its force. Mr. Thomson deserves credit for his efforts in a good cause, and we hope his labours will find, ere long, their best result, in the knowledge that his pamphlet will have received the patronage which it deserves from the Christian, and the perusal which it detaches from the doubting.

Original Correspondence.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

SIRS,—I do not know how to bring under notice, except through the channel of your "Original Correspondence," an impression which forced itself strongly on my mind, and which I know was shared by others, on witnessing the Consecration of the New Cemetery on the 16th instant. What I allude to is the manifest and painful appearance of a want of orderliness and arrangement in the conducting of these solemn ceremonies. I do not of course imply the want of individual reverence and seemliness of demeanour in any of those concerned; for it would

be as presumptuous as unjust to insinuate such a thing. What I mean is this: the Service at the Church, with its proper Psalms and Lessons must undoubtedly be considered as an integral and essential part of the solemnity of consecrating a Burial Ground, or Church Yard, so that what takes place on the ground itself, is a continuation of, and not a service distinct from, the service at the Church. The natural way of marking this, and so of keeping up in the minds of the congregation a due apprehension of the reverence required of them, would be by the Bishop, Clergy, Choir, and all officiating persons going together in ministerial order and regularity, direct from the Church to the ground, without any break or interruption of ceremonial reserve and decency; all on reaching the ground itself taking their proper and distinct places round the Bishop in front of the Congregation, "circumstante corona." With this in mind, then, I say, it made a painful impression to see on the occasion I allude to the very reverse of all this. The Bishop and Clergy, so soon as the Service at the Church was concluded, went *en melée*, some on foot, some in carriages, to the Cemetery; and on arriving there the Clergy found themselves intermixed with the crowd as mere spectators, hustled and pressed upon by those about them, and not in the least regarded as persons taking part—as their wearing surplices denoted—in the solemnity. Moreover the presence of a Choir at all was a matter of mere accident, and so imperfect was the preparation made by those concerned, that the metrical Psalm appointed for the office of consecration was necessarily omitted because no directions had been previously given to those in charge of the Choir. This is all bad; bad in appearance and in effect, and carries in it an air of negligence and irreverence such as, I am sure, no one individual concerned would personally be guilty of, but which nevertheless is an injustice to the requirements of the Church of England, who would have all things, of lesser as well as of greater importance, done decently and in order.

It is a very invidious thing to stand up as a fault-finder, but it is also a very difficult thing to know how to bring a matter of this kind under observation except by applying to it the pressure of what is called *public opinion*, and this is all that is intended to be represented by me: acting then with the indefiniteness of this source of all querulousness, I will not give my name, which is not worth knowing, but sign myself simply,

Your obedient servant,

H. +

January, 1849.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—A hand-bill or circular, printed on green paper, and without the publisher's name, has been freely distributed over every part of this colony. As it evidently came from some of the ministers of the "Free," or Radical Presbyterian Church of Scotland, who have as much veneration for the ancient Church of Scotland as they have for the Church of England, and as the said bill is intended to be a blow at prelate authority by questioning the usefulness of Bishops, allow me, through the medium of the *Guardian*, to remind those into whose hands it may chance to fall that Scotland is indebted solely to Bishops for the establishment of her universities.

The university of Edinburgh owes its original foundation to the Bishop of Orkney; Glasgow to pious Bishop Turnbull; King's College, Aberdeen, to Bishop Elphinstone; St. Andrew's, to Bishop Kennedy; St. Mary's, to Archbishop Beaton, Cardinal Beaton, and Archbishop Hamilton. The Marischal College, Aberdeen, is the only Scottish university founded by a layman, having been established by the famous Earl Marischal.

I am, &c.,

A. M. C. S.

Johanisberg, 4th January, 1849.

Register of Ecclesiastical Intelligence.

ST. LAURENCE PAROCHIAL ASSOCIATION.

The annual meeting of this Association was held in the School House, on Wednesday evening, the 10th January, the Rev. W. H. Walsh, President, in the chair. After prayers the Report was read by the Secretary. It stated that there had been a considerable falling off in the funds during the past year, but that it was traceable in part to the defective arrangements that had existed for collecting the subscriptions, and in part to the effect of certain events which had occurred during the year to the scandal and distress of all true Churchmen. As,

however, better arrangements had been made for collecting the subscriptions in future by means of the members of Committee; and as the disastrous and depressing consequences of the events alluded to were gradually subsiding, it was hoped that the Association would be restored to its full strength and efficiency. It appeared that about £50 had been spent, chiefly upon the schools of the parish and district, for the maintenance of teachers and for fittings and repairs. After the Report had been read, the President delivered his annual address. He said he stood before them in his twofold capacity as Minister of the Parish, and as President of their Society, and therefore he felt it right on this occasion of meeting together for conference and useful intercourse, to extend his remarks upon the past year beyond the mere dry detail of the petty operations of the Association, to the larger subjects of interest to them as members of the Church, with the good purpose of stirring up their regard for the entire Christian body, as well as for the small portion of it lying within their own parish. He spoke of the past year as a time, in many respects of cloud and darkness. Under our crying lack of labourers, not in this Diocese only, but throughout the Church, it was no light thing to have lost two earnest-hearted, pious, and learned men from the body of clergy. Still more grievous was it to think how they had been lost.

The evil consequences were more than the private grief caused to personal friends. All earnest churchmen had recoiled and staggered, as it were, under the shock, sharing each others shame and mistrust. Yet God had dealt mercifully with us. The very fierceness of controversy on the part of the seceders, had done much to destroy the influence of their example, as well as to make many thoughtless persons reflect and become steadfast. He repeated the warning he gave them last year, not to think that either idle declamation against popery would resist Romanism, or that blending themselves with the confused sects of Protestantism would strengthen them in the truth; but to cleave in all steadfastness to the Church of England and her truly evangelical system of doctrine and ordinances of discipline and worship as that which, according to the confession of Romanists themselves, could alone present an effectual barrier and defence against Romanism, to prove all things that the Church taught them, and to "hold fast that which was good," by carrying out all her good designs for them. He said he looked upon associations like this as useful in helping to band Churchmen more closely together for mutual support and defence in the truth and against error. He then went on to speak of happier subjects connected with the past year—chief amongst them, the increase of the Episcopate by the subdivision of the vast Diocese of Australia into four Dioceses, and the erection of Sydney into a Metropolitan See; and he drew their attention to the spirit of single-hearted self-devotion in those two individuals, (Miss Burdett Coutts and the Bishop of Sydney) through whose liberality the new bishoprics were at once established. Other events had drawn their attention from this subject when it was under consideration in the early part of last year, and it had been passed over almost without notice; he proposed therefore that they should take this opportunity of testifying by an address to the Bishop of Sydney their sense of his Lordship's efforts in this behalf. He then alluded to St. James's College, as an institution which had, so far as it had gone, completely served its contemplated end, and as deserving of the confidence and support of Churchmen now that an extended and vigorous effort was being made to place it on a substantial and permanent footing. He congratulated them also on the progress, slow indeed but sure, which was being made in the building of the cathedral, and on the permanent appointment of an incumbent to St. Andrew's Parish, who would be a good neighbour, and would heartily co-operate in all their plans of usefulness. Drawing nearer home, he rejoiced to record the commencement of another Church within their own district, St. Paul's, at Chippendale, now in progress, with the prospect of a coadjutor in the spiritual charge of the district being appointed on his arrival from England in the course of the year. He spoke of what had been done in their own parish; of the completion of the internal roof of Christ Church; of the gradual liquidation of the Church debt; of the prosperous state of the Parochial Schools; of the increase of communicants; of the satisfactory results of the weekly offertory; and congratulated the members on the continued usefulness of the Association itself during the six years of its existence, in raising funds for good purposes, and in binding together a number of Churchmen in close fellowship and mutual good-will; concluding with a strong recommendation to restore the lending library to full efficiency

as an instrument of undoubted usefulness to the parishioners.

In the course of this evening this was made the subject of a special resolution, and the Rev. Robert L. King, after expressing the pleasure he felt in representing the St. Philip's (now the only other existing) Association amongst them, described the course pursued in that parish with respect to the lending library, and the beneficial way in which it was working. Another resolution also was passed, determining upon an address to the Lord Bishop of Sydney, which was afterwards signed by those present. The following gentlemen moved and seconded the various resolutions:—Messrs. Metcalfe, H. S. Smith, J. B. Laughton, W. B. Lea, T. Woolley, T. Druitt, G. R. Hirst (Secretary), the Rev. George Gregory, and Mr. C. Lowe; the last gentleman in the course of his speech expressed a hope that the other parishes of Sydney would revive their suppressed Associations; and the Rev. T. B. Naylor, on behalf of St. Andrews, and Mr. Sandford, on behalf of St. James's, at once declared their determination to use every possible effort to do so in their respective parishes. The meeting, which was characterised by much hearty warmth and earnestness, broke up about half-past ten.

INCREASE OF BISHOPS.

The following Address, agreed upon at the Annual Meeting of the St. Laurence Parochial Association, was presented to the Lord Bishop of Sydney by a deputation consisting of the Rev. W. H. Walsh, the Churchwardens of Christ Church, and Mr. Hirst, the Secretary of the Parochial Association, on Wednesday, the 17th January:—

"To the Right Reverend William Grant Broughton, D.D., Lord Bishop of Sydney, and Metropolitan of Australasia.

"May it please your Lordship—

"We, the undersigned President, Officers, and Members of the St. Laurence Parochial Association, desire to approach your Lordship with an assurance of unfeigned respect and dutiful regard for your sacred office and person.

"In reviewing, according to annual custom, the chief ecclesiastical events of the past year, as well those of general as of local and parochial interest to us as members of the Church of England, we cannot but regard with very deep thankfulness that of which the arrival of the Bishop of Newcastle in this city, in the early part of the past year, so immediately reminds us, the extension of the Episcopate in the Australian Colonies, by the subdivision of the vast Diocese of Australia into four distinct Dioceses, and the erection of Sydney into a Metropolitan See.

"The opportunities which twelve months' experience have afforded of observing the beneficial results of this arrangement, have served only to increase our sense of the blessing, and to deepen our thankfulness for it; and it is while recurring to the means and instruments through whose agency it has been brought about, that we call to mind the part which your Lordship bore in greatly facilitating, if not in entirely securing, the erection of the Sees of Newcastle and Melbourne, by the devotion of a large portion of your own income to their maintenance.

"For an act, the praise of which is not of men but of God, we may not presume to offer, under the painful consciousness that the past year has been a season of heavy trial to the Church, to your Lordship our praise; but we greatly desire to testify to your Lordship and with you, our heartfelt gratitude to Almighty God for having of His great mercy put into your heart the good desire of conferring this great benefit upon the Church, and for having enabled you to bring the same to good effect, serving as it now does as light out of our darkness to cheer us with gladdening remembrances and comfortable hopes.

"That your Lordship may be long spared to see in this life the precious fruit of your single-hearted self-sacrifice, in the more effectual maintenance of sound doctrine, and the extension of true godliness throughout the vast province of the Church committed to your Metropolitan supervision; and that you may in the end be gathered with your flock to the eternal fold of the Great Shepherd and Bishop of our souls, is the earnest desire and prayer of

"Your faithful and affectionate servants."

[Here follow the signatures.]

To this his Lordship was pleased to make the following Reply:—

"Sydney, 17 January, 1849.

"Reverend Brother, and good friends,

"I thank you very heartily for your kindness in waiting upon me with this address; and request you

will convey to the Members of the St. Laurence Parochial Association, whom you have been deputed to represent, how much satisfaction has been afforded me by this expression of confidence and affection from a body of faithful adherents to the Holy Catholic and Apostolic Church within this province, over which the unsearchable appointment of the Almighty has called me to preside.

"You allude to the humble share which by my suggestions to our late reverend Primate I may have had in encouraging that augmentation of the episcopal body, which was so necessary to the well-being and perfection of the Churches of this hemisphere, I unite most cordially in your expressions of thankfulness that the beneficial results of this measure have so fully corresponded with the expectations and intentions of those who were instrumental in bringing it to pass. I earnestly believe that in association with sound scriptural doctrine—the preaching of Jesus Christ and him crucified—the orderly succession of the ministry as fixed by him and derived from his apostles, will ensure the permanence of that Reformed Protestant Church to which we have the happiness to belong.

"I have no more to say than that, having done my best to secure the extension and continuance of an unsullied and unquestionable line of episcopacy, I expect with anxiety that others should show the sincerity of their purposes by the settlement of some provision for the maintenance of those other orders of the ministry, the priests and deacons, without whose services the Gospel cannot be duly preached, and for whose livelihood the Lord has ordained that the Gospel should provide.

"Turning from this subject, I have to express my earnest approval of the services rendered during the past year by your association, and of the principle upon which the means of accomplishing these holy purposes have been collected; that is by contributions of many in collective numbers, moderate in their separate amounts; it is infinitely more serviceable to the Church that it should be thus, rather than that a much larger amount should have been contributed by a few individuals of eminent station and great opulence. And it is also more satisfactory to me, as it confirms several conclusions which I am fond of maintaining. You have gone far towards proving, by several years of trial and experience, that *unity and perseverance* are the properties which should be cultivated among us for the advancement of the cause of truth; and that when there is a lively faith, and the love of God and man to prompt them, it is in the multitude of offerings devoted to a common purpose that the secret of success consists. God's blessing is the source of all success, and that blessing (do not allow yourselves to doubt) will descend in a continually increasing measure upon the endeavours which the steadfast and well-instructed, among the middle classes in particular, are making for the support of the Church of England in this colony.

"I regard the St. Laurence Parochial Association, as affording one of the most hopeful indications of the successful application of these principles. May your exertions through the Divine blessing be crowned with full success, and may you meet with many imitators in your explicit profession of adherence to the faith of the Church, and in that spirit of earnestness which so closely unites you in active exertion for its extension and support. With my accompanying blessing, I pray in your behalf my brethren, that grace, mercy, and peace may be upon you from God our father and the Lord Jesus Christ.

"W. G. SYDNEY.

"To the Minister and Churchwardens of Christ Church, St. Laurence, Sydney."

KING'S SCHOOL, PARRAMATTA.—Twelve months ago, it was determined by those gentlemen who received their education at the King's School, to hail the re-appointment of their much respected master, the Rev. R. Forrest, M.A., to the Institution, by inviting him to a public dinner, where he might be assured of the unabated regard and gratitude of all those who had been his former pupils. On the appointed day, a large party assembled to do honour to the occasion. On Thursday, the 25th instant, the second annual dinner was celebrated, and the most gratifying evidence was afforded of the unabated interest of all who, in years gone by, were connected with the King's School. The festivity was honoured by the presence of our revered Diocesan, who expressed the regret which was felt by his right reverend brother, the Bishop of Newcastle, in not being able to attend. The President of St. James's College was present, and during the course of the evening was very warmly greeted. It was proposed

and warmly seconded during the course of the evening, that a scholarship should be endowed in order to send up at least one deserving student in every year to St. James's College. One gentleman rose and said, (we must give his own words, for they speak a lesson of admonition to many amongst us) "I enter, from my heart, into all that has been said with reference to the proposed scholarship. I am not accustomed to speak, or I could say much upon the advantage of our at once entering most liberally into the plan suggested, but I can say this, that I esteem it to be the duty of every man upon whom God has bestowed wealth, to devote of that wealth to good and pious uses; it is with this principle before my mind that I am enabled to say, I willingly pledge myself to give £100 in furtherance of the scholarship, and I may add, that I have a brother, a King's School boy, now fighting his country's battles in another land, who I feel assured will join me by adding to my own subscription the same amount." Need we add, that this announcement was received with hearty cheers.

THE CHURCH OF ENGLAND CEMETERY.—The consecration of the new cemetery, which is admirably situated on the rising ground near St. Stephen's Church, Camperdown, took place on Tuesday, the 16th January. Some delay had occurred in the consecration in consequence of the non-completion of certain legal arrangements, the ground itself having been ready two months before. At three o'clock Divine service was performed in St. Stephen's Church, the Incumbent of the Church officiating. The proper Psalms, the 39th and 90th, were chanted by the choir to Henley's and Radcliffe's double chants, the Magnificat and Nunc Dimittis to Gregorian tones; Mr. William Johnson, of Christ Church, acting as organist at the seraphine, an instrument which every time we hear one seems more miserably ineffective as a substitute for the organ. The clergy present were the Archdeacon of Cumberland, the Revs. R. Allwood, J. C. Grylls, T. B. Naylor, W. H. Walsh, G. Macarthur, Charles Priddle, George Gregory, and C. C. Kemp, Minister of the parish; all, except the Archdeacon, who acted as Chancellor, being habited in surplices. Evening prayer being ended, the Bishop, Clergy, and congregation proceeded to the Cemetery, where they were received by the Secretary and Directors of the Company in a tent prepared for the purpose, and pitched on the higher part of the ground. The petition for consecration was then read by the Deputy Registrar, Mr. James, and the sentence of consecration by the Venerable the Archdeacon. After the signing of the deed of consecration by the Bishop, his Lordship offered the appointed prayer, and pronounced the benediction. A metrical psalm forms part of the service appointed for these occasions, but was omitted, seemingly for want of some previous arrangement with the choir.

THE CATHEDRAL.—A sermon was preached at St. James's Church, on the evening of the third Sunday after the Epiphany, in aid of the Cathedral Building Fund, by the Rev. W. B. Clarke, M.A., Incumbent of St. Leonard's, North Shore. He took for his text the very significant passage from Ezra. v. 16, "Since that time even until now, hath it been in building, and yet it is not finished." The congregation was unusually large and crowded, but the money collected amounted to no more than £21, to the shame of those present be it spoken.

THE AUSTRALIAN BENEFIT INVESTMENT AND BUILDING SOCIETY.

(Established in July, 1848, under the Acts of Council
7 Victoria, No. 10; 11 Victoria, No. 10; and 11
Victoria, No. 53.)

470, GEORGE STREET, SYDNEY.

G. P. F. GREGORY, ESQ., CHAIRMAN.

THE OBJECTS OF THIS SOCIETY ARE TO BENEFIT ITS MEMBERS—

I. AS BORROWERS.

1. By advances to shareholders for the purchase of freehold and leasehold property, repayable in easy monthly instalments, secured on the property so bought.
2. By enabling them in the same easy mode to pay off any incumbrance to which their property may be subjected.
3. To increase their capital by a mortgage of it, if unincumbered, redeemable on the same easy terms.

4. To enable tenants to convert rent into the means of purchasing their own dwellings.
5. To enable mortgagors to convert interest into the means of reducing the principal.
6. To assist parties desirous to build by advances for that purpose.
6. To aid intending purchasers by advance of deposits for purchase of approved properties at auction.
8. To secure to such of the foregoing classes, to whom the expense of conveyances, mortgage deeds, and insurance is too great an outlay at the outset of their operations, arrangements by which such expense may be liquidated in gradual instalments.

II. AS DEPOSITORS.

1. By furnishing them with the means of a highly lucrative investment for small savings, if continued for the whole period of the duration of the Society,
2. To afford to parties desirous of accumulating a sum certain within a given period, (less than the computed duration of the Society), a higher rate of profits in return for small monthly deposits than is generally yielded through the Savings' Bank.
3. To enable a father by the time a child attains manhood, to establish him in trade, or to provide for an apprentice fee, or both, by an easy and yet fruitful mode of saving.
4. On the other hand to place it in the power of the young to provide by a small monthly payment saved from their earnings, a residence for parents, or an aged relative.
5. To afford trustees of benevolent and religious institutions an easy and convenient mode of raising funds.
6. To enable a few persons contributing monthly subscriptions readily to extinguish a debt affecting such, or any other institution.

The steady progress of the Society will be seen from the subjoined statement:—

		£
July 24	Shares taken....	116—Amount paid 87
25	—Ditto increased to 131—	Increased to... 98
26	—Ditto ditto	151—Ditto 113
29	—Ditto ditto	170—Ditto 130
Aug. 7	—Ditto ditto	192—Ditto 228
14	—Ditto ditto	230—Ditto 317
Sept. 4	—Ditto ditto	259—Ditto 438
11	—Ditto ditto	331—Ditto 584
Oct. 2	—Ditto ditto	342—Ditto 708
9	—Ditto ditto	344—Ditto 772
Nov. 6	—Ditto ditto	351—Ditto 881
13	—Ditto ditto	417—Ditto 1068
20	—Ditto ditto	426—Ditto 1076
27	—Ditto ditto	430—Ditto 1089
Dec. 4	—Ditto ditto	437—Ditto 1296
18	—Ditto ditto	446—Ditto 1333
27	—Ditto ditto	449—Ditto 1359
1849.		
Jan. 3	—Ditto ditto	453—Ditto 1510
8	—Ditto ditto	459—Ditto 1566
22	—Ditto ditto	471—Ditto 1574

Advances to the Amount of 30½ Shares have been made on approved Securities.

Six new houses of a respectable and substantial class, are in course of erection by Members, subject to the approval of the Architects of the Society, in eligible parts of Sydney.

Papers in explanation of the working of the Society may be had on application at the Offices of GEORGE JOHN ROGERS, Esq., George Street; of EDWARD SANDFORD, Esq., Solicitor to the Society, Foster's Buildings, Elizabeth Street; and of the undersigned.

CHARLES LOWE,
Secretary.

January 24.

A SECOND EDITION of the "Rev. R. Allwood's Introductory Lecture on the Papal Claims" is now ready, and may be had at the Publishers', Messrs. COLMAN and PIDDINGTON, George-street. Price 3d.

TO CORRESPONDENTS.

The inconveniences in St. Andrew's, to which Latus refers, being altogether parochial, we have handed his communication to the Minister and Churchwardens, where doubtless it will receive proper attention.

Printed for the Proprietors, by CHARLES KEMP and JOHN FAIRFAX, 586, Lower George-street; and Published by Messrs. COLMAN and PIDDINGTON, Booksellers, George-street, Sydney. Thursday, February 1, 1849.