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### Theology.

#### LECTURES

ON THE

#### PAPAL CLAIM OF SUPREMACY,

BY THE REV. R. ALLWOOD.

NO. I.

[We have much pleasure in being permitted to furnish our readers with the first of this Series of Lectures; and in announcing that the rest will appear monthly in the columns of the *Guardian*.—Eds.]

THE subject which I propose to bring under your notice in a series of lectures, is the Papal Claim of jurisdiction.

It is scarcely necessary that I should remind you that in the early part of 1843 I delivered a course of lectures on the same subject. Those were called for by an attack on the Church of England in a letter addressed to the Lord Bishop of Sydney, by a member of the Church of Rome, in which it was asserted, and an endeavour was made to show, that the claim of the Bishop of Rome to universal jurisdiction, and his right, in virtue of that jurisdiction, to appoint an Archbishop in this Colony, was founded on holy Scripture, and the testimony of the early Fathers. Nearly six years have elapsed since then, and I had hoped, that as far as regarded myself, the door of controversy was closed for ever, and that I might be permitted to remain in the quiet discharge of my duties, without being, as it were, dragged before my fellow-colonists as a Religious Controversialist, a character of all others the most foreign to my disposition and habits. I had hoped that although the authorities I then cited, and the arguments I used, might have failed to convince the judgment of our opponents, yet that they would have been attended with one good result, that as they had found that we were armed and prepared for the encounter, so there would have been on their part a disposition to maintain peace, and to allow the contest for the future to be one of love and pro- vocation to good works, in endeavouring

to show the greater purity of the faith of our respective Churches, in its exemplification in the life and conversation of our children, rather than by words of bitterness to engender strife, and stir up feelings of unkindness and ill will.

Apart from all other considerations, I was justified in thinking that the policy of the Church of Rome would have required such a course;—so that making all due allowance for the zeal of a new, and not very judicious convert, eager to signalize himself as a champion of the faith which he had newly embraced, by making fierce attacks upon the Church in whose bosom he had been reared, and whose holy truth he had solemnly sworn to maintain,—making every allowance for the difficulty of restraining the fervour of her new convert, still I did not suppose that the Church of Rome would have permitted this enquiry to be re-opened, and again submitted to the consideration of her children, since nothing could be gained by the recital of authorities which have been so often considered, and by the repetition of assertions which have been so often refuted. But our reasonable expectations have been disappointed, and the claims of the Roman Bishop have been again proposed to the consideration of the Church, in a publication which I am bold to say, is very little likely to promote their cause, unless it be expected that where argument fails to convince the reason of an opponent, it may be possible by reviling and invective to frighten him into silence, inasmuch as it is probable that men of gentle education and habits will pause, and perhaps be wholly deterred from entering upon a controversy in which they are sure to meet with contumely and wrong.

I would gladly avoid this controversy, I would willingly allow the question to rest where the late publication has placed it, (being fully persuaded that no well informed member of the Church has perused it who has not risen from the perusal more than ever convinced of the vanity of the claim put forth for the Roman Bishop,) if it were not that silence might be supposed to imply an inability to answer assertions, the chief weight of which consists in the bold and authoritative tone in which they have been put forth.

Full of painful feelings however as is such a controversy, I shall not shrink from it, and as there is no evil wholly unmixed with good, so in the present instance there is this satisfaction, that it gives occasion

for a more matured consideration of former arguments. The more closely the question is investigated, the more clearly will the truth shine forth.

I shall not allude further to the spirit in which the glove has been thrown down by Rome, except to observe that I take it up in a very different spirit. Controversy between men even of the most humble and chastened spirits, has a sad tendency to check the free flowings forth of charity, and thankful should they be who are not called to enter upon this usually most unprofitable warfare. But as the only justifiable end of war is peace, so the only legitimate end of controversy should be truth; and since as nations become civilised, wars lose much of their horrors, and courtesies are exchanged between contending armies, and respect and forbearance is exercised by individuals of generous minds, under the conviction that though differing in their conclusions, each is honestly persuaded of the justice of his cause, and the contest ceases to be a war to the knife, or a deadly struggle between gladiators and savages;—so in controversy, and in religious controversy above all others, a tone of forbearance should be exercised, nor should the common courtesies of life be cast away, nor unworthy insinuations, and bitter words, be bandied from side to side, because all men cannot see with the same eye, or follow out conclusions with the same amount of understanding.

The reply of St. Augustine to Petilian is one which has ever appeared to me to lay down a very proper canon of controversy, and as such I hope to adopt it for my rule.

“If I should repay your contumelies with contumely, what would be the result but that we should be two contumelious men? so that of those who peruse our writings, some would reject them with a sober gravity, while others would read them with malicious satisfaction. When I make answer to any man either by word or writing, although provoked by unworthy charges, yet, as far as God gives me strength, I bridle and restrain the stings of a vain indignation, and endeavour to gain the victory over my adversary, not by surpassing him in contumelies, but in convincing him of his error.” This is the rule which I propose to myself in my enquiries, ever bearing in my mind the words of our own Hooker—that “there will come a time when three words uttered with charity and meekness shall receive a far more

blessed reward than three thousand volumes written with disdainful sharpness of wit."

I know full well my liability to err and be deceived, my want of information, the probability of being mistaken in many of my arguments and conclusions; I pray that I may be so guided in my enquiries that nothing that I may advance may be brought against me as witnessing that I have perverted the reason with which my Creator has endowed me, or closed the eye of my understanding against the light of truth, or allowed prejudice to warp my judgment, or hardened my heart against conviction.

The subject to which I invite your attention, is a consideration of the grounds upon which the Papal claim is founded. We have to enquire whether it be a *catholic truth*, held by the Church of God throughout all ages, or an *usurpation* which has gradually grown up and strengthened by means and in ways of which we are enabled to trace the successive steps and stages; in other words, whether it be of God or of man; if it be of man, we shall be able to trace the imperfection of man about it, in its origin, its growth, its increase, its operation. If it be of God, then we are assured that it will be able to furnish sufficient evidence of its truth, by a clear appeal to the judgment of his Holy Word, and to the witness of Christian antiquity.

This is the great test of truth in the judgment of the Church of England. Whatever claim is put forth to our obedience must be founded upon Holy Scripture, for "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

We acknowledge no other rule, we recognise no other authority: but as secondary to this we look with deference to the opinions of those who lived in the earliest ages of the Church, in the application of this rule: We admire their piety, we reverence their devotedness, we acknowledge their testimony whenever it can be clearly ascertained; but we do not take them as unerring masters or teachers; however holy their lives, or untiring their zeal, we know them to have been men subject to the like temptations as ourselves, exposed, to the assaults of the same great adversary, liable to the same errors in the exposition of doctrine. "We allow no doctrine as necessary but what is contained in Scripture, and proved by Scripture rightly interpreted; and we know of no way more safe or necessary to preserve the right interpretation than to take the *ancients* along with us; we think this a good method to secure our rule of faith against impostures of all kinds, whether of *Atheism*, or *false criticism*, or *conceited reasons*, or *oral tradition*, or the assuming dictates of an

*infallible chair*."—*Waterland Use and Value of Ecclesiastical Antiquity*.

Again, in estimating the value of their testimony, we draw a great distinction between their witness as to *doctrines* and their witness as to those *matters of fact* that came within their own immediate cognizance. In the one case, their witness must be supported and proved by Holy Scripture, for we believe that all things necessary to salvation were delivered by our Lord and his apostles, and that these are faithfully recorded in the Bible, which is the only rule of our faith; in the other case their witness is valuable as being the evidence of men whose characters entitle them to our fullest confidence, who were themselves present and testify to facts that were the objects of their senses. It is important that we keep this distinction steadily in view, for the value of human testimony is very different in the one case and in the other.

The question before us is of the greatest importance; it is not one of many on which we differ from the Papal Church, but *the one* which is considered by Romanists as lying at the very foundation of the matter; for Bellarmine tells us, that the Papal Supremacy is of the very essence of Christianity; far be it from us to underrate or make light of it; for if the Pope be indeed the Vicar of Christ upon earth, if our blessed Lord, the supreme head and ruler of the Church, be represented on earth by one man, so that to be out of communion with that man is equivalent to not having the spirit of it, and being none of His, then it is indeed important that we should carefully and earnestly weigh every evidence of his claim that may be offered, lest by inconsiderately rejecting it we may be found to have been fighting against God.

It becomes therefore a matter of the very first and momentous consequence to ascertain whether this claim be *well founded*, or whether it be an *usurpation*, and in such case to be resisted by those who are bound to maintain the true constitution of the Church, and the integrity of "the faith once (for all) delivered to the saints."

"It is not a question of peace, or of a meek spirit which can yield itself even to illegitimate claims to superiority; but it is a real, vital question; one not to be despised if true, but one not to be tolerated for a moment if it be unfounded. The Pope is not an individual whom for honour's sake, or for the sake of the antiquity or apostolicity of his see, we may inoffensively and without evil consequence regard with even more respect and submission than is his due; but he is the claimant of an universal monarchy, the very symbol of a theory of church government which we believe to be unknown for many centuries of the Church's existence, the representative and enforcer of a system of doctrines which we think at variance with the system of doctrine of the Holy Scrip-

tures, and of the primitive Church."—*Moberly*, p. 5.

The point for our consideration is not whether St. Peter were first of the apostles, nor whether the Bishop of Rome had any precedence assigned to him in the Church, but whether by *Divine right*, he is the *Vicar of Christ*, the successor of St. Peter, and has universal jurisdiction over all Christians.

We have to enquire whether such a claim can be made out for him from Holy Scripture, and whether such prerogatives were admitted to belong to him by the ancient Fathers and Councils. For it will be admitted that to cite testimonies of the Fathers to the fact of the precedence of the Roman See in the metropolitical and patriarchal system of the early Church is a very different thing from proving the *Papal supremacy as now claimed*. This must be carefully kept in view in considering the testimony of every witness; for nothing is more common with Roman controversialists than to claim the Fathers as witnesses to the absolute power now claimed by the Roman Pontiff, because they speak of the Bishop of Rome with the respect and deference due to one who held the first see in the empire. While it is studiously kept out of view that they recognised other Bishops to be in just the same sense successors of the apostles, and even called every Bishop's see the see of St. Peter as the great type and example of the episcopate.

The result of our enquiries, I trust, will satisfy us that while the ancient Fathers allowed the primacy to the Bishop of old Rome under the patriarchal system of the Church, their acts and words alike attest that so far from recognizing, much less of submitting to any exercise of uncanonical authority, stretching itself beyond the assigned limits of that admitted primacy, they uniformly denied, and steadily opposed the very first development of that supremacy and monarchical power, which from worldly causes, easily to be accounted for, gradually increased during the lapse of what are termed the middle ages, until they were formally put forth, and imposed as articles of faith upon the several branches of the Latin Church in 1564 in the creed of Pius IV.—"I acknowledge the Holy Catholic and Apostolical Roman Church, the mother and mistress of all Churches, and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ."

Such was the claim which was put forth at the time of the Reformation, and which our forefathers brought to the test of Holy Scripture and Catholic antiquity; and finding that it was at variance with the Word of God, and unknown to the Church during its earliest and purest days, they, in the exercise of their canonical rights as bishops and pastors of our national Church, rejected it as an usurpation, under whose shelter the most grievous errors in doctrine and practice had been introduced, and to-

gether with it removed those corruptions and fables which had well nigh displaced the pure Word of God.

Such is the claim put forth in the present day, put forth as having been unanimously received by the Church from the beginning, to which we are called upon to submit on the alternative of eternal condemnation, and by so doing to proclaim that we were before aliens and heathens, never having entered into covenant with God,—that our baptism was a solemn mockery—the ordinances of our Church a vain delusion—the Holy Sacrament, in which we have found strength and refreshment to support us in our daily toils, a profane and awful tampering with holy things;—the Church of our fathers, that Church under whose fostering love the piety, and humility, and self-denial of a Wilson, and a Hooker, and an Andrews, and a Taylor, and a Herbert, were nourished and matured, a congregation of Anti-Christ; and those men whose lives were spent in holy zeal and watchfulness, deceivers and deceived; deceived themselves, and in their errors deceiving others to their everlasting destruction.

From this holy Church, hallowed by so many recollections, we are commanded to come forth as from an heathen temple, for she hath been accursed by him who is said to be constituted the Head of the Church upon earth. We are told she is no branch of the true vine, but an unholy offshoot which must be plucked up and cast into the fire.

Now surely we have a right to use the reason which God has given us to enquire whether these things are so. Before we give up that which has so long and in so many ways approved itself to our consciences and understanding as truth, we have a right to test and scrutinize the claims of what is proposed to us in its place. Before we dare to pronounce upon the fate of our forefathers and brethren, and consign millions, who had no other thought than to live and die true subjects of our Redeemer's kingdom, to endless destruction, or to the comparatively forlorn hope of incurable ignorance and uncovenanted mercy, we should pause long and search deeply. Before we forsake the guide of our youth, who has done a mother's part by us from childhood until now, we should with very great jealousy investigate the claims and the pretensions of the new guide which is to be to us in her room.

Surely nothing less than the clearest conviction resulting from an overwhelming weight of evidence, nothing short of the certainty of our extreme danger in abiding any longer in a communion which is no part of Christ's mystical body, nothing less than a voice from heaven clearly recognised by our reason and our conscience; nothing short of this could justify our departure from the Church of our fathers.

Are such the evidences which are proposed to us by our opponents?

We bend our thoughts to comprehend

the nature of the claim put forth for this new guide, and we are at once struck by a demand for implicit obedience which we have been taught is due to God only, and under the shadow of this claim we find practices enjoined and doctrines taught which we have every reason to believe at variance with His revealed will.

Under such circumstances, to use the words of him whom Hooker called "the worthiest divine that Christendom hath bred for the space of some hundreds of years."—*Eecl. Pol.* 2, 6.

"What shall a Godly-disposed simple man do! How shall he settle himself? To which side may he safely join himself? If he make reckoning of learning, there are learned men on both sides; if he make reckoning of virtue and Godly life, there be virtuous men and of Godly life on both sides; if he make reckoning of zeal, either side is zealous in the religion they hold; if he make reckoning of the name of the Church, they take it as well to the one side as to the other. Whither then may a man turn himself, and which side may he safely join! In this case we find the comfort and profit of the word of God. In this case St. Paul tells us 'whatsoever things were written aforetime were written for our learning;' to lighten our eyes, to resolve our doubts, and to guide our feet. . . . With this word Christ confounds the Scribes and Pharisees, and puts them to silence. . . . This is the rule of our faith; without this our faith is but a fantasie, and no faith, for faith is by hearing, and hearing by the word of God. Therefore, Christ saith, search the Scriptures, they are they that testify of me; there shall ye find testimony of my doctrine, there shall ye know what is the will of my Heavenly Father."—*Jewell's Treatise of the Holy Scriptures.*

We cannot fail to be struck with the similarity of this appeal to that of St. Optatus when reasoning with the Donatists, shewing that the true principles of the Church were the same both in the fifteenth and sixteenth centuries.

"They say such things are lawful, we say they are unlawful. The minds of men are doubtful and wavering between their lawful and our unlawful; no judgment of this matter can be found on earth, we must seek for a judgment from Heaven. But why solicit Heaven when our blessed Lord has left us in his Gospel his last will and testament. By this He speaks to us as if He were alive, and therefore, in our disputes with our brethren, we inquire his pleasure in the Gospel as in his last will and testament."

Accordingly, we search the scriptures and we find there the awful words of his Apostles:—"If an angel from heaven preach any other gospel unto you, let him be accursed."

What then are we to do? Are we to obey God or man? Is it presumptuous in us? Is it a work of infidelity? Is it any lack of reverence to say that while we bow without doubting or disputing to

every truth which has full evidence of its having come from God. We must use our reason to enquire whether it has really come from Him before we receive and obey it. We confess obedience to our lawful guides to be a necessary and enjoined duty? Obey them that have the rule over you, is the command in Holy Scripture, but we must be quite sure that they have the rule over us. We must be satisfied that in obeying their commands, we are not withdrawing our obedience from some other power to whom it is justly due. We must take heed lest by submitting to an unlawful authority, we are not really disobeying those who were appointed of God to have the rule over us.

Under the former dispensation, in the old Church, a due examination of these things were declared to be "a shewing themselves to be men." Is. xl. 8. Under the new, they were commended, as showing a more noble spirit who "searched the Scriptures daily in order that they might discover whether these things were so." They did not receive the message of the Apostles without investigating it; they brought it to the test of the word of truth. They knew that that was a guide which could never deceive them—by which they could ascertain whether the new and strange tidings brought to their ears was the word of man, or in truth the revelation of God. This argued the nobility of their character, their consciousness of the value of that immortal gift of reason which their Creator had bestowed upon them, which assimilated them most closely to the image of Him after whom they were created, and which image was preserved by the exercise of that gift, to the proper improvement of which they knew themselves to be accountable, and therefore many of them believed. Whilst those who neglected to inform their conscience by the proper exercise of their reason, blindly submitting to the teaching of their erring Church, believed not, and not only so, but moved with envy, stirred up ill-will against their brethren.

Revelation does not compel us to believe the doctrines which it propounds, it demands our faith on the evidences of the truth. It comes to us as a message from God, and offers its claims to our examination; it calls upon us to investigate them, it appeals to our reason, and commands us to use it. But when once we are convinced of its truth, it requires an unqualified and unhesitating surrender to the doctrines which it delivers; but such a surrender is due only to *Divine revelation*; we are not to give it to anything assuming that name without the fullest evidence that it is of Divine origin. This is a point on which our feelings may very easily mislead us, and the man who suffers himself to be led by them becomes an enthusiast and fanatic, the easy victim of his own imagination, or the willing slave of an unlawful authority. We are responsible to God as *individuals*, because we are to be judged

by him as individuals; and if we have not exercised that heavenly gift which he has bestowed upon us for our guide, it will be no plea in arrest of judgment that the Church to which we belonged has led us into error. It is most important to keep our responsibility as individuals constantly in view when determining such a subject as this, because it shews the necessity of ascertaining to the satisfaction of our minds that it is *Divine testimony* upon which we are resting, and not the fallacies and assertions of men.

*We have a right* then, I repeat, to expect that this claim to supremacy on the part of the Bishop of Rome should be clearly made out to us; that our reason should be satisfied that it is of Divine Right, or we cannot receive it. We must obey God rather than man. It must be clearly proved to us, that a system which appears to be at variance with His Holy Word was really propounded by our Blessed Lord and his Apostles, and was received and recognised by the concurring testimonies of the Fathers of the Early Church, before we can bow in submission to it.

These are the tests by which we are bound to prove the claims of the Roman Bishop. This is the rule which was laid down and acknowledged throughout the Church Universal, by which to try novelties of doctrine in practice. If this claim be of God, we are persuaded that it can be proved by this rule; if it be of man, it will evade and shrink from it.

But in thus exercising our reason to search out the truth, and maintaining that we have a right to expect that claims of so high a character, and involving consequences so important, should be made clear to us, we are met by our opponents, not with argument, to convince our enquirers, but with a sneer, that in requiring this, our case is that of the Jews, who came to our Blessed Lord, asking, with what would now a days be called sincerity,—“Tell us plainly, art thou the Christ?”

To this I might answer in the words of their own Möhler, “What is less consistent with our own self-respect, than to neglect instituting the most careful and accurate inquiry into the grounds and foundations of our own religious belief? Every man accordingly owes it to himself to acquire the clearest conception of the doctrinal peculiarities, the inward power and strength, or the inward weakness or untenableness, of the religious community whereof he acknowledges himself a member.”—*Möhler, Symbolism*, l. v.

But I willingly accept the illustration suggested by our opponents, and answer that our blessed Lord plainly shewed them that He was the Christ; he wrought miracles in evidence of his divine mission; he fulfilled prophecies, which to the eyes of all but the wilfully blind proved him to be the Messiah; he appealed to these miracles as the evidences of his divine mission; he directed them to search the Holy Scrip-

tures, inasmuch as they testified of him; he appealed to their reasoning faculties, and thus taught them and us that a religion without such evidences has no claim to our acceptance; that he willed them and us to judge of the meaning of Holy Scripture, not by any pretended authority or tradition of man, but by our reason and conscience.

“Yea, why of your yourselves do ye not judge what is right.” “If I bear witness of myself, my witness is not true.” “If I do not the works of my Father believe me not.” Was not this appealing to their judgment? Was not this not merely admitting their right to enquire, but impressing upon them the awful necessity of searching and determining for themselves? And what was the result? That as many as searched, and enquired, and followed the light of the reason which God had given them, believed on him; they found him of whom Moses in the law and the prophets had written; while those who submitted blindly to the authority and followed implicitly the teaching and corrupt practices of that Church which by its traditions had made the Word of God of none effect, rejected him; they stifled enquiry with the question—have any of the Pharisees and rulers believed on him? The very stumbling-block to the Jews was the authority of the Church against him; and leaning upon its infallibility and proud pretensions, they refused the Lord for their King, and preferred before him the opinions of fallible men like themselves. This was their “supremacy of faith,” of faith placed not in the revelation of God—not in the witness of Moses and the prophets, which would have led them to the truth—but in the opinions and teaching of a corrupt and falling Church. Such was the result of the passive submission of reason to the authority of an erring Church with the Jews of old; nor is the case very different in the present day. Let us hear the voice of two of the most celebrated Roman teachers—So De Maistre writes: “The (Roman) Catholic Church is not argumentative in her nature; she believes without disputing; for faith is a creed of love, and love disputes not. The (Roman) Catholic knows that he cannot be deceived, and that if he could, there would be no more revealed truth, no assurance for man on earth.—*De Maistre du Pape*, p. 250.

So Mr. Newman—“Belief in itself is better than unbelief: it is safer to believe. We must begin with believing and conviction will follow. As for the reasons of believing, they are for the most part implicit, and but slightly recognised by the mind that is under their influence; they consist, moreover, rather of presumptions and guesses, ventures after the truth, than of accurate proofs; and probable arguments are sufficient conclusions, which we even embrace as most certain, and turn to the most important uses. On the contrary, it has ever been the heretical principle to prefer reason to faith, and to hold that things must be

considered true only so far as they are proved.”

Again, “All Catholics agree, first, that the Pope, with General Council, cannot err, either in framing decrees of faith or general precepts of morality; secondly, when the Pope, when determining anything in a doubtful manner, whether by himself or with his own particular council, *whether it is possible for him to err or not*, is to be obeyed by all the faithful. And as obedience to conscience, even supposing conscience ill-informed, tends to the improvement of our moral nature, and ultimately of our knowledge, so obedience to our ecclesiastical superior may subserve our growth in illumination and sanctity, even though he should commend what is extreme or inexpedient, or teach what is external to his legitimate province.”—*Theory of Development*, p. 327, 125.

A strange admission is thus made, and one which might be shown to apply against his conclusion, as much as it does for it. “Conscience is to be obeyed,” even though ill-informed.” I am justified, therefore, if my conscience approves it, in judging the Church of Rome to be corrupt and heretical. But may it not be replied, as we do reply, that conscience is often vitiated as well as ill-informed. A man may bring himself to approve the very things he once most heartily protested against; and so far from “tending to the improvement of our moral nature” when thus presented, it has led to the perpetration of enormous crimes. Under such a delusion Saul persecuted the early disciples conscientiously, thinking that he was doing God service. It is, indeed, when instructed by Holy Scriptures and reason, the candle of the Lord; but if these aids be neglected its light will be dim and obscure; so that it may lead a man into the very camp of the enemy. It was intended to keep men upright; but it may be itself so distorted as to call evil good, and good evil; to set light for darkness and darkness for light. In truth, its testimony can only be depended upon when it agrees with the truth of God’s Word, or its decisions be respected when they are in accordance with that only infallible standard.

There is a way in which we might have peace with Rome. If we would quench that reason by which we are distinguished from the rest of God’s creation, and look upon Holy Scripture as a dead letter, and bow our necks to those whose claims to our obedience we were afraid to discuss; then might we have peace; but we dare not do this. We reverence our reason as a guide which God has given us in our earthly pilgrimage, and which will be a witness for or against us at the last day.

To bid us divest ourselves of this, or endeavour to extinguish its light, or follow implicitly that which it shows us to be opposed to God’s holy revelation, is to desert that guide which has been given us, and for the following of which we must

give account. We cannot extinguish reason—we may blindfold it—we may keep it down for a time—we may stifle its struggles, but it will recoil upon us and convict us at the last.

But how inconsistent is the course of our opponents. They appeal to our reason to induce us to follow after their ways; but when in the exercise of our reason we find their arguments to be dim and inconclusive, and ask for clearer and fuller evidence, then are we met with taunts and upbraided with scepticism and infidelity. Are we not to examine the arguments which they offer, and consider the motives which influenced them, and judge for ourselves whether their arguments are well founded? When propositions are presented to us, have we not a right to estimate their value or worthlessness? Before we give up what we feel and know to be the truth, have we not a right to expect that the evidence of this new revelation should be so clear as at once to convince our judgment and satisfy our reason? If others enquire for themselves and appear convinced upon insufficient grounds, am I to pause in my enquiries because they have stopped, and cease from examination because they are satisfied, and submit because they have submitted? Are the fallacies of others to be received and embraced by me as truths, even when I detect the fallacy, and my judgment so far from being convinced, revolts against the conclusions deduced as unwarrantable and irrational? What shall I answer in the day of reckoning, when I shall be self-convicted of having permitted that most glorious gift of my Creator, which was bestowed upon me to be my guide through the difficulties and darkness of this world to be extinguished, while I resigned myself like a blind and helpless slave to be led aside passively by the hand from the clear and shining ways of truth into the dark and devious paths of error and superstition?

We must take heed not to be deceived by names and words, nor to take it for granted that an authority has a lawful claim to our obedience because it heralds forth its pretensions in a presumptuous and overbearing strain, and employs loud and high-sounding terms of denunciation upon all impugnors. The apostolic admonition is "prove all things, hold fast that which is good;" "believe not every spirit, but try the spirits whether they be of God."

It is very easy to trumpet forth an imposing title, and to boast of lofty prerogatives, and of authority by divine right, and in the conceit of such pretensions to denounce and condemn all who will not bow down and worship the image which has been set up. But the time has gone by for such fallacies; such denunciations roll harmlessly over our heads; the world is too old to be moved by empty threats, or to be scared from the exercise of reason by childish spectres: and we could almost smile at the facility with which the con-

vert of a few months assumes the tone of infallibility, and sits in judgment upon his elders, and acquires the unhappy peculiarity of his Church in dealing out condemnation upon all who differ from her,—if it were not for the feeling of sorrow which is uppermost in our minds that any man should have been moved by such weak and fallacious arguments as he has produced, to desert the Rock of Ages, and peril his peace and everlasting hopes upon the quicksands of Papal Infallibility.

In concluding the present lecture, I repeat, that while we are willing to investigate, with the seriousness and attention which such a subject demands, the claim upon our obedience put forth for the Roman Pontiff, we must be convinced of the lawfulness of the claim before we render obedience.

If the claim be legitimate, we are sure that it will abide the test of strict and searching enquiry. It will approve itself to be of God, either in express terms in his Holy Word, or by necessary or legitimate deduction from it.

It is a characteristic of a *vain and untenable pretension* to seek concealment and shun examination. It shrinks from scrutiny, because it is conscious that when weighed in the balance it will be found wanting. *Truth* on the contrary courts investigation. If doubts arise, it offers its evidence fearlessly to be weighed and appreciated; and it does so in perfect confidence, knowing that the more clearly they are scrutinized the more clearly will they shine forth to the conviction and satisfaction of the reason and conscience of the enquirer.

#### THOUGHTS ON CONTROVERSY. INFALLIBILITY.

NO. IV.

FOR further illustration of the argument I might point to other errors, doctrinal and practical, into which the followers of the infallible and unmistakable guide have been betrayed; but it is needless. Idolatry is so great a sin (note 1), the doctrine of papal indulgences is so manifestly opposed to the whole tenor of Scripture, and tends so directly to destroy all sense of moral obligation, that his connection with a system in which idolatry is openly sanctioned, and indulgences are publicly sold, is enough to evince that souls blindly surrendered to his keeping must be in a state of awful peril, and can have no certainty with regard to any article of faith which they receive on trust from him. I now however refer to a third series of errors, but chiefly for the purpose of fully encountering a very rash and sweeping assertion in the pamphlet entitled "Serious Considerations."

Many persons imagine that the establishment of the Inquisition, the crusade against the Albigenses, the butchery of the Vaudois, the massacre of St. Bartholomew, the opinion that kings excommunicated by the Pope might without sin be slaughtered by their subjects, the doc-

trine that promises made to heretics are not binding; the idea that the Pope has power to dissolve the obligation of an oath, and besides to alter or annul many other moral obligations (note 2), have all received the conclusive sanction of the Infallible Guide.

We will presume that this is a mistake, and that the secret mysterious guide of the Church is guiltless even where the Pope himself is guilty; we will presume that the impious men who lapsed into such enormities of principle and practice, misapprehended the doctrine of their Church, when they supposed that she was consenting to their sins; still the inference is inevitable, that a modern Roman Catholic cannot be certain of exemption from similar errors. And what is the doctrine of this Church upon the several questions here involved? Where can "a sincere enquirer" find a conclusive answer to the doubts and difficulties which must beset his mind upon these subjects? Should he seek for it in the Church of the 15th century, which with impious fraud and cruelty burned Huss and Jerome of Prague, in violation of the Emperor's safe-conduct, and barbarously exhumed the bones of Wicliffe; or in the Church of the 16th century, which pretended to fetter the Monarch of England in the chain of an anathema, and instigated her subjects to rebellion by the promise of a plenary pardon and remission of all their sins; or in the Church of modern times, which has never withdrawn that anathema? Where on the face of the earth, in this enlightened and tolerant 19th century, is he to search for the missing doctrines, whether in France, Spain, Rome, Sardinia, or Manilla? Can the English or the Irish Romanist afford him the surest gauge of his Church's principles? Does Lord Shrewsbury, who writes in the spirit of British humanity, or Dr. M'Hale, in whom the arrogance of Hildebrand, and the fierceness of St. Dominic, seem revived, best represent her sentiments? The infallible guide of the Church has no where pronounced a definitive sentence upon these subjects; unless we consider that the Church's deeds in past times are decisive tests of her tenets. In that case he has pronounced a final sentence; and that sentence is one which modern days cannot endure, and no man living in civilized society will venture to avow. We ask then plainly, does she disclaim the acts and the principles of the dark ages, or does she adopt them? While this question remains unanswered, she virtually forgoes her infallibility.

Could the author of *Serious Considerations* "have considered" all this, when he told his readers so confidently that "if God has not given (an unerring guide to men) a guide that can no more lead those who implicitly follow it into error than God himself can cease to exist. \* \* \* Moreover, if the guide which God has given us is not a *sure, fixed, and determined one*, without the slightest

possibility of leading those who make use of it into any *mistake respecting their duty towards God, their neighbour, or themselves*, that, in short, certain theological ill-consequences would follow," which the author states in language so shockingly presumptuous, that I dare not transcribe it.

We need not now enquire "who is this sure, fixed, determined one," to whom this author promises to conduct the sincere enquirer? On that subject enough has been said. But I ask, who that has witnessed the scenes of gross Mariolatry enacted in most, if not in all Roman Catholic countries, can doubt that men under the direction of this imaginary guide may be betrayed into fearful mistakes, respect their duty towards a JEALOUS GOD? Who that has ever perused the language in which Tetzel published Indulgences, or has seen the printed Indulgences even now made objects of ordinary traffic in continental Europe, can doubt that such unauthorised interference with the office of conscience must tend to obliterate from men's minds a proper sense of *their duty towards themselves*? And who can doubt after reading the history of this Church's persecutions, that her whole body corporate, Popes, Priests, and people, have, as it regards their duty towards their neighbour, been betrayed into the most abominable heresies?

If, then, perfect certainty be required for the performance of an act of faith, what Roman Catholic can be certain? It matters nothing in this argument, how the errors in question have been introduced into his Church. Whether they have arisen from the direct teaching, or been sanctioned by the tacit and dishonest connivance, or have crept in through the negligence of the infallible guide, or have come upon the people entirely through their own ignorance and their own sinfulness, and in spite of his enlightened and most vigilant exertions. Enough! that such things have been and are within the realms presided over by this mysterious personage, and the conclusion is inevitable. As the people under his charge have so grievously fallen, he must have failed either in the *perception* or in the *communication* of truth, and no wise man can receive a single doctrine on his authority without many misgivings.

And what must we infer of the Pope himself, who is placed so near this mysterious secret light of the Church, that many suppose the infallibility to have entered into his person, or at least to repose in his chair,—has notwithstanding failed in understanding the doctrine of the un-mistakeable guide? If he mistakes, what certainty can there be for either Cardinal, or Bishop, or Priest, or people? Yet every tyro in the study of ecclesiastical history can inform us, that Pope Liberius abjured the Catholic faith and subscribed to at least Semi-Arianism, and that Pope Honorius was, by the Sixth General Council condemned as a Mono-

thelete. In these cases the Pope opposed the doctrine which the infallible guide has ever since approved, and supported the error which he repudiates.

The attentive and thoughtful reader cannot fail to perceive that the argument about which we have been employed, cuts deep into this controversy, and completely undermines the specious and presumptuous hypothesis upon which the author of "Serious Considerations" and innumerable writers before him, have attempted to build the claims of the Popedom. That hypothesis I will now state in his own words, and then make a few concluding observations.

"What I say is this," thus wrote this author to the *Sydney Chronicle*, "that mere human reason either alone or taken in connection with Scripture, is not an *all-sufficient* guide, that it may lead and has led men into error. The Bible rightly used and properly interpreted cannot lead men into error, because it is the word of truth. The Bible of itself, without the assistance of an interpreter, is a mere dead letter, and we know that "the letter killeth but the spirit giveth life." Hence we see the absurdity of the Protestant rule of the Bible and the Bible only. The Bible of itself cannot be a guide, it must of necessity have an interpreter, and the only question between Protestants and Catholics is, who is that interpreter? is it our own unaided unenlightened reason, or is it the Church of God? *For my own part I choose the latter.* What, after all, is the Protestant principle, but the elevation of reason above Scripture, each individual sitting in judgment upon the revealed word of God, and interpreting its meaning out of the caprice of his own will; out of such a system can there be anything like that oneness which both our Saviour and St. Paul so earnestly and repeatedly enforce?"

This statement contains many groundless assumptions, of which I will notice three. First, it is assumed, that in exercising the right of private judgment in the perusal of the Holy Scriptures, Protestants are unconscious of their own spiritual deficiency, have no sense of the duties which are involved in their privilege, and allow themselves to be led on these momentous subjects by the blind caprices of their own wills. Never was a more uncharitable or more unfounded assumption. Whilst we maintain, as against every human authority, our inalienable right to learn and apprehend the truth of God, from God's own word, we feel that our minds are by nature dark and unworthy, and we are careful to seek for His spirit by prayer. At the same time we thankfully use all the light which He has been pleased to afford us in the Church and in the Ministry; while we withstand the tyrant of the Church, who attempts to seal up the message of God, we refuse not to hearken to the voice of duly accredited teachers, who speak according to the law and to the testimony.

To discuss this matter thoroughly, would require more space and attention than we can now bestow upon it. It is enough to say at present that every well instructed member of the Church of England has been taught that "his heart is deceitful above all things" and that in searching for truth, he must never trust to "the caprices of his own will."

The Protestant principle is not therefore "an elevation of reason above Scripture," but that principle requires that even the authority of the Church, much more the reason of an individual, should bow before the supremacy of God's word.

And we cannot admit, what I will call his second assumption, that the meaning and purpose of Scripture on matters of fundamental and universal importance is at all doubtful.

Are we to believe that the Apostles, themselves plain men, though inspired, ministering among plain men (note 3), and writing for the instruction of plain men in all generations, expressed themselves in an occult language which it is presumptuous for any but Popes and Councils to attempt to decipher? The Priests of ancient Egypt are said to have invented hieroglyphics in order to conceal their knowledge from the common people and impart it only to a privileged class. Are we to imagine that on this plan and principle the Apostles acted in composing the Gospels? and that the New Testament is not a revelation but a mystery, not an opening out but a scaling up of the truth? No, not Protestants but the Pope sits in proud judgment upon the Scriptures, and pronounces over them an impious sentence, when he forbids them to speak except by his lips.

Thirdly. In endeavouring to persuade his readers, in a kind of *a priori* argument, that Scripture is not the true guide, *because it is not all-sufficient*, and that the Pope is the true guide, *because he pretends to be all-sufficient*, the author slips in by a tacit assumption the whole question at issue, namely, the *infallibility* of the Pope. For what avails it to prove that the Pope is the best of all guides *until he has first established his claim to be a guide at all*. Is the Pope\* infallible or is he not?—that is the question, and until that question is settled in the affirmative, all arguments which tend to convince me of the danger of trusting my own reason must in a twofold measure convince me of the danger of trusting his. For the danger in the latter case is at least double (note 4). What then has the author gained by his desertion of a Scriptural Church?

That very imperfection of his reasoning faculties which disqualifies him, as he supposes, from understanding Scripture aright, must also expose him to the danger of misunderstanding the papal decrees. For it is vain to expect that the announce-

\* For the sake of conciseness the word Pope is here used to express the imaginary guide, whoever he may be.

ments of the Church can be less ambiguous than the plain words of Scripture; therefore if the author is not infallible he may misunderstand the Pope, and if the Pope is not infallible he may misunderstand the Scripture; so that here we have a compound fallibility—fallibility too deep—uncertainty upon uncertainty, producing error upon error.

Until then the plain fact is established, that the Pope is infallible, the choice is between our own unaided and unenlightened reason exercised on Scripture, and the same exercised on the *written* deductions of the unaided and unenlightened reason of the Pope, who, besides being equally liable to error with ourselves, may possibly have an interest in deceiving us, may even be compromised to false doctrine, and through the unhappy entanglements in which his extravagant pretensions have involved him, be irrevocably pledged to mislead. What advantage, I ask again, has this author gained? He has only interposed another fallible reason between his own fallible reason and Scripture, and thus multiplied the sources of error. The pure truth of God must now pass through an impure channel before it reaches his mind, where it is to receive further taint. He has been seeking for *certainty*, and has found *blind confidence*, and can scarcely escape the consequences which ensue when "the blind lead the blind" (note 5).

## NOTES.

(1) *Dubium non est, quin religio nulla sit, ubicumque simulacrum est.* Lactantius.

(2) Such for example as the duty of a child to his parent. Two sons of Henry IV., the Emperor of Germany, and the antagonist of the tremendous Gregory VII., rose in unnatural revolt against their father. "There is no proof," says Waddington, "that Pascal (Pope) positively excited this monstrous rebellion, but it is well known that he countenanced and promoted it."

(3) "But what say some if we do not understand the things contained in these books? (the Scriptures). I reply, that even if you do not apprehend what is there laid up, much advancement in holiness will thence result; nor indeed can it be, that you will fail altogether of the meaning. With a view to this very case was it by the Divine providence and grace ordered that these books (the Gospels and Epistles) should be composed by publicans, fishermen, tent-makers, shepherds, goatherds, men simple and unlearned, that none who are themselves such, simple and untaught, should take refuge in this pretext; but that the things spoken should be readily intelligible to all; and that the artificer and the slave, and the poor widow, and the most untaught of mankind, might derive something of benefit and advantage from the hearing the Scripture read. For, unlike the literature of the heathen, these books were not penned with a view to vain glory; but for the salvation of those who hear them." Chrysostom thus quoted and translated in "Ancient Christianity."

(4) It is much more than double, for this with other reasons, because conscious of my own fallibility I would always receive the deductions of my own reason upon all doubtful matters with humble and modest diffidence; but if I place myself under the guidance of another, I must embrace with entire, unquestioning, implicit confidence everything he teaches.

(5) Those who have read the preceding papers will easily perceive a fourth assumption in the passage quoted, namely, that the imaginary guide of the Church is not only *infallible* in perceiving, but also *unmistakeable* in communicating truth.

## OCCASIONAL MEDITATIONS.

FOR THE MONTH OF JANUARY, 1849.

WE commence this month a series of "occasional meditations," intended for the use of Christians on the days set apart by our Church, in commemoration of the leading facts connected with the history of our redemption. A short text of Holy Scripture, selected from the portions appointed for the day, will be made the basis of the meditation, which will thus, it is hoped, be a means of keeping up, in the minds of the faithful, an interest, not merely in the services of the Church, but also in the everlasting important events from which those services derive all their significance. May the great head of the Church add his effectual blessing.

NEW YEAR'S DAY.—THE CIRCUMCISION.  
JANUARY 1.

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God."  
—From the Second Lesson at Morning Prayer.

Another year has been consigned to the sepulchre of the past—a year of strange and startling events—a year during which the mighty hand of God has been stretched out over the nations and over the kingdoms, to root out, and to pull down, and to destroy. The nations of Europe have been visited by the sore judgments of God, the famine, the pestilence, and the sword; a neighbouring colony has suffered grievously from an earthquake; and we have mercifully been spared. Surely the remembrance of God's mercy may well fill our thoughts at this solemn season! Instead of uniting with the giddy crowd in foolish and unprofitable revelry, let us rather seek retirement and communion with our gracious Father, while we "remember the years of the right hand of the most high." Let us deeply deplore our unworthiness, and, knowing that the judgments of God were not poured out on those nations, because they were sinners more than we have been; let us inscribe on our hearts our Lord's awful reproof, "Except ye repent, ye shall all likewise perish!" Let us think with alarm and humiliation of the prevalence of ungodliness and of the carnal mind in this territory. Let us think how little God's name, how little his word, how little his Sabbath, how little his ordinances are esteemed. Let us think how far each of us may be personally involved in the guilt which this state of things implies—how far we contribute to its continuance by our positive example, or by our negative indifference. Let us seriously ponder over all these things, and resolve for the future to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

During the past week we have celebrated the advent of our blessed Lord in the flesh; we are on this day invited to contemplate him made subject to the law for our sakes. The beloved Son, the bright-

ness of the Father's glory, and the express image of his person, having been made in the likeness of man, must needs fulfil every ordinance of God's commandment. Being of the seed of Abraham according to the flesh, he must needs obey the law imposed on all the descendants of that patriarch; for "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

The promise of God to Abraham was, "In thy seed shall all the nations of the earth be blessed." It was in confirmation of this promise that the rite of circumcision was instituted, and was rendered imperative on every son of Abraham. No uncircumcised Hebrew was to be considered as having any interest in the privileges of the covenant. So stringent, in fact, were the terms used with reference to this subject, that it became a serious question with the early Christians, whether circumcision were not imperative on Gentiles when they were admitted into the fellowship of Christ's religion. This question, with some others of a kindred nature, was the occasion of the first Christian Council, held at Jerusalem, an account of which is contained in the 15th chapter of the Acts of the Apostles. The decision of those Fathers was, that neither the Abrahamic law of circumcision, nor the subsequent ceremonial law of Moses, was binding on the Gentile converts. It was probably to prevent the difficulties which must have arisen if these burdens had been imposed on all nations, that the milder rite of baptism was made the initiatory sacrament of the Gospel dispensation. The ceremony of washing with water was already familiar to the Jews as one of those by which proselytes were admitted into communion; the lively representation which it offered of the purification of the soul by the spirit of God, rendered it peculiarly suitable to the purpose of admitting converts and their families into fellowship with the visible Church; and it was therefore sacramentally instituted by our Divine Lord, in sending forth his apostles to preach the Gospel to every creature.

Christian baptism then is the legitimate successor of Abrahamic circumcision. They who are baptized into Christ are admitted into fellowship with faithful Abraham. Such a privilege suggests many striking responsibilities. May we shrink not from the contemplation of them, but rather pray for more grace fully to understand, and diligently to pursue, the path of duty, so that, "forgetting those things which are behind, and reaching forth unto those things which are before, we may press towards the mark for the prize of the high calling of God in Christ Jesus."

But above all things, let us beware of resting content with the name of Christians, while our hearts are unmoved by the spirit of Christ. The words of the

Apostle which are placed at the opening of this meditation, convey a striking lesson. The child of Abraham might be circumcised, and yet be far from that purified heart and life, which were the distinguishing characteristics of the "Israelite indeed." So the baptised Christian, the vowed soldier of Christ, may forsake the banner of his King, and join the ranks of sin, the world, and the devil. Let us this day therefore specially examine our hearts, and renew our vows; let us covet that circumcision which is "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

#### THE EPIPHANY.

JANUARY 6.

"When they saw the star, they rejoiced with exceeding great joy."—*From the Gospel for the day.*

It is worthy of observation, that the first announcement in the City of Jerusalem of the birth of the King of the Jews, came from the lips of strangers. Balaam's prophecy of the star of Jacob ought to have been well known to all the children of Israel; yet they are reminded of it by the inhabitants of that unrighteous prophet's country, if not by his actual descendants. It is not exactly known what country is intended by the expression "the East," nor is it of much importance; for in almost all the countries to the eastward of Judea, astronomy had been a favorite study for ages. Zerdusht, or Zoroaster, was the founder of a numerous sect, the votaries of which assumed the name of Magi, and maintained the existence of two principles, one of which they called Oromazd, the author of good, and the other Ahriman, or Aherman, the author of evil. The descendants of these Magi are the fire worshippers of Northern India, who have many books, unquestionably of the highest antiquity, from which the world has learned their principles. Their books display a curious, though of course imperfect, system of Theism, and they worship light, or fire, not as being themselves deities, but as media by which the prayers of the sacrificer are communicated to the divine intelligences. Whether the Magi, or wise men, of whom the Evangelist speaks, were actually followers of Zoroaster, or not, is unimportant, for the name Magi was applied indifferently to all persons who professed to study the heavenly bodies. It is enough that these men must have been so far acquainted with the ordinary appearance of the heavens, as to have been able to perceive a new star, differing from the other heavenly bodies, either in size, motion, or brightness, or perhaps in all these particulars. But it is not improbable, as Bishop Hall suggests, that these sages were farther guided by an express divine communication, and were directed to Jerusalem in the first instance, as though it were to administer a severe reproof to the learned scribes of that city, who ought from their prophets to have known that the fulness of time had come.

But the simple question of the Magi, "Where is he that is born King of the Jews?" which seems to pre-suppose the acquaintance of those to whom it was addressed, with the fact that such a person had actually been born, appears to have taken Herod and his servile subjects altogether by surprise. The suspicious tyrant feared lest another should come and take his crown, which he had acquired by the venality of the Romans, little knowing that the kingdom of the holy child Jesus was not of this world. And Jerusalem, which for centuries had been the sport of the conqueror, but of late had been "settled in a condition quietly evil," is now troubled on hearing of a better prospect.

Herod, having been informed by his doctors that the promised Messiah was to be born in Bethlehem, immediately feigns a participation in the eagerness of the Magi, and urges them to search diligently at Bethlehem for the young child, and then to bring him word, *that he also might come and worship.* Jealousy, as well as villany, often assumes the mask of devotion, and it is then most signally dangerous. The devotion of Herod finds its parallel in nothing but the kiss of Judas. The wise men depart on their journey, but no one accompanies them. The thousands of the Jewish metropolis furnish not one worshipper, not one who, even from the pitiful motive curiosity, will visit the new-born king. The heavenly guide stands directly over the spot where the royal infant lay; and "when they saw the star, they rejoiced with exceeding great joy." They go into the presence-chamber, and find the King of the Jews—ah, how different from the tyrant in purple and gold whom they had left in Jerusalem! What a contrast did the court at Bethlehem present! No costly hangings, no richly apparelled attendants, no throne, no jewels, no splendour! Yet not the less do these heaven-taught sages recognise the king. Not the less humbly and sincerely do they worship. Not the less readily do they offer from their treasures the gold, the frankincense, and myrrh.

It is to this day the custom in Eastern countries, that no one may approach a monarch, or person of high rank, without a gift. There are abundant allusions to this custom throughout the Sacred Scriptures. In offering gifts, then, the Magi merely followed an ordinary custom. But is there not, in the nature of the gifts selected by them on this occasion, some instruction to be found? Does not gold, the most precious metal, the only metal which does not tarnish, aptly signify the Divine nature and sinless humanity of the Lord Jesus? Is not incense the emblem of prayer, which all nations shall offer to the King of Glory? And may not the myrrh, which was one of the chief substances used in embalming, have some reference to the grand doctrine of the Resurrection of the Holy One, of whom it was foretold that he should not see cor-

ruption? We do not hear that frankincense and myrrh were usually among the offerings to earthly kings; and the fact that they were offered to the babe of Bethlehem may perhaps show forcibly that the sceptre of his kingdom is a sceptre of righteousness—that his kingdom is in the heart, and cometh not by outward observation.

Do we Gentiles think enough of the advantages which the star of Bethlehem foreshowed, and which we now so largely enjoy, but which we might, if we would, enjoy so much more largely? Do we come to the worship of the King with humble hearts, and with the spiritual gifts of praise, prayer, and thanksgiving, in our hands? Do we present these gifts freely, or merely in compliance with form? If not, how can we, in the language of the Collect for the day, profess a knowledge of God by faith, and express our hope of having, after this life, the fruition of his glorious godhead? If we do not worship with all our hearts, then is our devotion no better than that of Herod—our offering of incense no better than the kiss of Judas!

#### THE CONVERSION OF ST. PAUL.

JANUARY 25.

"And Paul said, 'I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except these bonds.'—*From the Second Lesson at Evening Prayer.*

The event which the Church commemorates on this day is perhaps one of the most extraordinary manifestations of God's grace to be found in the sacred record. The conversion of Nebuchadnezzar himself; the furious, bigoted, idolatrous persecutor, the very type of Papal Rome, was not a more astonishing proof that "with God all things are possible," than the bringing of Saul, the disciple of Gamaliel, the severe Pharisee, the prejudiced, ferocious zealot, stained with the blood of the innocent proto-martyr, and breathing forth threatenings and slaughter against even women and children that named the name of Jesus, as a meek and lowly worshipper at the foot of the cross. The conversion of such a man was a wonderful event, whether it be regarded as an illustration of God's mercy towards the Church, or of the operation of the Holy Spirit in the soul of man. In both these lights, the event is "much to be remembered," and our Church has wisely determined that, once at least in every year, the minds of the faithful shall be refreshed by the contemplation of so signal a display of God's power and goodness.

Looking at it simply as a historical fact, no event since the ascension of the Lord himself has afforded so striking an evidence of the truth of Christianity. Two of the most celebrated infidels of the last century, Lord Lyttelton and Mr. West, agreed each to write a treatise on some part of the New Testament History, exposing its absurdity, and thence drawing conclusions hostile to the Christian reli-

gion. Mr. West chose for his subject, "The Resurrection;" Lord Lyttelton, "The Conversion of St. Paul;" but the result afforded a strong evidence of the power of truth. It pleased God to confound the malice of Satan, and of these two enemies to make two humble and pious Christians. The very researches in which they were compelled to engage with a view of performing the blasphemous enterprise they had proposed to themselves, were, by God's blessing, made the means of convincing their souls of the truth of the Gospel, and of making them wise unto salvation. Two of the most conclusive works on Christian Evidence which the Church now possesses are from the pens of these very men, on the very subjects which they had so profanely selected for the exercise of their scoffing powers. Like St. Paul himself, they had been before "blashemers and injurious; but they obtained mercy, because they did it ignorantly in unbelief."

Let us endeavour then to derive some personal instruction from the career of St. Paul. There is scarcely a point on which we might not dwell with profit, but lest we be confused amidst a multitude of excellent things, let us fix our attention on those words of his which he addressed to Agrippa, in reply to that king's observation, "Almost thou persuadest me to be a Christian." The apostle, in his reply, forgot neither the respect due to a king, nor the faithfulness due to the King of kings, whom he served. "I would to God," said he, "that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

What was it, we may well enquire, that made St. Paul's condition so very desirable at that moment? He was in chains, before the tribunal of a king, and about to appear at the tribunal of the greatest of all earthly kings, the mighty Cæsar of Rome; yet none of these things made him afraid; he was ready not only to be bound, but also to die, for the name of his Saviour. This it was that sustained him in the fierce conflict, this it was that enabled him to fight the good fight of faith; he knew that there was laid up for him a crown of righteousness, which his Lord would give him at the day of his coming. He knew that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, could separate him from the love of Christ; on the contrary, in all these things he was more than a conqueror, through him that loved him.

We shall gain but slight benefit from our meditation on the conversion of St. Paul, if we do not rise with our faith strengthened, and our courage re-assured. "Almost Christianity" is now, as it ever has been, a besetting sin in the Christian Church. May God give every member of the Church of England in this colony, aye, and every man who believes in the name of Jesus in every communion, the grace to ask himself honestly and un-

finchingly, "am I almost, or altogether, a Christian?" Do I say in my soul, Christ a little, and the world a little, or Christ is all? Am I attempting to serve God and Mammon, or to make concord between Christ and Belial? If such miserable thoughts have passed through our minds, let us cast them away with renewed resolution. Let us not be ashamed to confess the faith of Christ crucified, nor turn our backs when his banner waves in the breeze; but with the shield of faith and the sword of the spirit, let us forward to the attack, and prove ourselves the faithful soldiers and servants of Christ unto our lives-end.

J. B. L.

#### A CHARGE

Delivered to the Clergy of the Diocese of New Zealand, at the Diocesan Synod, in the Chapel of St. John's College, on Thursday, the 23rd September, 1847, by GEORGE AUGUSTUS, Bishop of New Zealand.

*Quisquis hæc legit, ubi pariter coram est, pergat necesse; ubi pariter heritat, quærat necesse; ubi errorem suum cognoscit, recedat ad me; ubi mecum, revertet me. Ita Ingentiamur simul caritatis rion, tendentes ad eum, de quo dictum est: "Quærite faciem vultus semper."*  
Aug. de Trin. i. 5.

THE time has at length come, my reverend brethren, when I am enabled, by the blessing of God, to meet you in solemn Convocation, and to take counsel with you of the state and prospects of the work of Christ committed to our charge. We have already often met in seasons of sorrow and of fear, and have been bound together in one common interest by the afflictions which it has pleased God to lay upon us. We cannot search out the designs of that mysterious Providence, which has taken from us so many loved and valued brethren, when we seemed to need, more than ever, the aid of every holy and earnest servant of Christ; and which has allowed the growth of the Gospel to be checked by war, when it seemed on the point of overspreading the whole land. But we can acknowledge the wisdom of God, when we feel that private sorrows and public troubles have brought us nearer together in brotherly love; and have wrought in us more of that unity, which our Lord prayed might be the sign of his Disciples, that the world might believe that God had sent Him. When we look upon our numbers thinned by death; and see many of those who remain, enfeebled by sickness, and all becoming day by day more inadequate to the work which increases upon us, we may still take comfort, and persevere, if we can feel that we have among us the sign appointed by our Lord himself for the conversion of the world.

There are sure Truths revealed by God, which are our comfort in the midst of the sorrows and uncertainties of the world. When we mourn over brethren who are taken from us, we remember that there is an eternal ministry, of which we hope to be made partakers with them. When we see, or think that we see any signs of failure in our Native Church, we think of that Church which is built upon the Rock, against which the gates of Hell will not prevail. When we see the growth of false opinions, and various forms of religion, perplexing men's minds and distracting them from the simplicity of the Gospel, we turn to the assurance given to us in Scripture, that there is a Truth of God, whether men can discern it or not, which, like its Author, has no variability nor shadow of turning.

The object, I conceive, of all such meetings, as this is, in one word, the better discernment of that Truth of God, which must be the guide of every act of our ministry, and without which every step that we take is certain to be wrong. Our highest duty is to proclaim the Truth of God to men; and it becomes us to have first comprehended it ourselves. Nor must we allow ourselves to be led away by the hasty assumption, that we already know, and can easily explain, all that is necessary to be understood by men, for the assurance and comfort of their souls. If it were so, our meeting here would be an idle ceremony, as we could have nothing to impart one to another. The distracted state of all the Churches of Christendom is the convincing proof that the Truth

of God, though fully revealed in his written Word, has not been fully nor effectually comprehended by men.

Our present meeting therefore may be looked upon as one of a long series, beginning at the Council of Jerusalem, in which it has been attempted, with very various success, to discover the will of God by the assembling together of the ministers of Christ for social prayer and mutual counsel.

We cannot ascribe a necessary or absolute infallibility to any such meetings, even when convened by the highest authority, and attended by representatives from all Christian Churches; neither on the other hand can we deny, that even an humble meeting like our own, composed of the Clergy of one of the youngest branches of the Church of Christ, may hope for a share in that peculiar blessing which is promised to those who shall agree together to ask anything in their Master's name. The whole history of Synodical meetings of the Clergy is full both of encouragement and of warning. The cases of failure are so numerous, that many not only question whether a Divine blessing be granted to their deliberations, but also reject them on the mere human ground of inexpediency. Others again, who look to the glorious stand in defence of Catholic truth which was made by the first General Councils, can scarcely recognize any other form of Church Government as likely to be effectual. Even in our own Church, the treasure which we enjoy in Her Articles and Liturgy may well make many thoughtful men lament the fallen authority of her Convocation.

In the midst of this balanced state of opinion, it became my duty to decide, whether I should follow the course pursued by my brethren in England, of addressing to the Clergy of the Diocese a Charge resting upon the Episcopal authority alone, and appealing to them upon the principle of Canonical obedience; or whether I should avail myself of the freedom in which the Colonial Church is left by the equal recognition by the State of all religious Communities, to cast my Primary Charge into a Synodical form, as containing suggestions for the consideration of the Clergy, rather than authoritative declarations, *ex cathedra*, of my own opinion and will.

It will be readily understood, that before I so far ventured to deviate from the practice of my brethren, I reviewed with much anxious thought my own peculiar position, as of one consecrated to the office of a Bishop at an early age, from the difficulty of finding a person of more mature experience to undertake the work. The circumstances of the country as a field of Missionary exertion; the various modes in which the system of the Church of England might require to be adapted to the use of converts from heathenism; the changes rendered necessary by a difference of language; the complex relations of the two races after the colonization of the country; all these and many other similar points were questions of vital interest, on which I could have no experience, and on which the documents of the Church of England could not be expected to furnish me with information.

The delay which has been complained of in the publication of my Primary Charge, is no more, I conceive, than was due to a full consideration of the state of New Zealand. If I had at once addressed you on my arrival in the language of authority, the experience which I have since had of your affection and respect leads me to think that I should have been obeyed; but I more than doubt, whether your obedience would have been the result of conviction. Even now, I am no more able, than before, to speak to you of my own authority; because, though I may have gained experience in the five years which I have spent in New Zealand, yet, the confidence in which I shall speak, is in the collective wisdom of my Clergy, rather than in my own. It has been my happiness to hold continual intercourse with you all, not merely on formal occasions, and on terms of ceremony, but in that domestic and social intimacy which discloses all the secrets of the heart. It is not to be supposed that we were silent upon the subjects foremost in our thoughts; we have conversed upon doctrine and discipline, upon the interests of the Native people, upon the prospects of the Colonial Church, and many wise and holy thoughts have been received into my mind, in those seasons of Christian brotherhood, which I cannot now separate or ascribe to their rightful authors. It was impossible that I could so live in the hearts of an affectionate and faithful Clergy, without becoming, at least in some measure, the representative of their thoughts and feelings, and the depositary of their wisdom and experience.

Most of all then I would deprecate that personal idea of my office, which supposes the Bishop to stand alone, and to express his own thoughts, and

issue his own instructions to his Clergy. We have no thoughts that we can call our own, but all come from one common fountain; and, whosoever they be who draw, it must be the same water of life. The one great question to be placed continually before us is, how we may attain to the truth of God, and be conformed to the mind of Christ. Whatever may be the peculiar power and blessing of my office, which I would neither appear to boast of nor to disparage, I can claim no other credit to my suggestions than is due to the opinion of an ordinary man, desiring indeed Divine guidance, yet liable to human error. Our chief reliance must be on the power of united prayer, and on the combined wisdom of many counsellors of one heart and one soul.

I need not disguise from you my belief that the course which has led to the almost entire suspension of the symodical action of the Church has been the forgetfulness of the spiritual character of such an assembly of the Clergy. Convocations and Synods have been made the battle field on which questions relating to the prerogative of Kings, the authority of Bishops, and the rights of the Clergy, have been fiercely disputed. They seem to have followed the State in the form and manner of their deliberations; to have sheltered themselves under its power; to have availed themselves of the secular arm to enforce their spiritual censures; and so by close alliance with worldly systems, to have lost their own inherent strength, and to have become unable to wield the sword of the Spirit. It is not surprising that in bodies so constituted, the earnest endeavour to attain a closer likeness to Christ, should have been postponed to the old question, "which should be the greatest." The heavenly nature of our Lord's kingdom, and His spiritual dominion over all the Churches of the earth, could not fail to be neglected amidst questions of dignity and prerogative between the Rulers of the Church and the State.

If I did not believe, that our position in this country both as regards the simplicity and primitive character of our Church Establishment, and its entire freedom from all political connexion, gives us good reason to hope, that we may be enabled to avoid the evils into which other Synods have fallen, I should have shrunk from the course which I now propose to you; and fallen back upon the practice sanctioned by custom, if not approved by reason, of a formal *Chace* *ex cathedra*, upon the authority of the Bishop alone. I might then have found, as has often been the case, that some would have assented *ex animo*, some without assenting would have obeyed conscientiously, some would have denied that their promise of canonical obedience applied to the points of which they disapproved. At the best, there would have been much to check co-operation, and engender distrust.

But if we resolve, God being our helper, to conduct our deliberations in a spirit of humility and prayer; contending neither for honour, nor superiority, nor victory; but simply and humbly seeking truth as it is in Jesus, and desiring above all things to follow in His steps; if we avoid those stumbling blocks of former Synods, the pride of order and dignity, and the opposite but no less fatal error of servility to the ruling powers of the State; if we are one and all content to take the lowest room, to accept the smallest remuneration, and to do the meanest work; upon this exclusion of all earthly causes of disagreement we may rest our hopes of obtaining that fulness of light which is the promised fruit of singleness of eye. There were disputes among the Apostles, which should be the greatest, and there were murmurings against those who arrogated to themselves the post of honour by their Master's side; but there was no rivalry for the post of danger in the judgment hall, at His Cross, or at His Tomb.

If God be with us, we will seek the mind of Christ; and see how that mind has impressed itself upon the Institutions of His Church. Where the points before us relate to doctrine, we must believe that the Word of God alone is our guide. We cannot believe that canon of Scripture to be defective, which St. John has closed with his awful malediction against those who shall add anything to the written Word, or take anything from it. The Bible, therefore, remains unalterable, as the Divine standard of perfection to which every question must be referred, even in those lower points of discipline on which no express commandment has been given. It is a sufficient condemnation of any doctrine or practice, that it is not in agreement with Scripture, or with the spirit of the teaching of Christ. Let us never multiply examples or testimonies of men, for any other purpose, than to be able, out of many conflicting opinions, to select those which are most in agreement with the mind of our Lord and Master.

It is possible, that, in this enquiry, we shall be

fully persuaded in our own minds, and yet be unable to convince all that we are right. It seems as if the discovery of Truth were subjected by our heavenly Father to this useful law, that it may be self-evident to ourselves, and yet not apparent, in all cases, with sufficient clearness, to others. We lack nothing that is necessary for our own conviction; and yet we cannot judge uncharitably of those who differ from us. Enough is certain to make us believe firmly; enough is uncertain, to make us judge mercifully. Such is the course of Christian enquiry propounded by Augustine, "to follow Christ in the path of charity, agreeing in all things certain, enquiring in all things doubtful; not more ready to approve the errors of others, than to confess our own."

If it be possible for meetings of the Clergy to attain to the mind of Christ, surely we may hope for His blessing in the midst of the signs which prove the field of our ministry to be a land of peculiar promise. If ever Clergy were found to work faithfully, and with a single eye to the glory of God, surely we may hope for it in a land where the blessings of the Holy Spirit, shed so abundantly, supersede every other motive and hope of reward. If we were fed only with bread of affliction and water of affliction, it would be comfort enough to be allowed to take a part in such a ministry as this. For there is no spot upon earth on which the promises of God have been so signally fulfilled. These are the utmost parts of the earth, which God, in answer to the prayers of His Son, has given to Him for a possession. This is the last and most distant of the multitude of the Isles which rejoice in the message of salvation. Here is the proof that the Spirit has been shed upon all lands; that the whole earth has been filled with the glory of the Lord, as the waters cover the sea; here is the farthest shadow of the branches of the tree of faith, which has overspread the world.

Within this land of promise the signs of the Spirit have been manifested; the word of God has prevailed to the overthrow of heathenism, to the control of savage passions, to the reformation of moral character, to the teaching of a pure faith, to the gathering together of many thousand souls into the fold of Christ. Those who have ministered to these native Christians on their death-beds, the time when depth of feeling and sincerity of heart is most surely ascertained, have reason to thank God that the Gospel has here done its appointed work, in preparing many souls for eternity and for heaven. We may think with pure and unmingled pleasure of the infants who have here been saved in Baptism, and of the many adult believers who have lived in the Lord.

If the prospect be not so bright for the future, if the colonization of the country have brought with it its attendant evils, we must ask ourselves whether it was ever otherwise in the history of the Church. The extraordinary gifts of the Holy Ghost were bestowed as evidences of the power of God in supplying the deficiencies of his human agents; but were not intended to supersede their exertions. These miraculous powers were withdrawn, when the Gospel had become its own evidence, by its influence upon the hearts of men, and by its progress through the world. Then came the real work of the ministry; the day was past when three thousand souls could be converted by a single discourse; and when it was enough that the shadow of an apostle should be cast upon the sick, or that a garment should be carried from his body. The work of a minister was to be carried on, by patient appeals to conscience, and with the ordinary gifts of the Holy Spirit. It seemed as if the second age of the ministry bore a greater burden than the first; that, with less aid of the Spirit, it had to contend with more enemies without, and more lukewarmness within the Church itself. Yet, it is certain, that, whether with miracles or without miracles, the work of Christ advanced. Churches seemed to be overthrown or to decay of themselves; many candlesticks, lighted even by apostles, were removed out of their places; yet, one time with another, the work never went back. There were ages of darkness, venal Popes, corrupt prelates, an ungodly Clergy, a blasphemous and sacrilegious Laity; hordes of barbarians were let loose by God upon Christendom; and ambitious monarchs pampered the Church for their own ends. Every kind of difficulty seemed to beset the progress of the Gospel; the hearts even of the best men failed; and there were no miracles to raise them up; there was no open vision; yet still the work advanced; its rear was smitten; Satan had power to bruise its heel; but on it went, like the chariot of the prophet, because the spirit of God was in the wheels. It bore with it the promise of its Lord, that it should overcome the world, and that the gates of hell should not prevail against it.

Our ministry in like manner has been blessed, I

firmly believe, by extraordinary gifts of the Holy Spirit, as pledges of God's continued blessing, and as arguments also to us for greater earnestness and devotion. The greatness of the work is proved by the abundance of the grace which has been already bestowed upon it. It cannot therefore be God's will that His work should fail, but it may rest hereafter more on our personal efforts, aided, rather than enforced, by the ordinary gifts and graces of the Spirit. We have need of better organization, of more unity of purpose, of more combination of effort, of closer communion in council, of more persevering earnestness in prayer. We have heard it said, that Church Polity is not prescribed in Scripture; the answer is, that it was not needed when the New Testament was written. So long as miracles remained to attest the divine mission of the apostles; while the Lord worked with them, and confirmed the Word with signs following, it was not likely that the Divine will and impulse should be fettered by positive ordinances, prescribed, not to bind the Spirit, but to guide and controul men. So also in the second stage of a Mission; there is need of more personal effort, and also of more combination of purpose; and this is no disparagement to the sufficiency of the Spirit (God forbid), nor any sign of distrust in the work already accomplished; but the just inference from all Church History, by which we learn, that God multiplies enemies to his Church, at the same time that he seems to withdraw a portion of his grace.

But we must remember, that in the second stage of a mission, though we lament a decay of spirituality, yet we have a new power and sign which seem to be designed to compensate for those extraordinary gifts, which are withdrawn. The Gospel has become itself the evidence of its own power; it has asserted its mastery over the hearts of men; it is, as it were, a standing miracle, to which we can always appeal, that a heathen people, a land devouring its own inhabitants, has changed its character; that the words of prayer and the songs of praise are now heard throughout every village in the country. It is against the nature of things that such a land should remain a Paradise. When the fear of its savage inhabitants was removed, it followed as a thing of course that men of all nations would resort to it, for its fertility, its beauty, or its trade. The Missionary must always expect that colonization will follow in his train, that he will not be allowed to retain his own authority unimpaired, nor to draw a line around his native converts, within which no contamination shall be allowed to enter. The world will find its way to them, or they will break forth into the world. It is the same with our own children; we may train them throughout youth in the strictest seclusion, apart from every thing that can pervert or corrupt the youthful mind; but the time will come when the strength of their religious principle must be tried in actual conflict with Satan; and then will be seen the difference between a mere negative ignorance of sin, and that strength of moral sense, which has power given to it by God, by an active Faith to overcome the world.

Our duty seems to be, to oppose the sword of the Spirit to every form of sin and error, as they arise. At one time, it may be idolatry and heathenism against which we contend; at another, the vices, which follow in the train of civilization. We cannot tell from day to day against which peculiar form of sin we may next be called upon to protest; but we are assured, that there is a power in the Church of Christ, which none of its enemies shall be able to gansay or withstand. It may be found, that the very causes, which seem most to hinder us for a time, will be overruled by God for the better accomplishment of his work. If there was danger of our growing slack and lukewarm in our ministry, when the great point was gained, and a whole nation of heathens was added to the Church; may not this new difficulty be ordained by God, to rouse us up again to greater efforts even than before; to convince us that our work is not yet done; that we must still fight the good fight of faith, and persevere unto the end, before we can win the crown?

Apart from this effect upon the native character, the colonization of New Zealand may be looked upon with almost unqualified satisfaction, as the recognition for the first time of a great principle both in the State and in the Church. By the State it was avowed from the first that justice to the native people must be the ground work of all its legislation. On the part of the Church the principle was avowed and carried into effect, that in a new Colony, the Church ought to be planted at once in all the integrity of its system. And though it might have been wished, that in this first and great experiment, the Elders of the Church had not been forced to go so low in the scale of the English Ministry, to find one willing to

bear the burden of the Episcopate, yet we may rejoice that some advance has been made, and live in hope that the time will come when our Mother Church will send forth her maturest wisdom and most tried experience, on her embassies to heathen lands. Such was the mission of Augustine, which we owe still, as a debt unpaid, to the unconverted nations of the earth.

The time will come, and God grant it may not be far distant, when the full fruit may be seen of the establishment of these Bishoprics in the Southern seas. Even in the favoured Islands of the Pacific, though much has been done to spread the Gospel, much still remains to be done to build up the native Churches, and confirm them in the Faith. There are enemies in the field against whom the disjointed efforts of single Missionaries will be of small avail. Though it is far from my wish to reap the fruit of other men's labours against their will, or to invade the territory which they have won, yet I live in hope, that we may be permitted to frame an uniform system of education for the youth of all Polynesia; that from New Zealand, as from a Missionary centre, the strictest knowledge and the most confirmed faith may be carried back by our students to their distant homes. We cannot consider our work accomplished till every dialect in the South Sea has its representative members in our Missionary College.

God has already so abundantly blessed the work of his servants, that not an Island remains to the eastward of New Zealand to which the Gospel has not been preached. But there is still a dark expanse, over which the banner of Christ has not yet been advanced. If any motive could justify the wish to live the full period of a patriarchal age, it would be to see Borneo, Celebes, New Guinea, and all the Islands on our North, converted to the faith. It may be presumptuous to wish, yet it cannot be wrong to think of such things; for it seems to be an indisputable fact, that however inadequate a Church may be to its own internal wants, it must on no account suspend its Missionary duties; that this is in fact the circulation of its life's blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart. We may hope that a statement of the highest aims and most comprehensive definition of duty, will be a means of raising the whole tone of our minds; that we shall feel thereby the full weight of the unfulfilled purposes of our ministry; and be humbled, even in the midst of our success, by thinking how far greater is the work which still remains, than that which has been done.

Surely such a work as this requires a Clergy of rare devotion and steadfastness of heart. If this be a land remarkable for the abundance of Divine gifts; a land of promise, which has already witnessed a signal outpouring of the Holy Spirit; if it be fitted by its position and its climate to be a Missionary centre to the Pacific Ocean; if it be blessed with a settled form of Church government, unfettered by connexion with the State, and therefore free to seek the mind of Christ in holy convocations of the Clergy; if we have neither wealth nor temporal power to mislead us, or to make us an occasion of offence to others; if the whole heart and the single eye of every one of us, in our free state, can be given to Christ and to the ministry of His word; with such advantages as these, what holy men ought we to be in all manner of conversation. What talents we have received! What an account we shall have to give! What a work is laid before us! How can we be equal to these things?

Extraordinary cases cannot be judged by common rules. One frequent cause of neglect of duty is the applying to our own state a standard of principle borrowed from another. I have endeavoured to shew, that we have much in this Diocese which is peculiar to our own ministry; many blessings and gifts imparted to us as a Missionary Church; many exemptions from evils which press heavily upon our brethren at home; and I have brought these subjects forward, not as reasons for boasting, but as arguments for a greater earnestness of life, and a more entire devotion to the work of Christ. If, in the course of the following suggestions, I should seem to speak of duties, which do not fall upon the English Clergy, I can assure you that I desire nothing more than I believe to be fairly due to the peculiarity of our position. I would not innovate upon the practice of the Church of England, but rather attempt to carry out her discipline in full. May God give us strength and wisdom to use our present advantages to set forth the excellence of our Holy Mother, by shewing what her system might have been, if all the wise intentions of her founders had been carried into effect.

(To be continued.)

## Literary and Scientific.

### CONCHOLOGY.

NO. III.

Happy who walks with God! Whom what he finds  
Of flavour or of scent, in fruit or flower;  
Or what he views of beautiful and grand  
In nature, from the broad majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a Present God.—Coveper.

I THINK there are few, who will not feel the force of the passage quoted above from the writings of an amiable and Christian poet; and yet there are few who are willing to spend a small portion of their time upon those pursuits which would enable them to realize, as well as to perceive the truth of his sentiment. There are few who make it their study to appreciate the beauty and the perfection evident to the careful inquirer in the whole of that animal and vegetable world, by which we are surrounded. But yet it is not less true that

The few, the happy few, the band of brothers,  
who are willing to devote some of their thoughts to the study and contemplation of God, as revealed in his wonderful works, have a source of happiness and enjoyment of which all the rest of the world is unconscious. Such persons carry with them their instructive pleasures and gratifications wherever they may be. They are quite independent of external circumstances; but can pursue their researches in the pathless forest or in the boundless ocean, as well as in the study with well filled book-shelves. One may delight "in considering the lilies how they grow; how they neither toil nor spin; and yet how their glory surpasses that of Solomon." Another loves the study of the animal creation, and may say with the poetic Crabbe,

Loved to walk where none had walked before,  
About the rocks that ran along the shore,  
Here had I favorite stations where I stood,  
And heard the murmurs of the ocean flood;

because it is there that animal life may always be found in vast abundance and variety. But however varied may be their pursuits, they are yet able to perceive, each in his own way, how every one of God's creatures is

—Like the cerelean arch on high,  
Majestic in its own simplicity.

Each can see, to use the language of another poet,

Form in things, which to the eye  
Itself reads is but deformity;  
Grandeur in great things, and in small,  
And God's great handiwork in all.

And yet (as a kindred spirit remarked when "wandering in the shadow of Mont Blanc") "how many are the persons who love to look at nature, but who do not love to look at nature's God." His study was the gorgeous scenery of the mountains; and he thought that "there could not be a discipline better fitted to lead the heart to God, as well as to invigorate the mind, and inspire it with new and elevated views of the divine glory, than the discipline of travel among the regions of the Alps." He knew however that this teaching is that "of grace, not of nature." "For nature alone cannot bring man to God; the homely nurse doth all she can, but she cannot make her foster child love her Creator."\*

My subject however is conchology, and to that let us now return. The mode of formation of the shelly abodes of the mollusca having been already described in general terms, we must now proceed to show the manner in which those abodes are made subservient to the wants of their owners.

And the first thing which strikes the most casual observer, as necessary for the bivalves, is, that they should possess some apparatus for opening and shutting their shells, or for separating and uniting the two valves which form their habitations. For it is quite evident, to return to the oyster, that if his valves were always open they would be of little use to protect him from his enemies—and if they were always closed he never could get any food or sustenance. The mechanical methods in which the opening and shutting of the shell are accomplished, may well excite our admiration and astonishment. It is well known to every one who has opened an oyster for himself, that all that he has to do to accomplish his object is, to divide a large fleshy mass which is near the center of the oyster and attached to both valves. Evidently therefore this is the muscular mass, by the action of which the two valves are brought and kept together. (The hinge on which they turn will be noticed presently.) This "ad-

ductor muscle" as it is called has indeed the whole work to perform of shutting the shell and keeping it closed, and it acts—as every other muscular fibre acts—by contraction. Its position in the oyster, where there is but a single adductor muscle, is central, and therefore in the best position to perform its office efficiently. In many bivalves there are two, one of which is placed at each end of the shell.

But these muscles, although very efficient agents in their own business, cannot open the shell; as their power is in contraction; some other agent must then be employed in opening the shell when once shut. And here again common experience will inform every one, that as soon as the adductor muscles have been divided the shell opens of its own accord through a certain small space. That this must be performed by some external force is evident, since it would still be the wish of the oyster to protect himself from his enemy by keeping his shell closed; and if the whole of the fleshy matter be carefully removed, so that the hinge of the shell remains uninjured, it will still remain open, and require some degree of force to bring the edges of the valves together again. It is therefore to the hinge that we must direct our attention to obtain a solution of this mystery.

If the hinge of an oyster be examined, it will be found that the connexion of the valves at that part is formed by a small brownish mass attached to each. This is composed of elastic matter, and is formed of perpendicular and parallel fibres, and is generally called the "ligament"; or more properly the "cartilage." It is of a wedge-like shape, the thicker end being the innermost. When the adductor muscle is contracted, the closing shell compresses this mass; and its resiliency is such that immediately the compressing power is withdrawn, it expands and forces the valves apart; and thus it forms a simple spring calculated to keep the valves open.

But here I must recast attention to its shape, as it is found in the oyster and other mollusks whose bivalves have no other ligamentous union. If it were a round mass it would open the shell at its own end, but at no other part; and then the edges opposite, near which lie the fringe, and as we shall hereafter see the apparatus for procuring food, would be the farthest removed from the supply of water in which that food is found. It is necessary therefore that the ligament have different degrees of elasticity at different parts. That which is outside must be the least elastic, and act merely as a link to prevent the valves separating by more than a very minute space; while that part which is innermost must be very elastic so as to press upwards through a considerable space, and with force sufficient to separate the opposite edges of sometimes a very heavy shell. But the ligament in the case of the oyster is all composed of the same material, and therefore is throughout equally elastic; and yet the difficulties above stated are beautifully provided for by the shape of the ligament. Its outer part is very small and thin, while its inner part is increased both in breadth and thickness; and it is clear that the thicker end of the same elastic substance can expand through a greater space than that which is thinner. In the wedge-like shape of the oyster's ligament we thus may perceive design beautifully manifested, and difficultly foreseen and provided for by no less than perfect wisdom.

In other genera similar results are attained by different methods, each exhibiting the same forethought, and what would in a human work be called, ingenuity. In many species of Mactra and Amphidemia the ligament is double: one part is a roundish elastic mass within the shell, the other is a separate elastic ligament without it. When the shell is shut the former is compressed, the latter stretched. When the adductor muscles relax their tension, the latter draws those edges together to which it is attached, while the elasticity of the former opens those which are opposite. Could anything show design more clearly than this complex and yet simple apparatus? Or again, the ligament of the Unio, the fresh water mussel, may be taken as the type of the third and more common class. In this shell the ligament is single and external; but it consists of two parts, the inner part is an elastic slightly flexible mass, which is compressed by the closing of the valves; over this on the outside is stretched an elastic band attached to the edge of each valve, or sometimes for greater strength to a lever-like projection on each valve. The adductor muscles when contracted stretch this external part over the internal portion; and when relaxed allow its tension to act upon the valves as before.

The two parts here spoken of are distinguished by conchologists as the cartilage and the true ligament, applying the latter name to that part which is ex-

\* In making these quotations from the last number of the Sydney Guardian, I must take this opportunity of thanking that constant reader who furnished the beautiful extracts alluded to.—B.

ternal. Thus the oyster would be said to have only cartilage, the Amphidesma would have both cartilage and ligament, but separate, while in the Unio they are united.

The action of the cartilage is most easily seen in the common Pecten or Clam; in this genus the valves have a very wide gape, and consequently the whole process may be readily examined while the shell is uninjured. Most of the species of this genus have a true ligament; but it is very small, and hardly discernible, except, on very careful inspection. Its existence however may be easily proved, for if the cartilage be carefully removed the valves will remain united.

Much might be said of the antagonistic forces of the cartilage, the true ligament, and the adductor muscles. The Pecten just mentioned rudely flaps its shell, opening it by the cartilage and suddenly shutting it by the strong adductor muscle, and thus effects a slow retrograde motion; and it is only in this way that it can move from place to place. The kindred genus, Lima, is able actually to swim, about through the water by the same means; and it may often be seen darting backwards and forwards among the coral in the reefs on the north-east coast of Australia. For thus swimming it is not ill adapted by its fish-like form. It does not I think require very keen perception to trace the marks of creative wisdom in the connection so evidently existing between the extraordinary natatory powers of this mollusk, and the shape of its body by which those powers are made available. Had the Lima a thick heavy shell, such as Venus or others, its singular muscular powers would be quite insufficient to produce the required effect.

In the Cleidotherus, Myochama, and Lyonsia, of Port Jackson (the first a genus of large shells and readily examined), the cartilage is strengthened by a piece of calcareous matter placed on the side next the animal. The cartilage is fastened to this plate and to each valve, and thus strengthened has considerable power. The adductor muscles are consequently required to be largely developed, and as might be expected this is found to be the case, at least in Cleidotherus.

The ligament retains its elastic properties for a long time if not exposed to many changes. Even after it has been dried for a long time it will if moistened resume its elasticity, although it will not bear many such experiments. A careless collector is often much annoyed at finding, on the approach of damp weather, that his bivalves begin to open. The reason is, that when preparing the specimens he neglected to soak them thoroughly in fresh water; the salt remaining about the cartilage disposes it to contract moisture; the humidity of the atmosphere moistens the ligament and restores its elasticity, and therefore the shell opens. This may take place after the shell has been in the cabinet for even a few years.

When the cartilage is wholly internal, if the shell be thin, a thick projection from the edge is formed, as in Anatina and Lutaria, to hold it. The common species of Anatina in Port Jackson has a very thin shell; and, if it were not for a peculiar provision, the antagonistic forces of the muscles and the ligament would soon crack it in all directions. In order however to prevent such a calamity, the part on which the cartilage is placed, is supported by two strong diverging ribs, one of which reaches nearly to the central edge of the shell, thus affording firmness to the point on which the power acts, and giving great comparative strength to an otherwise fragile shell. It may be easily understood how by *diverging*, they spread strength, as it were, over a larger surface. Of these ribs, it may be also remarked, one might serve as a model, whenever increase of strength is required for any surface without much increase of weight. For it is placed upon its edge, the breadth, or height above the inner surface of the shell being many times greater than its thickness. The very same method is in part used in making different machines in which strength is required for a great surface. Ribs are placed on one side, the opposite side to that in which the pressure will act, and the strength derived from them depends upon their size measured in the direction in which the opposing force would act. The upper part of the wool press commonly used at the Circular Quay may serve as an example. The piece of wood which supports the flap of a common table may serve as another instance. Both are formed on exactly the same principle with that by which the strengthening of the shell of the Anatina is effected.

This may also be illustrated by a reference to the remains of the fossil Diprotodon, recently exhibited in Sydney. In that animal the septum of the nose was bony; and in this particular it differed from almost every other known animal. This anomaly

was, however, well explained by a correspondent of the *Sydney Herald*. The enormous incisor teeth required a strong support, and that support ought to be still stronger if the supposition is correct of the method in which these teeth are used. The bones of the palate, therefore, required to be strengthened, and this was accomplished by the bony septum, situated in a corresponding position, and acting in an exactly corresponding manner to the interior rib of the Anatina. Surely then, these two animals, in which a similar difficulty is overcome in a similar manner, were the creation of the same intelligent Being. Surely

— There lives and works  
One soul in all things: and that soul is God.

It is evident that since the ligament is of a flexible nature, although it will of itself exert its power in but one direction, it will yet allow of or cannot prevent motion from side to side. The adductor muscles also have no direct power to prevent such motion. And, therefore, great inconvenience might result if this were not attended to in the formation of the shell. The contrivance by which this danger has been met is most mechanical, and has often excited my wonder and admiration. The desk at which I am writing will afford a simple illustration. The hinges are imperfect and consequently admit of a slight movement towards one side; and thus it may be opened even when locked, for the side movement virtually unlocks it. To obviate this inconvenience a friend once suggested that I should place a small peg at one end, and a small hole at the other end to receive the peg when the desk was shut, and all side movements would thus be prevented, and the lock would thereby be rendered efficient. Many desks with similar locks have such a simple apparatus, and so also have most bivalves. For it is exactly in this manner that their "teeth" act; and for this very end are these teeth made. Close to the hinge in the generality there are found projections from one valve exactly fitting corresponding indentations in the other, and these most effectually prevent that side motion of which I have spoken. Here then is a simple yet sufficient mechanical contrivance, intended to ward off a danger which had evidently been foreseen; and if forethought be the surest mark of design in the contriver, the simple discovery of shells with what are called teeth would be sufficient to convince the reflecting mind that this part at least of the animal kingdom (and by induction the whole) was not created by any other than an intelligent mind.

In some the teeth are very simple, in others they are exceedingly complicated. The genus Cleidotherus, mentioned above, having its cartilage strengthened by a calcareous plate, does not require much complexity in this part of its shell; hence we find that in this species the whole apparatus is reduced to a single conical tooth in the smaller or flat valve, fitting into a corresponding hollow in the larger. In Venus there are three, or sometimes four, diverging teeth, fitting into the spaces between a similar number in the opposite valve. In Tellina there are both cardinal teeth (those at the hinge) and lateral teeth (those at a considerable distance from the hinge). In Spondylus they are so curiously articulated into each other that, after the cartilage has been removed, the valves still adhere, and cannot be separated without breaking the teeth; but of all the most infinitely numerous varieties which might be mentioned the teeth of the genus Trigonis\* are perhaps the most singular. In the one valve there are "four oblong compressed diverging teeth, receiving between their grooved sides two smaller grooved teeth from the other." They fit so closely that it is difficult when they have been once wholly separated to bring them back into their places, and yet they are formed by a prolongation of the mantle, which passes between them in such a manner that while the animal is living, the teeth do not touch each other

\* This genus, which in a recent state has hitherto been only found on the coast of Australia, is exceedingly interesting, having until lately been known only in a fossil state. Some doubt has lately arisen about the species which is right to the name given to that at first discovered. It was first found by MM. Quoy and Gaimard, near Kangaroo Island, and to the species there discovered they gave the specific name "pectinata." Mr. Jukes, the naturalist of Her Majesty's ship *Fly*, in her late expedition to Torres Straits, found another species off Cape York, to which he gave the name *T. uniphora*. In Port Jackson there are two species, quite distinct from that last named; whether either of them is the *Trigonis pectinata* of the naturalists of the *Astrolabe* is uncertain: I think not. All the figures of that species which I have seen agree better with that *Trigonis* which is found in Bass's Straits, and especially the Port Phillip one; of this several specimens were brought to Sydney by the officers of Her Majesty's ship *Rattlesnake*, to one of whom I am indebted for a pair. A beautiful drawing of the anatomy of one of the Port Jackson species is accompanied by an elaborate description, went to England a short time since by Mr. Huxley, assistant surgeon to the *Rattlesnake*.

at any point. The beauty of this arrangement must be seen before it can be fully appreciated.

Several bivalves are almost entirely and some quite destitute of teeth. But in these cases it is curious to notice how in almost every instance their shells are secured. Some live in holes which they make for themselves in rocks (Saxicava), and therefore are not in need of these appendages; for the holes in which they live, being exactly the size of their shells when opened, they can be in little danger of inconvenience. The Modiolus and Pinna are, however, much exposed to rough treatment, and have no teeth. But then, their ligament is very long; and by its length, uniting for a considerable distance the edges of the shell, effectually prevents the danger which might otherwise have been apprehended. The same plan is pursued in the genus Mytilus—which is also much exposed, although it cannot be said to be entirely destitute of teeth.

The oyster and its kindred genera, which are usually toothless, or nearly so, have in general the edges of their shell not in a single plane but *sinuous*; an arrangement which amply supplies the deficiency. No one I think can see such a shell as that of the genus Malleus, without being struck with the security against any side motion afforded by the flexuosities of the edge of the shell.

Still further to guard the shell from such casualties, many are furnished with minute denticulations all round the ventral edge opposite the hinge. In the large Tridacna, mentioned in a former number of this series, the ventral edge is singularly armed for this purpose. In the two valves of this shell the ridges do not answer to each other, but to the hollow places opposite. So that the prolongation of each ridge forms a kind of tooth, fitting into the opposite depression, and itself supported on each side by similar prolongations of the ridges of the opposite valve. This may familiarly be compared to a person clasping his hands together—placing the fingers of one between the fingers of the other. In the case of the shell above mentioned great firmness is produced even by means of its irregularity; a firmness which is not unnecessary, since the mollusk usually fixes its habitation upon some reef constantly exposed to the violence of the waves. Almost all the bivalves which form strong ribs such as Cardium, Trigonis, Arca trepezia, (the common Arca of our harbour, which is so much used for making lime) and others, form the ribs of one valve alternately with those of the other.

Oh, how unlike the complex arts of man  
Heaven's easy, artless, unnumbered plan!

It may appear to some a needless labour to provide so securely against an evil, which cannot very often happen—that which I have called *side-motion*. But it must be remembered, that the least degree of such motion would irreparably injure the ligament; and that is too important a part to be left without protection. Without it the mollusk could not open its shell, and consequently could not gain access in the water, by which its blood is purified, and which contains all its food.

But do oysters eat? It is quite evident that they must eat; or else, how do they live? And yet a casual observer will examine, and even eat an oyster, without asking one single question as to the method in which that poor creature has been subsisting. We must remember that an oyster is shut up in a close shell, seldom allowing it to open so much as the eighth of an inch; and although it may extend its fringe to the edge of its shell, it cannot extend it much beyond. Moreover the branchie are entirely *within* the shell, and it is necessary that they should be constant, and washed with clean water. If therefore there are no means of renewing and changing the supply of water within the shell, the branchie could not perform their office, the blood could not be purified, nor could the minute particles of food on which the mollusk lives be brought to the mouth, and therefore the oyster could not exist.

The question here stated, concerning the method in which bivalve mollusks feed, seems to have occurred to the older naturalists; and although their solution is not quite correct, yet it is sufficiently original to deserve notice.

Pliny tells us that the Pinna is inhabited by a small crab, Pinnotheres. This fact has been verified in a great many instances by modern observation. The large Pinna, (*P. ingens*) common on the Cornish coast, is usually found to contain within its capacious shell a small species of this genus called Pinnotheres pisum. Pliny, however, makes this crab the discoverer of food for its foster parent. He says the "Pinna is found in muddy shallow places, and always with a companion. This companion is a small squilla, who would elsewhere be called the waiter at the feast. The Pinna opens its valves and

by its luminous properties entices little fish. They soon begin to swim into the shell, and their boldness increasing, at last they fill it. As soon as the crab sees this to be the case, he admonishes the Pinna thereof by a little bite. He shuts his shell, and so catches all the fish, and then rewards his attendant with a part of the prey." This reminds me of the instructive fable of the strong blind man, who carried on his back the lame man who could see, and so they travelled pleasantly together; and although some may smile at Pliny's account, yet they should recollect that both *observation* and *thought* are evident from this quotation; and I question much whether some of those who would ridicule that worthy man's method of getting over the difficulty could give any better account themselves.

The reason why the antients could not understand this subject, was not that they wanted either acuteness of intellect or habits of close observation, but that they lived *before* Galileo. Let a living bivalve be placed in a small vessel containing water; after a short time it will open its valves, and if a little dust be sprinkled on the surface of the water, it will soon be seen that there are various currents and eddies in it. These are caused by the mollusk in procuring the constant flow of water into its shell. The mechanism by which this is effected may well excite our unqualified admiration.

If the fringe of an oyster be carefully examined with a good microscope, it will be seen to be covered with minute hairs, or cilia cilia, all moving in a determinate direction. Their existence may be immediately proved to the naked eye; for if a small part be cut off by a pair of scissors it will immediately swim away of its own accord; this will take place because of the energetic motion of the "cilia" continuing to act even after the separation of the part from the body to which it belonged. I do not, however, wish my readers to try the experiment. Naturalists may be said, indeed, at times to have gone to unnecessary lengths of cruelty in pursuing their investigations. Many a salamander has been put into the fire to try if it can bear roasting. Many a scorpion has been surrounded by live coals to see whether it will sting itself in the head. Spallanzani was famous, or rather *infamous*, for the cruelty with which he conducted his experiments. But the Christian naturalist will always remember that he is bound to care for the feelings of even the brute creation, knowing that they are all the servants of Him without whose knowledge not a sparrow falls to the ground. In all his experiments he will ever keep in view the great object with which such studies should be undertaken, and therefore, the remembrance that, not the satisfaction of idle curiosity, but the *glory of God* is to be his aim, will keep him from the wanton commission of any act of cruelty.

But to return to the ciliary motion by which a current is produced in the water. These cilia are found in most orders of the animal kingdom; and it has lately been discovered that they exist in some parts of the human frame. Mantell, in his *Thoughts on Animalcules*, thus describes them as they are found in the Rotifera; and the description will equally apply to all ciliary motion. He says "these delicate filiform appendages appear like very minute hairs rapidly vibrating in the water, and are only discernible by the aid of a good microscope. They are constantly performing a rotatory or circular oscillation; and as there is a bulb at the base of each cilium, it is supposed that a slight degree of tension on this bulb causes rotation at the base, and a more extensive motion at the extremity of the cilium, which thus describes in its revolution a cone of which the apex corresponds with the base of the cilium. As we cannot separate the idea of muscular fibre from animal motion, it is conjectured that the cilia are impelled by definitely arranged muscles."

These cilia, then, by their constant and energetic motion produce currents in the water, and constantly renew the fluid within the shell. By the currents thus produced, the small particles of food are hurried towards the mouth, and fresh water is continually brought to the branchiae to purify the blood brought in them for that purpose to the surface.

These cilia are not confined to the fringe, but are spread over the branchiae themselves, and over many other parts. In Lingula, they are principally found on two long arms which the animal extends beyond its shell. In Terebratula they are placed

upon a singular calcareous framework, beautifully adapted to secure their efficiency.

There are many bivalves which live at a greater or less distance beneath the surface of the mud or rock in which they are found. The Pholas burrows into rock to the depth of many inches; Mya, Tellina, and numerous other genera are found, sometimes a few inches, sometimes more than a foot beneath the surface. It may be asked how do they obtain their food, since the edge of their shells never is near the surface. In these cases a curious provision is made. The mantle is united nearly all round, and prolonged at one end into a tube, or "Siphon" as it is technically called, extending far beyond the edge of the shell; however deep the mollusk may be in the mud or rock, this tube never fails to reach to the surface or very near to it. The cilia are very powerful and numerous at its edge, or extremity, and produce two currents, one downward to carry fresh food and water, the other upwards to carry off that which is impure along with the excrementitious matter.

When the mollusk is alarmed it suddenly retracts its tube into its shell, and thereby causes a small jet of water from its hole. This often leads to its detection. On the coast of Devonshire, the fishermen, searching for the Solen, go on the sands at low water, armed with a long-handled spade, narrow in the blade. They walk about carefully until they see such a jet. Being thus made acquainted with the hole of the mollusk, they suddenly thrust the spade into the sand beneath it, and thus cut off the further retreat of the luckless solen. If they miss their aim it is useless to try a second time, as the animal burrows with amazing rapidity.

In the same manner I have traced the Pholas to its habitation in the decayed wood found at low water on some parts of the south coast of Cornwall. The genus Clavagella—rarely to be found in Port Jackson—has been sometimes discovered in the same way. This curious genus is found at low water on rocks; when young it is truly *bivalve*, but after a short time one valve becomes *soldered* to the rock, while the other remains free. It then collects sandy particles around it so as to form a defence.\* The fixed valve is then prolonged into a tube, so as to keep a clear channel of communication with the pure water. This tube forms a sheath and at the same time a support for its siphon.

(To be continued.)

## TALE OF A TOWNSHIP.

### CHAPTER II.

I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and whose life  
Coincident, exhibit lucid proof  
That he is honest in the sacred cause."—COWPER.

BEYOND Dorna the country was occupied in every direction by squatters, colonially so called, men who are ever pushing beyond stations already formed, into the untrodden wild, extending the frontiers of the province. The advantages of such a life are confined to the cheaper mode of growing wool and feeding stock which it affords. Princely domains are obtained from the local government at a very small rent, and the occupiers are thus enabled to become producers at a rate which must eventually drive the purchasers of land out of the market. These squatters are a very singular race of men; many of them gentlemen, yet living the life of Arabs. Without society, (for the stations are usually distant from each other, and many of them are managed by the servants of the real proprietors,) uncheered by intercourse with relatives; without that gentle influence which woman always so beneficially exerts, their tempers ruffled by the misconduct of shepherds and stockmen, without religious observances,—it is not to be wondered at that they too often forget the

\* I perceive by Dr. Troschel's report "On the Contributions to the Natural History of Mollusca during the year 1842," that M. Cailland (in the *Magas de Zoologie*, 1842) ascribes the perforation of this animal into stone to a solvent acid. He notices only four species, C. *arcta*, Sow. (C. *lata*, Brod. and Desh.; C. *scicula*, delle Chiaje); C. *balanorum*, Seacchi; C. *elongata*, Brod., and C. *melitensis*, Brod. The Port Jackson species, at least in the specimens which I have seen and found (about fifteen) does not perforate the stone, but rather collects sandy particles about it which become very hard and solidly compacted. I have seen them in all stages, and think that the species in Port Jackson has not the power of burrowing; at times it may be found in a hole previously formed, but not by its own agency. Generally I have been able to remove the whole shell and the rock about it from the surface of the old rock with a common knife. The holes, or small tubular openings at the sides, seem to me to be the passages by which it collects these sandy particles. In one instance I saw a young one which had taken up its abode within a dead Venus; these tubular openings were here calcareous; it had collected a few grains of sand, but from its position evidently could not get enough. The shell was dredged in Port Jackson by Mr. F. Strange, and is now in his cabinet.

deencies of life and even affect a rude and uncouth manner, well supported by their external appearance. They are men who delight in low-crowned hats, made of the fibres of the cabbage-tree; coats of eccentric proportions, (and these not always indulged in) or blue serge shirts, only a broad leather belt round the waist, tweed or corduroy trousers, (usually slip made) and ankle boots to match. This garb is consistently enough set off by a wild profusion of hair, uncut and unshaven; at times little more of their visage is seen than their eyes and the tips of their noses. Some exceptions there are, and honorable ones too. There are establishments hundreds of miles in the interior, which are as remarkable for order and decorum as the rest are for the total absence of such things; woman's influence is usually the secret of this. Ladies whose excellence would render them the ornaments of any society in the world are found sharing the hardships of their husbands and cheering them on in their lonely pursuits. Never have I seen more noble proofs of this self-devotion or the value of this influence than in the far west. Never have I spent happier days than when resting in these oases. Commonly the stations have been occupied for years, but it frequently happens that fresh stations are formed, or the flocks have increased so much that the squatter is driven to seek for more unlimited pasturage. The term upon which the stations have been held has until recently been an uncertain one. Constant changes were expected, so that on this ground more distant runs were sought, to which a retreat might be made in the event of those nearer to the boundaries being required. It cannot be supposed that all this excitement is favorable to morals. The squatting system necessarily isolates and uncivilises those engaged in it; hitherto nothing has been done by the Government towards remedying the state of religious destitution which prevails among the squatters, although they are undoubtedly entitled to its utmost care. The British nation has benefited materially by emigration, for the colonists have abandoned the comforts and rights which they enjoyed at home to less enterprising men, and have left a crowded field of competition for others, and thus have relieved the parent country, suffering from an immensely increasing population, and have opened a market for its productions. About Dorna the settlers might well have sunk into a state of heathenism, for no attempt had been made to prevent the neglect of the honour due to Almighty God, which characterized their mode of life; it was not however possible but that better thoughts must have often broken in upon the worldliness of such a life as the distant settlers commonly lead. When they talked with their children of the glory of England, and told them tales of their own young days, they would often dwell with delight upon remembrances which at such moments rushed with unwonted force across their minds, of the village church, and the market cross, and the school days of their own boyhood.—"A kind man was our parson; a fine scholar too. He used to talk to us children as if we were his own. Many a time I see him in my dreams, just as he used to cross the churchyard from the parsonage, or walk with the Sunday scholars down the lane. I was one of the teachers, at least—you may see it written in the first leaf of the Prayer Book and Bible he gave me when I left Chilcombe." Nor were there wanting others of a higher class, who looked with deep anxiety upon their children, and thought of their own deficiencies in this fame of the Word of God; or others still, who without any definite ideas on the subject felt that something ought to be done out of respect to religion, if it were only to be like other places, or make the township go a-head. Such are the kind of reminiscences which helped, under God's blessing, to rouse the inhabitants to make an effort towards securing a Church and Pastor. It is true, (alas! that it should be so!) the people were divided in faith; besides these members of the Church, there were Presbyterians, both from Scotland and the North of Ireland, many Roman Catholics, and a few Protestant Dissenters, but by far the greater number were Churchmen, although shame to say, without the unity of principle and purpose which ought to distinguish men bound together by one faith, one hope, one baptism. Every body felt that something must be done for the neighbourhood, and unless they were content to live as heathen men, they must put their shoulders to the wheel; in this state however, they might have remained, had not the occasion called out the energies of as fine a mind as ever animated the stalwart frame of an English yeoman. George Herbert was the son of a Somersetshire farmer of humble means, but greatly respected for his upright dealing, and the praiseworthy care with which, assisted by an excellent wife, he brought up

\* When we reflect that this description is applied by the author to the ciliary action of creatures whose existence even is only to be discovered by means of the highest powers of the microscope, and which are of such extreme minuteness that one drop of water may contain 600,000,000, the mind is utterly lost in amazement.

his somewhat numerous family. George was the third of six sturdy boys, all of whom learnt from their earliest days to work upon the paternal farm. He received a tolerably good education in one of those Grammar Schools, which, to the honour of their pious founders, abound in the West of England, affording sound instruction at a small cost. Some of them have been allowed to fall into comparative disuse; not so the one in which Herbert and his brothers were taught. The Curate of the Parish, an old college friend of the Vicar's, was the headmaster, and most faithfully did he discharge his duty. His school was to him a real delight. For nearly thirty years he had presided over it, a blessing to his pupils and beloved by them in no ordinary degree. He had undoubtedly some eccentricities; very frequent attacks of dyspepsia gave him much suffering, so that feeling the depressing effects of indigestion upon his own mind, he became at last thoroughly persuaded that the real cause of any boy's stupidity, neglect, or inattention was to be traced to a similar origin, and that the proper remedy for misconduct was *physic*. Salts and senna, for sauciness, rhubarb for bad exercises, and in extreme cases of idleness, a dose of castor oil, were his invariable remedies. But his whole heart was in the welfare of his boys; unceasingly did he endeavour to prepare them by the inculcation of sound principles for the honest discharge of their future duties. He was a sound scholar, a conscientious churchman, a man of unflinching integrity. Such a training was not lost upon young Herbert. After leaving school he remained with his father three or four years, working hard upon the farm. He was beginning to feel that it was high time to look out for some fair means of gaining an honest station in the world, when an unexpected opening presented itself. An old neighbour of his father's, had, some years before, emigrated to New South Wales—just at this time he returned to England, and was detained on business of some difficulty a much longer period than he had anticipated. It was arranged after a long discussion on the subject, that George should proceed without delay to take charge of the property this person had left in the colony. A sore trial to poor George was the idea of parting, perhaps for ever, from father, mother, brothers, country, and, must it be confessed? from Jane Trafford, the thoroughly good daughter of a neighbouring currier. I do not intend to indulge you, good reader, with what passed between the young folks under these circumstances, but this you must know, that George sailed for Sydney, and Jane was left behind—and George took charge of the colonist's farm, and the colonist came out after four years' delay, and George became a settler himself, and Jane Trafford found herself like a true woman that she was, every inch of her, on board a ship bound for Sydney, and one fine bright glorious morning, George Herbert, who had been watching for her weeks, saw her blue eyes anxiously fixed upon him from the bulwarks as his boat pulled alongside her ship, and in short they were married, and they became rare specimens of thoroughly thrifty and respected settlers in the bush.

Such was the man who began in real earnest to make practical efforts to secure the ordinances of religion in his neighbourhood. He showed the number of souls destitute of pastoral care—he urged again and again the lamentable consequences—he talked frequently and fervently to his equals—he applied to wealthy non-resident proprietors of stock, and in short by a well directed energy and by a generous example, he at length succeeded after great personal fatigue and many discouragements, in making all the arrangements required by the colonial government, before a grant could be made towards the erection of a Church or a stipend be allowed for a clergyman.

All these preliminaries were at length finally arranged, a house provided for the accommodation of the minister until a parsonage could be built; and as soon as it was in the Bishop's power (many places requiring clergymen, and very few being in the Colony) the heart's desire of our good friend was gratified by the announcement that the Rev. Edward Chagraves had been appointed to the district of Dorna. Many deeply anxious enquiries were made by Herbert about the new Incumbent: not that he was at all likely to be influenced in his own conduct by the talents or manners of the parson, but his warm attachment to the Church made him very desirous that in a place so situated as Dorna, with so many varieties of opinion, and in many instances a neglect of sacred things, now almost habitual, the new clergyman should be apt to teach, and one who by a holy life and sound discretion should disarm prejudice, and recommend God's cause to the approval of all those who might come within the sphere of his influence; in many respects his hopes were gratified.

Mr. Chagraves had but recently arrived from England, where he had been in orders about eight years. His first curacy was in one of the disputed districts in Ireland. Strange events there led to his removal to a populous hamlet in the vicinity of London. The change did not however prove altogether a pleasant one to him. His associate in the parish was, it must be confessed, a reserved and rather cross-grained person—a good man, but still what an old Divine called “one of God's disagreeable children,” a man who rather repelled than won the affections of others, and who often by his unfortunate temperament hopelessly prevented the good he fully intended to do. With such a man Mr. Chagraves could not possibly get on? he was ardent, and affectionate; his warm impulses sometimes carrying him beyond the restricted bounds of other men; yet few persons ever exercised more watchfulness, or discharged more faithfully the duties which adorn a Christian man's life. Few men were ever blessed with a more generous disposition, or a higher order of intellect; it was impossible not to love him. After this it may easily be imagined that he was not happy in his English cure. At this critical period he received letters from his sister, married to a clergyman in New South Wales, describing in painful detail the spiritual destitution of the Colony. A field of employment, so “white for the harvest” at once enlisted his sympathies. His services were proffered to the Society for the Propagation of the Gospel in Foreign Parts (commissioned by the Bishop of Australia to send him aid), and by their generous assistance he was enabled to proceed with comfort on the long and weary voyage before him.

*To be continued.*

#### THE LATE REV. W. ARCHER BUTLER.

We have heard much of late of the losses which our Church is supposed to have sustained from the secession of some of her highly gifted sons to the communion of Rome. The following account taken from the *Irish Ecclesiastical Journal*, of the late Professor Butler, will show an instance where the tide not only of strong moral and intellectual convictions but also of eminent moral and intellectual gifts has set the other way. And if it be allowable to apply the test—“By their fruits ye shall know them,” to the effects of the change upon the character and conduct of the individuals; we think that the comparison of the moral influence brought upon her convert by the Church of England, with that which the Romish system appears, judging from recent examples here and in the mother country, to have exercised upon its new adherents, will tell as favourably for our own Church as to the disadvantage of the Church of Rome.

William Archer Butler was born at Annerville, near Clonmel, of an ancient and highly respectable family. His father was a member of the Established Church; his mother, for whose memory he entertained the liveliest affection, was a zealous Roman Catholic. By her solicitude, her son was baptized and educated in the Romish faith. The exact date of his birth is uncertain; strange to say, he was himself ignorant of it; and such is the imperfect registration in the Roman Catholic polity, that there is extant no record either of his birth or baptism. By those who should be best acquainted with the fact he is stated to have been born in the year 1814; and, according to this computation, at the time of his decease he had only reached his thirty-fourth year. He could not certainly have much exceeded that early age; for he obtained his scholarship in 1832, and reckoning his age at twenty years, about the usual average, he could not have completed his thirty-sixth year.

In early childhood his residence was removed to Garnavilla, a lovely spot upon the banks of the River Suir, about two miles from the town of Cahir. The enchanting scenery of the neighbourhood made an indelible impression upon his susceptible temperament, and enveloped, almost in infancy, his poetic talents. He almost “lispied in rhyme,” and some of his boyish compositions would do honour to the maturest efforts of the British muse.

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From this home, whose memory he thus fondly cherished, he was removed for education to the endowed school of Clonmel. The respected principal of that establishment, the Rev. Dr. Bell, who was not more distinguished for the many eminent scholars whom he trained, than for the filial affection which his pupils preserved towards him in maturer life, was not slow in discovering the rare endowments of the modest and retiring child. Butler soon became specially beloved by his master, and a peculiar favourite throughout the school. He was never

a proficient in the noisy games of his coevals, but his playful wit and amiable manners made him universally popular. His leisure hours were devoted to poetry and music, in which he became exquisitely skilled. He was not a hard student in the ordinary courses, but he was a constant and disursive reader. He perused the classics as a poet rather than a philologist, for verbal criticism was a branch of knowledge to which he was never much attracted. While still a school-boy he had penetrated deep into the profundities of metaphysics, his most loved pursuit, and was accomplished in the whole circle of the *belles lettres*. His taste for oratory was fostered by the annual exhibitions for which Dr. Bell's seminary was so famous; and some of his youthful efforts are still remembered as masterpieces of public speaking.

It was during his pupilage at Clonmel, about two years before his entrance into College, that the important change took place in Butler's religious views, by which he passed from the strictest sect of Roman Catholicism into a faithful son and champion of the Church of Ireland. He had been from the cradle deeply impressed with a sense of religion, and one conscientious in the observance of the rites and ceremonies of his creed. His moral feelings were extraordinarily sensitive. For long hours of night he would lie prostrate on the ground, filled with remorse for offences which would not for one moment have disturbed the self-complacency of even well-conducted youths.

Upon one occasion, when his heart was oppressed with a sense of sinfulness, he attended confession, and hoped to find relief for his burdened spirit. The unsympathising confessor received these secrets of his soul as if they were but morbid and distempered imaginations, and threw all his poignant emotions back upon himself. A shock was given to the moral nature of the ardent, earnest youth; and that day began to doubt; he examined the controversy for himself, and his powerful mind was not long before it found and rested in the truth.

Upon his entrance into Trinity College, Dublin, Butler still pursued the same extensive but desultory course of studies for which he had been remarkable at school. He never much applied himself to the mathematics, nor did he cultivate the classic tongues as a grammarian or philologist. Soon, however, his character was known throughout the University as a wit and an accomplished scholar. His prize compositions, both in prose and verse, were so pre-eminently distinguished, that, unlike most essays of that sort, they attracted the attention of the heads of the College, and stamped him as a man of rare and varied genius.

Whilst still an undergraduate he became a copious contributor, both in verse and prose, to the periodical literature of the day. His refined taste in criticism, and his eloquence of diction, naturally made him one of the most popular, as well as the ablest of reviewers.

In the College Historical Society, at this period, he took a lively interest and leading part. Such an arena was well calculated to elicit his rhetorical powers, and nowhere did he shine with more brilliancy than in his philosophical orations before that Society. His style of speaking was marked by a strong resemblance to that of his illustrious countryman, Edmund Burke; the deepest views enunciated in language in the most splendid and ornate. In the year 1835 he occupied the chair as president of the Society.

In November 1834, the first examination for the newly instituted prize took place; and the name of William Archer Butler stands the first upon the roll of ethical moderatorships.

For two years subsequently to his baccalaureate, Butler still continued in residence as a scholar. The splendid library of the College was an attraction from which he found it difficult to remove. At the expiration of his scholarship his connexion with the University must have ceased, but for the intervention of the excellent Provost. The discriminating eye of Dr. Lloyd perceived the extraordinary abilities of the first ethical moderator, and the loss which the University would sustain by his removal. By his energetic exertion, a professorship of moral philosophy was founded in 1837; and immediately upon the expiration of his scholarship, Butler was appointed to this distinguished and arduous post.

The young professor was now upon a field worthy of his endowments. His lectures were as remarkable for their glowing eloquence as for their profound philosophy.

Simultaneously with his appointment to the Professorship of Moral Philosophy, Mr. Butler was presented by the Board of Trinity College to the prebend of Clondehorka, in the diocese of Raphoe, and about three years subsequently to the rectory of Raymoody,

in the same diocese. He resided constantly upon his benefice, except while his professional duties rendered absence necessary. Amongst a large and humble flock of nearly two thousand members of the Church, he was the most indefatigable of pastors. In the pulpit he accommodated himself with admirable success to their simple comprehension. His exquisite skill in music was brought down to the instruction of a village choir. Never was there more fully realized in any one that union of contemplation and action of which Lord Bacon speaks as the perfection of human nature. His loftiest speculations in mental science, his erudite researches into Grecian and German philosophy, were in a moment cheerfully laid aside at every call of suffering and of sorrow.

Unfortunately, Professor Butler wrote but a few sermons; he imagined that the interest of his rural auditors was more engaged by an unwritten address. Some discourses, preached on particular occasions, have been published, and we trust that at least enough for a single volume are extant in manuscript. His style of preaching before a cultivated congregation was strongly marked by the characteristics of the French school; and as we heard him in the College Chapel, and some other of the principal Churches of the metropolis, he often reminded us of the noblest flights of Massillon. As a specimen of his manner we select the following from a sermon preached in St. Stephen's, Dublin, on the 26th of January, 1840, in behalf of the schools of St. Peter's parish, and published at the request of the Church Education Society.

"Yes, the Church, for in this, as I began, so I must end my argument, the Church is the fitting educator of the people. From that hour of feebleness, when she receives the infant at the font and blessing it in the name of Father, Son, and Holy Ghost, to that hour of helpless feebleness, when she feeds the parting spirit with the bread of life and the promise of immortality,—from the first to the last hour of human existence the Church is the instructor, the counselor, the friend of her people. And if such be her daily attributes and claims, shall we forget them in the most momentous period of all? If she be entitled to receive us as we enter the world, to console us as we leave it; if she superintend and sanctify the chiefest event of life, and hallow by her services the blessed seventh of our time, if she claim to be constantly around us, and with us, as the very presence of God in his servants, his temples, his observances—shall we defraud her of the most important of all her practical functions, her function of training her own youth for the heaven she promises? Shall we insult her claims by consigning to her disposal the weary fragments of a laborious day, the refuse of a mind already harassed by overwrought attention, and think that we have allowed the high prerogative of religion when we give to the science of the skies what the exhausted memory can spare from the demands of its geography and its arithmetic? Decide the matter as you will, the ministers of the Church know their duty. Christ has commanded them to "feed his lambs," and they will not yield the work to an alien hand. They will no more resign the school than the pulpit to occupants in whom they cannot confide,—for what is the desk of the schoolmaster but the pulpit of hourly preaching? In such a resolution they ask your aid and co-operation; they act for the Church at large, and you are as an essential of the Church as they,—as genuine a portion of the body,—as deeply interested in the welfare, as the most exalted of its commissioned ministers. Engaged on such a topic, I would not willingly descend to lower considerations; but were the transition even admissible in this place, I might surely be justified in reminding you how deeply, on grounds of even temporal calculations the lovers of peace are interested in the power and permanence of the Church of Ireland, the great link, as she unquestionably is, between us and that country which it is our honour as well as our security to accompany on the page of history, the strong cable which more durably than all others put together, anchors us beneath the majestic shadow of England's power and England's fame. Were even such grounds as these our only grounds, we might call upon you to aid us, and, in aiding us, to strengthen your own tenure of national prosperity and peace. It is true we cannot speak of state support; I will not believe that we are to be ultimately left without it, or that the National Church, so long the martyr of its principles, shall still continue to be the only body in the State whose children are coldly abandoned to the chances of private charity. But in resolving to labour for ourselves, neither despairing for such support, nor delaying for it, we achieve no novelty in our history. It is the known and re-

corded characteristic of these British Isles, that nearly all their most comprehensive and important undertakings, those works and institutions which urge civilization in a year beyond the growth of ages,—the Post Office,—the Railway, the College, the Canal,—have begun in private enterprise and not received the support of the State, until they have become of sufficient magnitude to require assistance, encouragement, or direction. Let it be for us to impress the country with maxims which must impress the State. By large and liberal support to the Society your prelates have organised, encouraged the great principle, that in all which concerns the education of the people, and above all, of the labouring people, who can get but one education, not like the children of wealth and leisure, who can get a thousand educations from a thousand sources that in all which regards the education of the masses, the Church of Christ, through all its local divisions, is the appropriate organ, the consecrated teacher, and cannot be disesteemed of her right until convicted of incompetence inherent and irremediable. Her right is derived from a source beyond earth; it cannot without a crime be surrendered. Her commission is from the skies, it cannot be superseded by the self-constituted emissaries of self-constituted associations. We are the ordained and intrusted teachers of the people; the charter is from Christ, and through Christ from the throne of God. Schemes of instruction, projects of enlightenment arise, and flourish, and die; alone immortal and impassible, the Church of Christ has lived a life of centuries, and shows no symptoms of decrepitude yet. The corruptions of her earthly scene (for she is yet but militant) have often darkened her with their gloomiest shadow, but no earthly power shall ever pierce a vital part. The body of Christ is as immortal as its immortal head; and if you would know what is the essence of all legitimate national education, in the eye of Him who is Lord of nations, read it in the promise in which, commissioning her to be the instructor of the people, Christ, ere he passed to Heaven, breathed into her frame the breath of imperishable life. "Go ye and TEACH ALL NATIONS; and lo I AM WITH YOU ALWAYS, even unto the end of the world!"

Such was Professor Butler as a preacher; it is time that we should briefly glance at his character as a theologian. Amidst his philosophical inquiries, and abundant labours as a parish priest, he still found leisure for extensive acquirements in the mistress of all sciences. Singularly devoid of all acerbity of spirit, he knew no party but the Church herself. His charity ever inclined him to see the best side of men, and, by a happy eclecticism, to select the best points out of opposing systems. His comprehensive view could frequently discern that men who agreed upon substantial things were vexing each other and themselves by a fruitless logomachy. In theology, as well as in philosophy, his was eminently a "catholic spirit."

For some time previous to his death he had been engaged in the composition of a work on Faith, and never was there one more calculated to have healed our unhappy divisions by reconciling and harmonising apparent, though not real discrepancies of opinion. For these un-scholastic days, he was well read in the ancient Fathers, of whom Cyprian and Chrysostom were his especial favourites; but he was formed on the Anglican model of the seventeenth century.

The Friday after the ordination Mr. Butler returned to his home, a few miles distant. On the road his death-sickness struck him. He had heated himself by walking before he took his place upon the public car by which he travelled. He became chilled, and on his arrival at home he felt indisposed. Fever rapidly set in. He was soon aware of the dangerous nature of his malady, and expressed a wish, if it were God's will, that he might survive one month, until he had completed the work already alluded to on Christian Faith. One ejaculation was constantly upon his tongue, "Christ, my righteousness!" The Rev. Mr. Ball, a neighbouring clergyman, who attended him night and day with a brother's tenderness, declares that his very wanderings were full of the most splendid eloquence and exalted devotion. Upon Wednesday, the 6th of July, his spirit was translated to a more congenial atmosphere, even the glorious company of the Church Triumphant in Heaven. He breathed his last without a struggle, so softly that they who watched beside his bed knew not that he was no more on earth.

Our limits, not our subject, compel us to break off. We cannot better conclude than by applying to Professor Butler the words in which he closes his own masterly sketch of the life of Bishop Berkeley:—"We have written of Berkeley as an Irishman;

but we feel that such a man belongs not to Ireland but to human nature; and never did the panyeric of epitaph lay by its customary pomp of falsehood more sincerely than when it called upon every lover of religion and of his country to rejoice that such a man has lived. So much for his earthly career; the rest is hidden from our feeble eyes. But if we must leave the Christian, the philosopher, the patriot, at the moment when all human biography must resign its task, we may well believe that his subsequent life is taken up by the pen of angelic recorders!"

### Register of Ecclesiastical Intelligence.

#### LITERARY NOTICES.

We have to acknowledge the receipt of a copy of Rev. R. Allwood's Letter to the Lord Bishop of Sydney, on the subject of an Appendix in Mr. Scone's late pamphlet. We should have expected after the publication of Mr. Allwood's letter, that Mr. Scone would have been thankful to have let the matter rest, and not have done anything to provoke further inquiry into the truth of the statements which he had been induced to hazard under the dictation of others, or by his own want of information on the points about which he was writing. But an unhappy love of excitement and morbid craving for popularity, has driven him to publish a letter in the *Morning Herald* of the 16th December. The letter itself affords another melancholy illustration of the difficulties which always beset a man when he has left the straight path. Under the pretence it would seem of making some kind of apology for his rude attacks upon the author of the Lectures on the Papal Claims, he takes an opportunity of indulging in still more of that spirit of bitterness and evil speaking which seem so painfully to have taken possession of him.

He invites us to test the accuracy of the statements he makes. We accept his invitation, and turn to his pamphlet and letter in the *Herald*; in the latter we find him acknowledging—

1. That he has mistaken the author of the lectures in three passages. Now we find that in no less than six passages, namely, 1, 3, 15, 29, 33, 34, he has, we do not scruple to write, grievously misrepresented the author, and upon the strength of his own misrepresentations has indulged in a strain of course invective which almost makes us think that in being deprived of the office of a Christian minister, he has lost with it many of the holier feelings of a Christian man.

2. We find him again in his letter writing thus (note)—"The lecturer says the misrepresentations are not Anglican, because a large number of them are found in Roman Catholic authors—the number seems to be exactly six." But when we refer to the documents we find no less than thirteen, namely, 1, 7, 10, 13, 27, 31, 33, 35, 39, 40, 42, 43, 44.

It is somewhat amusing to see his perplexity at this array of Romanist authors, upon whom he had been fulminating his invectives, imagining all the time poor man, that he was attacking the author of the lectures. In order to escape from his dilemma he endeavours to mystify the case by gently insinuating that for some reason or other, they are not good witnesses when they prove against him. Bossuet, De Marca, Henry, Tillamont, Rigalt, Gibert, Van Espen! veil their heads before this Antipodean critic. Deliver us, say we, from our friends!

The remaining sections, with the exception of an omission charged against him in No. 11, which the author of the lectures admits he had overlooked, and which any man with one spark of generous or gentle feeling would of himself readily have supposed to have been the case, are either subjects upon which differences of opinion have been entertained by controversialists for centuries, or are evident misstatements on the part of Mr. Scone, such as 3, 5, 10, 14, 25, 42.

We feel assured that no member of the Church can read the pamphlet of Mr. Scone and the lectures, and temperate reply of Rev. Mr. Allwood, without being willing to rest the respective claims of the Church of England and Rome on the *spirit*, as well as on the arguments of the two publications, and while we sincerely congratulate the author of the lectures on the singular accuracy with which his book has been written, we can scarcely regret the pains which the Reviewer's bitterness and rudeness must have occasioned him, when we find that so excellent an opportunity has been given for supplying additional confirmation of the arguments advanced in his book.

#### KING'S SCHOOL, PARRAMATTA.

The half-yearly examination of the pupils attending the King's School, Parramatta, commenced on the 14th ultimo, before the Rev. H. H. Bobart, M.A.,

and was continued during the two following days; and on the 18th the Lord Bishop of Sydney visited the school for the purpose of receiving that gentleman's report of the manner in which the pupils had acquitted themselves before him, and of examining the upper forms.

In the classical department his Lordship was assisted by the Rev. H. H. Bobart, and the Rev. H. T. Stiles, M.A., and in the mathematical by the Rev. R. King, B.A. There were also present the Rev. Messrs. Gore, Troughton, and Macarthur, together with a considerable number of ladies and gentlemen, who had assembled to witness the interesting proceedings, and the distribution of prizes to the most successful students.

The business of the day was begun by the Head Master, the Rev. R. Forrest, handing to the Bishop a synopsis of the course of study and instruction pursued at the school during the half-year, and intimating that the pupils were prepared to be examined in the entire range of their studies for the six months.

At the termination of the examination a prize of books, of the value of thirty shillings, was awarded to Charles Marsden Betts, for his English Essay on the following subject:—

"Principis obsta, sero medicina paratur  
Cum mala per longas convaluerunt moras."

and another of the value of twenty shillings to Edward Antill, for the knowledge, critical, historical, &c., which he displayed on the examination in St. Luke's Gospel, and for his thorough acquaintance with the first four Books of Euclid. The following pupils also received rewards of merit:—William Chisholm, Homer, Cicero, and general efficiency. A. Chisholm, Euclid I., II., III., Cicero, and general efficiency. J. Throsby, Virgil, Charles Cox, Euclid I., II., III., O. Throsby, Caesar, H. Day, Caesar, and general efficiency. A. Caesar, H. Day, Caesar, J. I. Iye, Modern Geography. N. Lawson, Latin Delectus and Grammar. R. Roberts, History of England and general efficiency. E. Blomfield, Bible History and Catechism. A. Kinghorne, Geography. F. Hart, J. Arndell, and C. Rose, were also complimented for their success in their various studies, but not having been more than six months in the school, they were held to be ineligible for rewards.

The Bishop addressed the pupils, &c., and then announced that at the commencement of the ensuing half-year subjects for two prize essays, one in Latin and the other in English, would be given out, and that a portion of the Greek Testament would be selected, and a prize given to the boy who should pass the best examination in it in June next.

It was announced that the school would re-open on the 18th of January, 1849, and the pupils were then dismissed for the vacation. The number of pupils is fifty-two.

**THE CHURCH OF THE HOLY INNOCENTS FOR THE DISTRICTS OF CABRAMATTA AND BRINGELLY.**—The foundation stone of this Church was laid with the accustomed ceremonies by the Bishop of Sydney, on Thursday, the 28th December, (Innocent's Day). The site is on the north side of the Bringelly road, on a portion of land granted by Government, nearly adjoining the old schoolhouse, erected by the Church Corporation, in which the congregation has during a long lapse of years assembled for public worship. The Bishop arrived exactly at the appointed hour, (2 p.m.), when the afternoon service for the day was read by the Rev. George Vidal, the incumbent of St. Mary's, Denham Court, with which the new Church is to be united. A numerous and respectable congregation attended. The clergymen present were the Rev. Thomas Hassall, from Cobbitty; the Rev. W. Stack, from Campbelltown; the Rev. H. D. Sparling, from Appin; and the Rev. James Walker, from Liverpool; and the Rev. E. Rogers, from Camden. Among the congregation were Charles Cowper, Esq., M.C., and family; T. V. Blomfield, Esq., J.P., and family; Mrs. Cordoux, Mrs. Lowe, and family; Mr. Edmund Burton, Mr. Kinderley, of the Retreat; Mr. Bell, of Bellfield; and many others. After the conclusion of the service the congregation proceeded to the spot where the necessary preparations had been made by Mr. Monro, of Liverpool, who is the contractor. At the appointed time the stone was lowered, and fixed in its place with the assistance of the Bishop, who pronounced it to be the foundation of a Church to be built in that place, "to be set apart for the preaching of the right Catholic faith, which we believe and profess in the name of the Father, and of the Son, and of the Holy Ghost." After the prayer used on such occasions for the Divine blessing upon the work, the Bishop as is customary, addressed the attendants. In allusion to the day, he said that the Church of England,

as a mother, had indeed, like Rachel, to weep for those of her children who were spiritually slain by the sword of deadly error; but that she would not like Rachel, refuse to be comforted. She was, and would be comforted in the increasing attachment and steadfastness of those of her children who remained faithful, and who proved by works like this their love and fidelity by seeking to afford her greater facilities for spreading abroad the knowledge of true religion. We had here the rudiments of a mighty empire. But what would be its greatness, or how could any country be great except so far as the national character was formed and directed by Gospel truth. If they looked to England, which at this moment exhibited a spectacle of order and firmness which excited the wonder of surrounding nations, to what were they to attribute this? It might be said to the excellency of the national institutions. But they ought to go back to a cause which lay deeper than this: to that upon which those institutions themselves rested; to the continued adherence of England to the fear of God, and to the principles of the reformed catholic faith, which still lived in the affections of the people, and ruled their hearts, and influenced their conduct; and similar results must not be expected in this country, unless attachment to the Church were as extensively diffused among its inhabitants. The proceedings were truly satisfactory in every respect, and were felt and acknowledged to be so by all who witnessed them. A large party consisting of the clergy and of the congregation who had been present at the Church were afterwards entertained at Denham Court, by Mr. and Mrs. Blomfield.

**ORDINATION.**—The midsummer ordination of the Lord Bishop of Sydney, was held in St. Andrew's Temporary Cathedral Church, on Sunday, the 17th December, when the Rev. Robert Lethbridge King, B.A., was admitted to the priesthood, and Mr. George Edward Gregory, a student of St. James's College, was ordained Deacon. The Morning Prayers were said by the Rev. R. Allwood, B.A., who with the venerable the Archdeacon, and the Rev. H. T. Stiles, assisted at the imposition of hands. The Psalms for the day were chanted by the choir, which has been greatly improved since the present incumbent entered upon the cure. The chants were Heathcote's and Turner's, the Venite, Te Deum, and Jubilate being sung to Gregorian tunes. The Church was crowded to excess. The Bishop preached, continuing his subject in the afternoon. The sermons are published for reasons which those who saw Mr. Scoone's offensive and disrespectful letters to the Bishop of Sydney, some time since, will readily understand.

**ECCLESIASTICAL APPOINTMENT.**—The Rev. George Edward Gregory has been appointed to assist the Chaplain of the Gaol in the spiritual charge of that establishment, together with the Benevolent Asylum and the Infirmary.

**SCHOOLS.**—Mr. Daley, late Master of the Paddington School, has been appointed to the School of St. Andrew's Parish: Mr. Smee retiring from the Mastership of the latter, and Mr. Davis, the Master of the St. James's Infant School, has been transferred to the Primary School, at Balmain; Mr. Whitehead, late assistant in the St. James's Grammar School, succeeds him in the Infant School.

**ST. THOMAS'S CHURCH, ENFIELD.**—We are happy to find that this Church, which is intended to meet the spiritual wants of a large population, bordering on the Liverpool Road, near the Punchbowl, is fast hastening to completion. The eastern gables are carried up, and the chancel roof is being put together, while that of the nave is ready in frame. A capacious vestry projects from the north side of the chancel. The east window of the chancel is a triplet of early English character. There is a gable-headed door on the north side of the nave. The stone is excellent, and the colour greyer and less ochrey than that around Sydney. A tower at the west end, which is hereafter to have a spire, is carried up to its first story. Within the church a gallery projecting from the western wall, too far for the sightliness of the interior, is in frame. We feel unwilling to venture upon architectural strictures, lest we should seem to speak discouragingly of a work full of hopefulness and comfort to beholders as well as to those more immediately interested; but we venture to express an opinion that the roof is over-timbered, and the walls which are to bear it scarcely of strength adequate to the span of the church, and the weight they have to bear. The nosings of the buttress-caps, too, partake of the common colonial fault of want of projection. The most serious oversight, however, we think, is in the putting a lintel of single stone over the western door-way of the nave without any safety arch over it, or keying of any kind to resist the

enormous weight of the western gable and tower wall, which is to rest upon it. There is the same fault as at Christ Church of a huge Western Tower-door. The general effect of the appearance of the church we think, will be good, although in its details there are many little defects and disappointments. This is said without the slightest disparagement to any persons concerned. We have no doubt there is in this case the usual hindrance to completeness, in the want of sufficient funds, and that the most has been made of the money expended. The church and the substantial School-house adjoining, owe their existence mainly, if not entirely, to the earnestness and liberality of Mr. Councillor Hyndes; who has shown his sense of the responsibilities of wealth by the efforts he has made to provide for the spiritual wants of those around him. We heartily pray his example may influence others who have like means and opportunities.

**RECREATION.**—Recreation is a second creation, when weariness hath almost annihilated one's spirit; it is the breathing of the soul, which otherwise would be stifled with continual business. We may trespass in them, if using such as are forbidden by the lawyer, as against the statutes; physician, as against health; divine, as against conscience. Spoil not the morning (the quintessence of the day) in recreations; for sleep itself is a recreation; add not, therefore, sauce to sauce; and he cannot have properly any title to be refreshed who was not first faint; pastime, like wine, is poison in the morning. It is then good husbandry to sow the head, which hath lain fallow all night, with some serious work. Chiefly intrench not on the Lord's Day to use unlawful sports; this were to spare thine own flock, and to shear God's lambs. Let thy recreations be ingenious, and bear proportion with thine age. If thou sayest with St. Paul—"When I was a child, I did as a child," say also with him—"But when I was a man, I put away childish things." Wear also the child's coat, if thou usest his sports.—Fuller.

#### TO CORRESPONDENTS.

We are much obliged for the interesting extracts from the "Wanderings in the Shadow of the Jungfrau Alp," and hope to find room for their insertion in the number for February or March. Several articles having been commenced, and being still unfinished, claim priority. Some poetical contributions, already in type, are unavoidably postponed.

The gentlemen who have kindly offered to become agents to the *Sydney Guardian*, will receive a written authority from the Proprietors in a few days.

#### ST. JAMES'S GRAMMAR SCHOOL, SYDNEY.

**THE attention of the Public is invited to the Educational advantages attainable through the medium of this Institution.**

It is under the patronage and direction of the RIGHT REV. THE LORD BISHOP OF SYDNEY, and affords such an Education to the Pupils as will fit them for commercial pursuits, or prepare them to enter with advantage upon the course of study pursued at St. James's College, Lyndhurst.

To such of the Pupils as may desire it, tuition in French, or other modern languages, with instruction in Drawing and Vocal or Instrumental Music, is afforded by highly qualified Masters.

Where it is intended that Pupils on quitting school shall enter upon mercantile pursuits, peculiar attention will be given to their advancement in the various branches of a sound Commercial Education.

Fencing and Dancing are taught by approved masters, and arrangements made for Military Gymnastic Drill, by one of the Sergeants of the Garrison.

Religious Instruction in accordance with the principles of the Church of England, is sedulously and systematically afforded.

The School will re-open on Monday the 8th January.

The Quarterly Fee for Day Scholars is Two Guinea, payable in advance from the day of entrance. Boarders may have the additional advantages of a residence in the family of one of the Masters, on terms having reference to age, and other details, of which the particulars may be learned on application at the School Room in Phillip Street, near to St. James's Church; or at the residence of Mr. Thomas Druitt, the Second Master, in Liverpool Street, three doors east of Elizabeth Street.

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