

THE SYDNEY GUARDIAN.

A Journal of Religious, Literary, and Scientific Information.

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

VOL. II.—No. 1.

SYDNEY, JUNE 1, 1849.

EIGHT-PENCE PER NUMBER.
TWO SHILLINGS PER QUARTER.

THE SYDNEY GUARDIAN.

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Theology.

LECTURES

ON THE

PAPAL CLAIM OF SUPREMACY.

NO. VI.

IN my last lecture I considered those passages of Holy Scripture which are usually cited by Roman controversialists in evidence of the supremacy of St. Peter, and shewed that whatever personal distinction was conferred upon him by our blessed Lord, this argued no pastoral authority over his fellow-apostles. It was merely a precedence among those who had received equal power with himself. What Peter was, all the others were, endowed with an equal share in the fellowship of an equal authority.

In the words of Origen—"If you think that the whole Church is built upon Peter alone, what do you say of John the Son of Thunder, and of every one of the other apostles? or shall we dare to say that the gates of Hell were not to prevail specially against Peter, but that they were to prevail against the other apostles, and the faithful? Are not the words, 'the gates of Hell shall not prevail against it,' and 'upon this rock I will build my Church,' said of them all, and of each single one? Are the keys of the kingdom of Heaven given to Peter only, and shall none other of the blessed ones receive them? But if this 'I will give to thee the keys of the kingdom of Heaven' be common to the others, how are not all the things which were said before and said after to Peter, also common to the others?" (In Matthew, c. xvi.)

In order further to illustrate these texts, and to show in what sense they were understood in the early Church, by writers who are constantly adduced as bearing witness to the truth of the Papal claims, I will cite the opinions of three of the most celebrated of the Fathers. SS. Cyprian, Augustine, and Chrysostom.

I select their expositions, partly because of their acknowledged authority in the ages in which they lived, partly because more may be gathered from their works on this subject than from the works of their contemporaries, but more particularly because they are especial favourites with the advocates of the Papal Church. The ages in which they lived, and the heresies and schisms which distracted the Church, led them (St. Cyprian and St. Augustine in particular) to inculcate the necessity of unity, and to set forth St. Peter as a type or symbol of unity; and in illustration of this theory they dwell upon the character and acts of that apostle, and magnify them in a manner certainly not surpassed by any others of the ecclesiastical writers. For this reason their works are quoted with a degree of triumph by that Church which claims to have inherited in a singular measure, to the exclusion of the other Churches of Christendom, whatever of precedence or distinction may have been conferred upon St. Peter.

In estimating the force of their testimony we must keep steadily and constantly before us the two real questions for enquiry.

1. Whether they attribute to St. Peter such a supremacy as is claimed by the Bishop of Rome.

2. Whether they witness to the transmission of this supremacy to the Roman Bishop.

Nor must we forget that they are the opinions of men; of men eminent for their faith, and zeal, and ability; but still of men; fallible and erring men; we are not to regard their recorded sentiments as so many judgments, or definitions of truth to which we must bow and receive implicitly, but merely as their peculiar views upon subjects upon which, as we have already seen, there have been very great differences of opinion in the Church from the very first.

Much as we reverence their earnestness, and devotion, and zeal, as evidenced both in the writings which have come down to us, and in the accounts which ecclesiastical history give us of their characters and acts, yet should we find anything in their works which is not in accordance with the Word of God, we must adopt the rule, and may employ the language of Augustine in regard to Cyprian, and say, "Using the liberty to which the Lord hath called us, we reject as not being canonical the opinion of that man to whose reputation we make no approval, to whose literary labours we do not compare our own, whose ability we

love, whose eloquence charms us, whose charity fills us with admiration. . . . We receive not in this matter the opinion of Cyprian, (or Augustine or Chrysostom), though we be beyond comparison inferior to them; just as we receive not and practise not the rule of Peter, when he compelled the Gentiles to Judaize, though we be beyond comparison inferior to Peter." Contra. Crescon.

In citing this passage from St. Augustine it is very far from my object to depreciate the testimony of the writers of the early Church, or to deny the honour and authority which is justly due to them, as witnesses of the doctrine and discipline of their own times, but only to guard against placing implicit credit in their opinions, or giving them an authority over our faith which is due only to the Word of God. Such an error these eminent men themselves were far from countenancing; and while they bear their unqualified witness to the perfection and all-sufficiency of the Word of God as the sole rule of faith, they do not hesitate to pass judgment upon the imperfections and faults of the writings of their predecessors and contemporaries.

Thus we find St. Jerome, one of the most learned of his age, urging on Paulinus the importance and necessity of Scriptural knowledge as the foundation of all perfect writing, adding, "Tertullian abounds in thought, but is unhappy in expression; Blessed Cyprian flows along like a clear smooth stream, but occupied in the advancement of the virtues, or because of the emergencies of persecution, has not discoursed of the Scriptures. Victorinus, crowned with martyrdom, cannot fully express what he knows. Lactantius, a flood of Ciceronean eloquence; would that he had power to confirm what is ours, as he has overthrown what is opposed to us. Arnobius, subject to inequality and excess, is confused, not observing due distinction in his work. Sainly Hilary, highly raised in the Gallic buskin, and adorned with Grecian flowers, is involved in his periods, and unsuited to the comprehension of the more simple. I am silent of others, dead and living, of whom posterity shall judge." Epis. ad Paulinum.

St. Cyprian, in his treatise on the Unity of the Church, thus illustrates the passages in St. Matthew, xvi. and St. John, xxi. "The Lord saith unto Peter, I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the

kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound also in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven." To him, again, after His resurrection, he says, "Feed my sheep." Upon him, being one, He builds His Church ; and though He gives to all the Apostles an equal power, and says, "as my Father sent me, even so send I you ; receive ye the Holy Ghost : whosoever sins ye remit, they shall be remitted to him ; and whosoever sins ye retain, they shall be retained." Yet, in order to manifest unity, He, by His own authority, has so arranged that the origin of that unity shall begin in one. *Certainly the other apostles were what Peter was, endowed with an equal participation of honour and power ; but the beginning proceeded from unity, that the Church may be set before us as one. . . .* This unity firmly should we hold and maintain, especially we bishops presiding in the Church, in order that we may approve the Episcopate itself to be one and undivided. . . . The Episcopate is one—it is a whole in which each enjoys full possession," i. e. in which each individual bishop has an equal share.

In this passage there are several things deserving of notice.

1. Cyprian considers St. Peter to be the rock ; an opinion which is at variance with that of the great majority of the early Fathers.

2. He attributes a certain distinction to St. Peter, by making him selected by our Lord as the type of unity in the Church.

3. He asserts that this distinction did not confer supremacy or authority over the other apostles, inasmuch as he declares that they were what Peter was, endowed with an equal participation of honour and power.

4. He makes the Episcopate, and not the Papacy, the recipient of whatever singular dignity or prerogatives there might be in St. Peter personally, as the type of unity.

It has been well observed by Mr. Poole, on this passage, that "the words which limit the power of St. Peter are as express and definite as those which convey the notion of his superiority are vague and undefined ; and though one who believed all the apostles to be equal in power and authority, might magnify more than Cyprian has done the typical, or personal, or moral superiority of Peter, and still be consistent with himself ; yet no man who believes Peter to have been superior to the other apostles in power and authority, could honestly or consistently employ these words—'The other apostles were what Peter was, endowed with an equal participation of honor and power.'"

There is not one word in this Treatise, nor in any of the works of Cyprian, which gives countenance to the opinion that in the judgment of Cyprian, St. Peter's prerogatives (whatever they may be) descended to the Bishop of Rome *exclusively*. No passage can be adduced to prove that

he considered the Bishop of Rome in any sense the rule of unity in doctrine and discipline, but as he clearly states in the latter portion of the quotation from the Treatise above cited, so in all his writings he makes the *Episcopate* the type or symbol of unity.

Thus, in Epistle 33, he writes : "Our Lord, whose precepts and warnings we ought to observe, determining the honour of a bishop, and the ordering of His own Church, speaks in the Gospel, and says to Peter, 'I say unto thee, Thou art Peter,' &c., &c. Thence the ordination of bishops, and the ordering of the Church, runs down along the course of time a line of succession, so that the Church is settled upon her bishops ; and every act of the Church is regulated by these same prelates."

So in his Epistle to Florentius, (Ep. 66) commenting on John, vi. 67—69 : "There Peter speaks upon whom the Church had to be built : teaching and showing in the name of the Church, that although a contumacious and proud multitude of such as will not obey may withdraw, yet the Church does not depart from Christ, and they are the Church who are a people united to the bishop, and a flock adhering to their own shepherd : whence you ought to know that the bishop is in the Church, and the Church in the bishop ; and if any be not with the bishop, that he is not in the Church ; and that they in vain flatter themselves, who, not having peace with the priest of God, creep in, and think that they secretly hold communion with certain persons ; whereas *the Church which is catholic and one is not separated nor divided ; but is in truth connected and joined together by the cement of bishops mutually cleaving to each other.*"

So in an Epistle to Quintus, (Ep. 71)—"Nor must we frame a prescription on custom, but prevail by reason. For neither did Peter, whom the Lord chose first, and on whom He built His Church, when Paul afterwards disputed with him about circumcision, claim or assume anything insolently and arrogantly to himself, so as to say that he held the primacy, and should rather be obeyed by those who had been more recently called. *Nor did he despise Paul, because he had been a persecutor of the Church, but he admitted the counsel of truth, and readily assented to the legitimate grounds which Paul maintained ; giving us thereby a pattern of concord and patience, that we should not pertinaciously love our own opinions, but shall rather account as our own any true and rightful suggestions of our brethren and colleagues for the common health and weal.*"

Again, in his Epistle to Jubaianus, (Ep.

* The portion in italics, which contains the design of Cyprian's argument, namely, to exhibit Peter as an example of concord and patience, and that we should not strive pertinaciously for what we have once imbibed, but willingly embrace that which is better when it is proposed to us, is omitted by the Romanist writer ; while from the portion that he has cited, he draws the following conclusion. "Implying that St. Peter's successors, who were, with respect to other bishops, in the same relative position, ought not to make their primacy a reason for not learning of others." p. 15.

73)—"To Peter first, on whom He built the Church, and from whom He appointed and shewed that unity should spring, the Lord gave that power, that whatsoever he should loose on earth, should be loosed in Heaven. *And after His resurrection also He speaketh to the Apostles, saying, as my Father hath sent me, so send I you. And when he had said this He breathed on them, and saith unto them receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained. Whence we learn that they only who are set over the Church, and are appointed by the law of the Gospel, and the ordinances of the Lord, may lawfully baptize and give remission of sins.*"

This notion of St. Peter being the symbol of unity, is common to the African Fathers. St. Augustine agrees with St. Cyprian in what relates to St. Peter, as the type or representative of the Church ; but differs with him as regards the rock, and expressly declares Christ to be the rock.

In his sermon "On the Lord walking on the Sea," (Ben. 76) he says, "The Gospel which has just been read touching the Lord Christ, who walked on the waters of the sea, and the Apostle Peter, who, as he was walking, tottered through fear, and sinking in distrust, rose again by confession, gives us to understand that the sea is the present world, and the Apostle Peter the type of the one Church. For Peter, in the order of the Apostles first, and in the love of Christ most forward, answers alone for all the rest. Again, when the Lord Jesus Christ asked, whom men said that He was ? and when the disciples gave the various opinions of men, and the Lord asked again, and said, 'But whom say ye that I am ?' Peter answered, 'Thou art the Christ, the Son of the living God.' One for many gave the answer, unity in many. Then said the Lord to him, 'Blessed art thou, Simon Bar-Jonas : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Then He added, 'and I say unto thee (as if He had said, because thou hast said unto me, Thou art the Christ, the Son of the living God, I also say unto thee) thou art Peter. For before he was called Simon. Now this name of Peter was given him by the Lord, and that in a figure, that he should signify the Church. For seeing that Christ is the rock (Petra), Peter is the Christian people. For the rock (Petra) is the original name. Therefore Peter is so called from the rock ; not the rock from Peter ; as Christ is not called Christ from Christian, but Christian from Christ. Therefore He saith, Thou art Peter ; and upon this rock which thou hast confessed,—upon this rock which thou hast acknowledged, saying, Thou art the Christ, the Son of the living God, will I build my Church ; that is, upon

* The first part of this passage is cited in the Roman Pamphlet in evidence of the Papal Supremacy ; that part in italics is suppressed.

Myself, the Son of the living God, will I build my Church. I will build thee upon myself, not myself upon thee. For men who wished to be built upon men, said, 'I am of Paul; and I of Apollos; and I of Cephas,' who is Peter. But others who did not wish to be built upon Peter, but upon the rock, said, 'But I am of Christ.' And when the Apostle Paul ascertained that he had been thus chosen to the contempt of Christ, he said, 'Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? And, as not in the name of Paul, so neither in the name of Peter; but in the name of Christ, that Peter might be built upon the rock, and not the rock upon Peter.' This same Peter, therefore, who had been by the rock pronounced blessed, bearing the figure of the Church, holding the chief place in the Apostleship; a very little while after that he had heard that he was blessed; a very little while after that he had heard that he was Peter; a very little while after that he had heard that he was to be built upon the rock, displeased the Lord when he had heard of His future passion, for He had foretold to His disciples that it was soon to be. He feared lest he should by death lose Him whom he had confessed as the fountain of life. He was troubled, and said, 'Be it far from Thee, Lord: this shall not be to Thee. Spare thyself, O Lord, I am not willing that thou shouldst die.' Peter said to Christ, 'I am not willing that thou shouldst die.' But Christ far better said, 'I am willing to die for thee.' And then He forthwith rebuked him whom He had a little before commended, and called him Satan whom he had pronounced blessed."

* * * * *

"Let us, looking at ourselves in this member of the Church, distinguish what is of God and what of ourselves. For then we shall not totter, then shall we be founded on the Rock, shall be fixed and firm, against the winds and storms and streams, the temptations, I mean, of this present world. Yet see this Peter who was then our figure; now he trusts, and now he totters; now he confesses the Undying, and now he fears lest He should die. Wherefore? because the Church of Christ hath both strong and weak ones; and cannot be without either strong or weak; whence the Apostle says, 'Now we that are strong ought to bear the infirmities of the weak.' In that Peter said, 'Thou art the Christ, the Son of the living God, he represents the strong; but in that he totters, and would not that Christ should suffer in suffering death for him, and not acknowledging the Life, he represents the weak ones of the Church. In that one Apostle then, that is, Peter, in the order of the Apostles first and chiefest, in whom the Church was figured, both sorts were to be represented, that is both the strong and weak; because the Church doth not exist without them both."

In another Sermon (138 Ben.), directed against the erroneous perversions of holy

Scripture by the Donatists, he represents our Lord as speaking of Himself as the one Good Shepherd, in order to inculcate unity, and the Apostles as Good Shepherds under Him, equally invested with the charge of the flock under the One Shepherd, so many members of a body of which He was the Head.

"We have heard the Lord Jesus setting forth to us the office of a Good Shepherd. And herein he hath doubtless given us to know, as we may understand it, that there are Good Shepherds. And yet that the multitude of Shepherds might not be understood in a wrong sense, He saith, *I am the Good Shepherd*. . . . Christ then is the Good Shepherd. What was Peter, was he not a Good Shepherd? did not he too lay down his life for the sheep? What was Paul? What the rest of the Apostles? What the blessed bishops, martyrs, who followed close upon their times? What, again, our holy Cyprian? Were they not all Good Shepherds? . . . It was then as impressing on Good Shepherds this unity, that our Lord was unwilling to mention many Shepherds. For it is not, as I have said already that Peter was not a Good Shepherd, and Paul, the rest of the Apostles, and the holy bishops who were after them, and blessed Cyprian. All these were Good Shepherds; and notwithstanding, to Good Shepherds He commended not Good Shepherds, but a Good Shepherd. *I*, he says, *am the Good Shepherd*. . . . What means it then that to Good Shepherds, Thou dost set forth one only Shepherd, but that in one Shepherd Thou teachest unity? And the Lord Himself explains this more clearly by my ministry, putting you, beloved, in remembrance by this Gospel, and saying, Hear ye what I have set forth, I have said *I am the Good Shepherd*, because all the rest, all the Good Shepherds, are my members, one head, one body, one Christ. So then both the Shepherd of Shepherds, and the Shepherds of the Shepherd, and the sheep with their Shepherds under the Shepherd. What is all this, but what the Apostle says, 'For as the body is one, and hath many members, and all the members of the body being many are one body, so also is Christ.'"

When we consider the design of St. Augustine in this sermon, viz., to set forth the foundation of Church unity, and to expose the error of the Donatists who had preferred an exclusive claim to the promises and gifts of our Lord; is it possible to conceive that he should have omitted to state the great argument which must at once have exposed the wickedness of their schism; an argument too which the nature and course of his reasoning in the sermon called for, viz., that as our blessed Lord was the One Good Shepherd in order to inculcate unity, so He had delegated this office with its authority and privileges to St. Peter, and his successors the bishops of Rome? Would he not have said, what need is there that I should argue the matter with you, or even point to the One Good Shepherd of old, with a view to inculcate

unity, since every Catholic Christian knows that the bishop of Rome bears amongst us the same mystical character, and has succeeded to the office and the authority of the One Good Shepherd, as vicar of our blessed Lord?

The omission of any such argument is one of the strongest evidences that St. Augustine knew of no One Good Shepherd upon earth to whom had been committed the authority of the Shepherd of Shepherds, as supreme pastor of the flock, and with whom it was imperative upon the other shepherds to hold communion.

The witness of St. Augustine in the many very remarkable passages in which he treats on the rock, the keys, the commission to feed the sheep tends to one point, to express in the clearest manner that in his opinion St. Peter was a type or symbol of unity in the Church; but so far from regarding him as supreme, or invested with authority or powers which the other Apostles did not equally enjoy, he seems to take every opportunity of guarding his commendations of St. Peter against any such inference, and expresses himself in terms which, if used incidentally, do in the clearest and most pointed manner contradict the very interpretation which Romanists draw from his words.

"Though the Apostles," he writes, "were of the full number twelve: that is, three four times repeated, yet when all were questioned, Peter alone answered, 'Thou art Christ the Son of the living God,' and to him it is said 'I will give to thee the keys of the kingdom of Heaven; as if he alone had received the power of binding and loosing; whereas in fact he made that confession one for all, and received this together with (not for) all, as representing unity itself; therefore one in the name of all, because unity is in all.'"* (tom. 3, p. 3, 800 G.)

Again, "Peter, in many places of the Scriptures, appears to represent the Church; especially in that place where it was said, I give unto thee the keys, &c. What! did Peter receive these keys, and Paul not receive them? Did Peter receive them, and John and James and the rest of the Apostles not receive them? But, since in figure Peter represented the Church, what was given to him singly, was given to the Church." Sermon 149 B.

This Father has five sermons on the Festival of St. Peter and St. Paul; and we might surely have expected that on these occasions, when descanting on the merits of the Apostle, he would have set forth his supremacy as the Pastor and Ruler of the Universal Church, and the transmission of his supreme authority to the Roman Bishop as his successor and vicar; but, on the contrary, we find him throughout asserting that what was enjoined on St. Peter was enjoined on all the other disciples—that what was committed to him was equally committed to them; but not one word is there of allusion to

*The words in italics are suppressed in the Roman pamphlet.

the Roman Pontiff, as being the inheritor of a power which was not shared by the other bishops.

The two apostles are spoken of without any intimation of inequality, and St. Augustine expresses himself in terms which it would have been impossible for him to have employed, had he been aware of the Roman interpretation of St. Peter's prerogatives.

"The blessed Peter and Paul are eminent among all the apostles, and excel by a special prerogative of their own. But of them, *which is to be preferred to the other, one knows not*; for I suppose they were equal in merits who were equal in their suffering." Sermon in Nat. Pœt. et Paul, 2.

After a candid and impartial enquiry into the sentiments of these Fathers, we arrive at the conclusion that in their opinion, the promises made to St. Peter alone in the first instance, were promises made to him as representing in figure the whole Church; that the gifts conferred upon him were conferred upon him not exclusively, but in union with the other Apostles who participated equally in them. That "the purpose of the typical character of Peter ceased when unity had been sufficiently illustrated by it, and its importance as a visible sign of unity had passed upon the College of the Apostles, now one in the singularity of their office; in the discharge of which each individual so took his part, as that a common interest and duty still remained to the whole body; that the Apostles thus equally gifted and equally pledged to propagate and maintain the truth, founded Churches in which they placed bishops, and that the Episcopate thus founded became, as the Apostles had been, both *the sign and the instrument of unity*, as well to the Church universal, as each to his separate See; each to his own See by the individuality of his person and office, in and to which none other could intrude and attach himself; and the Episcopate, as a body, to the Church at large, by maintaining the same rule of unity which was observed by the Apostles: that is, by holding the Episcopate as the Apostles had held the apostolate *as one*; whereof divers members spread over the face of the whole world, and acting together with one harmonious concert, were severally partakers."^{*}

Of all the Fathers there is not one perhaps who enters so fully upon the character and actions of St. Peter, as St. Chrysostom. The zeal and earnestness of the apostle are recorded with peculiar satisfaction; even his errors are softened down and palliated; and in his respect for one so highly honoured, Chrysostom endeavours to explain away the simple words of Scripture when the apostle is condemned by them, as is strikingly manifested in his comments on the first chapter of the Epistle to the Galatians, where St. Peter is rebuked by St. Paul for his dissimulation. And yet highly as this Father extolled the

character of this eminent apostle, there is not a passage in his writings which, when fairly considered with its context, can be adduced to prove that the distinction which he accorded to St. Peter implied in his opinion any pastoral supremacy over the other apostles; greatly as he magnified the personal qualities of St. Peter, no less clearly did he assert the absolute independent equality of power in each several apostle, (of whom he says, "they were all in common entrusted with the care of the whole world." Hom. de util. lect. Script. iii. p. 77, Ben); nor can one passage from his works be produced to demonstrate that the prerogatives which he attributed to St. Peter descended upon the Bishop of Rome as his successor, to the exclusion of the other Bishops of the Christian Church.

It is easy to cite passages from the writings of this Father, which, detached from the context, seem to favour the opinion that Chrysostom held the supremacy of St. Peter, and its transmission to the Roman Bishop, in the Romanist sense of the term.

Thus, for example, we have cited from his work on the Priesthood in the late pamphlet: "Why did he shed his blood? to purchase those sheep whom He committed to Peter and his successors." As though Chrysostom meant by the successors of Peter the bishops of Rome, and not *all the ministers of Jesus Christ*.

And again, "Should any one say, why then did James receive the throne of Jerusalem? this is my answer: that he appointed this man (Peter) not teacher of that throne, but of the whole world." But the writer omits to say that presently the same is said of John with Peter—"but since they were about to receive the charge of the whole world, they were not for the future to be joined together." Com. in Joh. xxi. 15.

So again, "*Had he (Peter), having allowed circumcision when preaching at Jerusalem, changed his course at Antioch, his conduct would have appeared to these Jews to proceed from fear of Paul, and his disciples would have condemned his excess of phancy. . . . Wherefore Paul rebukes, and Peter submits, that when the master is blamed, yet keeps silence, the disciples may more readily come over. Without this occurrence Paul's exhortation would have had little effect, but the occasion hereby afforded of delivering a severe reproof impressed Peter's disciples with a more lively fear.*" In Gal. ii. 12.*

Again, in Hom. in Acts iii. "In those days Peter stood up in the midst of the disciples, and said—As one eager and entrusted by Christ with the flock, and as the first of the choir, he even first begins to speak. . . . *Observe Peter doing this with common consent; nothing of authority; nothing with dominion. . . .* Might not

Peter himself have elected? Certainly, but he does not so, that he might not seem partial. *Moreover he had not as yet received the Spirit. And they appointed, he saith, two, Joseph that is called Barsabas, and Matthias. He did not appoint them, but all; but he introduced the matter, showing that it was not even his own, but from above, according to prophecy. So that he was an interpreter, not a master. . . . Observe the moderation of James. He received the bishoprick of Jerusalem, and yet he says nothing; then observe too the great humility of the other disciples, how they yield him place, and no longer dispute with each other. . . . He (Peter) first acted the Teacher. He said not, we are sufficient; so free was he from vain glory. And he looked to one thing only; although indeed he had not an authority equal to that of all. But these things passed thus with reason on account of the virtue of the man: and because the task of Government was then not a matter of honour, but of solicitude for the governed. . . . They were a hundred and twenty, and he asks one out of the whole number. Justly. He first acts with authority in the matter, as being himself put in charge for all. For to him Christ said, 'And thou, when thou art converted, strengthen thy brethren.'*"*

The learned Roman Catholic, Bossuet, thus comments upon this passage: "My anonymous friend dreams that it was Chrysostom's meaning that Peter could have perfected the whole business of his own right, without consulting his brethren, which is far from Chrysostom's intention, and from the acts of those times. Chrysostom meant that it was lawful for Peter, the first of the sacred assembly, as he had first spoken concerning the election, so also to designate and select one, to whom the rest would then willingly agree; which, indeed, is to be the first, not to be the only one to select. But Peter did not do this. He said indefinitely, it is fit that one be ordained to be a witness with us of the resurrection of Christ. Chrysostom, therefore, marks the modesty of Peter, who was unwilling to anticipate the judgments of the others." Def. Decl. cl. Gall. l. 8, c. 17.

Whatever prerogative or distinction Chrysostom supposed to be due to St. Peter, it is evident that he considered St. Paul to be in no sense his inferior.

In commenting upon the first chapter of Galatians, verse 18, he thus writes of St. Paul:—"What can be more lowly than such a soul? after such successes, *wanting nothing of Peter, not even his assent, but being of equal dignity with him, for at present I will say no more*, he comes to him as his elder and superior. And the only object of this journey was to visit Peter; thus he pays due respect to the Apostles, and esteems himself not only not their better, but not their equal. Which is plain from this journey, for Paul was in-

* The suppression of the passages in Italics in the Roman Pamphlet naturally leads to the erroneous inference that, in the opinion of Chrysostom, St. Paul stood as regarded St. Peter, in the relation of a disciple to his master.

* Poole's Cyprian, p. 196, 7.

The passages in Italics are omitted in the quotation in the Roman pamphlet.

duced to visit Peter by the same feeling from which many of our brethren sojourn with holy men; or rather by a humbler one, for they do so for their own benefit, but this blessed man, *not for his own instruction or correction*, but merely for the sake of beholding and honouring him by his presence. He says, to see Peter; he does not say to see, but to survey, a word which those who seek to become acquainted with great and splendid cities apply to themselves. Worthy of such trouble did he consider the very sight of Peter; and this appears from his conduct. And on his arrival at Jerusalem, after having converted many Gentiles, and with labors far surpassing the rest reformed and brought near to Christ, Pamphylia, Lycaonia, Cilicia, and all nations in that quarter of the world, he first addresses himself with great humility to James as to his elder and superior, next submits to his counsel, and that counsel contrary to this Epistle.*

Again, on c. 2, v. 8,—“He (Paul) calls the Gentiles the uncircumcision, and the Jews the circumcision, and declares his own rank to be equal to that of the apostles, and by comparing himself with their leader, *not with the others, he shows that the dignity of each was the same.*”

Again, in 1 Cor. c. 15, v. 8, Homily xxxviii.—“Last of all, he was seen of me also, as of one born out of due time. This is rather an expression of modesty than anything else; for not because he (Paul) was the least, therefore was he seen of him after the rest, since even if he did call him last, yet he appeared more illustrious than many which were before him, *yea, rather than all.*”

Again, in commenting on the apostolical benediction, he thus writes. “The grace of our Lord Jesus Christ be with you, Amen. You see whence we ought to begin, and where to end all things; for from this he laid the foundation of his Epistle, and from this also he put on its roof; at once both praying for the parent of all good things for them, (that is, *grace*, the parent or mother of every blessing), and mentioning also every benefit. For the chief province of a true instructor is to benefit his disciples, not by word only but also by prayer; wherefore, he says, we will persevere in prayer and in the ministrations of the word. Who then will pray for us now that Paul has gone away? Those who are imitators of Paul. Only let us render ourselves worthy of such patronage, that we may not only hear Paul’s voice here, but even when we go thither may be found worthy to see the champion of Christ. And if we listen to him here, we shall the rather see him there; even though not ourselves standing near, yet we shall at all events see him shining near the royal throne. There the cherubim glorify, there the seraphim fly; there we shall see, together with Peter and the choir of saints, *Paul being their chief leader and President*, and shall enjoy true love.” We here find that not St. Peter,

but St. Paul, is represented as the chief leader and president of the saints, even when St. Peter is expressly named.

These passages, which relate to the Apostle Paul, evidently imply that St. Chrysostom knew of no supremacy of authority or dignity on the part of St. Peter over him.

The same may be said as regards St. James.

In commenting on Acts, xv. 17—33, in the proceedings of what is generally termed the First Apostolical Council at Jerusalem, Chrysostom writes—

“Wherefore these having established them returned back in peace, for against Paul they had been more prone to contention: and thenceforward Paul was their teacher. Thus was there no animosity in that Church, but great composedness. *And see, after Peter, Paul speaks, and no one seeks to check him. James waits, and starts not up: for he it was who was invested with the primacy.* John makes no observation there, nor the other apostles: but they remain silent, without any feeling of dissatisfaction; so free from conceit was their minds. But let us inspect from the commencement what has been said ‘After they had held their peace,’ he says, ‘James answered, saying, Simeon hath declared how God did first visit the Gentiles.’ Peter, indeed, had said more emphatically ‘a good while ago;’ but he (James) more moderately. Thus always it behoves every one who is in a high station of authority, to give way upon points which bear heavily upon others, and himself to take up more conciliatory topics, well does he say, ‘Simeon hath declared, as if he himself were but repeating the sentiments of others. . . . The question was different (which Peter also had declared more clearly,) whether it were necessary that they should be circumcised—and this Peter had soothingly expressed. But considering that this caused more consternation among the hearers than anything beside (James) once more shows a regard to their feelings upon this. And observe Peter, introduced the point which required to be established by a decree, viz., that it was not necessary to keep the law. But that which is our privilege, and has been long admitted, James expresses and dwells upon, concerning which nothing is written, in order that, having conciliated their minds to the concession, he might opportunely introduce this also; ‘Wherefore my sentence is,’ &c., &c. What means this ‘my sentence is?’ It is equivalent to, I say with authority that thus it is.”*

Again, on verses 13-15—“James was Bishop of the Church at Jerusalem, on which account he speaks last, and therein

* The passage in Italics is the only one quoted in the Roman pamphlet, and the writer thus translates it:—“See how Paul speaks after Peter, and no one restrains; James waits and starts not up, for he (Peter) it was to whom had been entrusted the government” και ορα, μετ’ Πέτρον Παύλος φηγγεται, και ουδεις επιστομιζει. Ιάκωβος ανέχεται και ουκ αποστηδ’ εκείνος γαρ την αρχήν ενχεχειρισμένος.

is fulfilled that saying, ‘in the mouth of two or three witnesses shall every word be established.’”

If St. Peter had presided in this Council, and the comments of Chrysostom on St. James’s conduct had been applied to St. Peter, they would have furnished to the advocates of the Papal Claims stronger arguments for the supremacy of Peter than they have ever yet been able to discover.

We have now considered several passages from this Father which show his opinion respecting the character of St. Peter, and the leading part which he took in the proceedings of the early Church, but we have seen that however great was his zeal, and however honoured by our Lord, it gave him, in the opinion of Chrysostom, no pastoral supremacy over his fellow Apostles, that they were equally with himself invested with the charge of the whole world. Equal with him in dignity, equally partakers of all apostolical gifts, equally invested with the apostolical commission. I proceed to cite a passage from his works which, although quoted in evidence of the Papal Claims, when fairly considered with its context, offers a very satisfactory argument against them, and proves that, in the judgment of Chrysostom, the Bishop of Rome could prefer no exclusive title to be the successor of St. Peter.

“*Thou seest that even his receiving the name of Peter, had its rise not from the working of miracles by him, but from his manifestation of a burning zeal. But having thus made mention of Peter, I am put in mind of another Peter, (Flavian, Bishop of Antioch), the common father and teacher, who having inherited the former’s excellency, hath also succeeded to his chair.* For this is the one great privilege of our city, that it had for its first instructor the chief and leader of the Apostles; for it was suitable that as it preceded the rest of the world in having the name of Christians attached to it, this city should have the first of the Apostles as its Shepherd. But though we received him as our teacher, we retained him not to the end, but yielded him up to Imperial Rome; and yet rather we did keep him to the last. For the body of Peter we retain not, but the faith of Peter we do maintain, as we are Peter’s; and thus holding fast the faith of Peter, we have Peter himself. Thus also looking upon one who emulates him, we have him within our view. For Christ called John Elias, not because Elias was the same with John, but because John came in the spirit and power of Elias. In the same manner then, as John, in consequence of his coming in that spirit and power, was Elias, so this our Bishop being with us in the confession and faith of Peter may very properly be called by the name of Peter.” Serm. in Inscr. in Act. Apost.*

Upon which the bishop of Sydney has the following remarks:—

“What closer degree of affinity with the chief and leader of the Apostles could be

* The passages in Italics are suppressed in the Roman pamphlet.

claimed on behalf of the Church of Rome, or its chief pastor? Here we perceive it stated, the Bishop of Antioch occupies the Chair of Peter; his church by holding the faith of Peter possesses Peter; and its chief Pastor as he abides by the confession and faith of that Apostle, is entitled to be called by his name, or is his true successor. Is this then the mere private opinion of Chrysostom himself, or a doctrine newly imagined in his age? No. What Chrysostom recorded as his own belief, 'that the chair of Peter' was at Antioch, and that Antioch was 'the mother of all churches' was believed and held by all previous bishops of that see, by Ignatius, by Theophilus, by Cornelius, by Babylas, by Fabius. Nay, and at the very instant that Cyprian was describing 'the place of Fabian' at Rome, as 'the place of Peter,' (Ep. ii.) there must have been at Antioch a bishop maintaining with no less confidence that his See (of Antioch) was the chair and place of Peter."—Two Sermons preached at St. Andrew's. Appendix, p. 54.

When in addition to these forcible observations of the Bishop of Sydney, we take into consideration that Flavian, the Bishop of Antioch, before whom St. Chrysostom was preaching, and whom, in the passage above cited, he designates "*another Peter*," and declares to have "*succeeded to the chair of Peter*," was *not in communion with the Bishop and Church of Rome*; that St. Chrysostom himself had been ordained deacon and priest by Bishops, and in a Church (Antioch), *not in communion with the Bishop and Church of Rome*; and that from the time of his ordination to the holy office, to that of his delivering the discourse from which the passage is quoted, he had *not been in communion with the Bishop and Church of Rome*; it certainly does require a very considerable amount of literary boldness to cite St. Chrysostom as a witness to the transmission of St. Peter's chair and prerogatives to the Bishop of Rome exclusively, and to the doctrine that communion with the Church of Rome was considered by him, and by the Catholic Church in his age (A.D. 390,) as necessary to salvation.

OCCASIONAL MEDITATIONS

FOR THE MONTH OF JUNE, 1849.

THE FEAST OF THE HOLY TRINITY, OR TRINITY SUNDAY.

"I was in the Spirit: and, behold, a throne was set in Heaven, and One sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which were the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne were four beasts full of eyes before and behind. The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, HOLY, HOLY, HOLY, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,

THOU ART WORTHY, O LORD, SO RECEIVE GLORY, AND HONOUR, AND POWER: FOR THOU HAST CREATED ALL THINGS, AND FOR THY PLEASURE THEY ARE AND WERE CREATED."
—From the portion of Scripture appointed for the Epistle.

The dedication of a special day to the solemn praise and glory of the Eternal Trinity in Unity is of comparatively recent institution in the Christian Church. The Gloria Patri, so oft repeated, the public recitation of the Creeds, and various other parts of the primitive Liturgies, are ample evidence that the doctrine was undoubtedly received from the Apostolic age downwards; but it was not until after the appearance and condemnation of the Arian heresy, that any more particular observance appears to have prevailed. All the greater festivals of the Church had, in ancient times, their octaves, that is, they were celebrated during a period of eight days.* The Octave of Pentecost, that is, the Sunday next following it, became thus the concluding day of the whole series of celebrations which had commenced with the preceding Advent season; and it was considered a suitable occasion for offering up prayers and praises to the Holy Trinity, whose joint work had been celebrated in the commemorations then concluded. The practice however was not uniform; for in some places the Sunday next before Advent was observed as the Feast of the Holy Trinity. At length in the year 1405, the Octave of Pentecost was set apart for this festival by order of Pope Benedict XIII. and has continued to be observed in all the Western Churches ever since. In the Greek Church, the Monday in Whitsun-week is appointed for this celebration, the following Sunday being their Feast of All Saints.†

With a spirit of the deepest self abasement, approach, O my soul, the contemplation of the ineffable mystery of the Godhead? Thou art invited on this day to enter within the sanctuary, to stand within the Holy of Holies, and gaze, if thou canst, on the unveiled splendours of the Shechinah. Alas! thou canst not gaze—no human eye may look on Him and live. The burning seraphim cover their faces around His throne, and shalt thou behold undazzled? Thou canst not see the face of God; and yet, go whither thou wilt, thou canst not escape from His presence. Thy mortal vision can at best pierce but a little way beyond the orb whereon thou dwellest, and cannot gaze even on that created radiance which He hath given thee to rule thy day: but He, whose sublime nature thou art now to contemplate, gazes at once upon myriads of suns through all the realms of space, alike the creatures of His hand, and beams with love upon myriads of souls through all the ages of the world, alike the subjects of His Redeeming Grace. "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy!"

But even while the nature of man confesses its inability to look upon the Majesty of God, or to comprehend His character, the speculations of the evil heart of unbelief insinuate themselves, and, supported by rebellious pride, would have us reject all those sublime truths which God has revealed concerning Himself. Now here it should be observed, that if we found nothing in Holy Scripture but what we might have known by ordinary means, or our reasoning powers could have excited, we should be warranted in regarding the Scriptures as a human composition. There was plainly no need of a revelation to teach us that which we could ourselves have discovered. When therefore we find doctrines revealed in the Scripture which are beyond our comprehension, and of which we had no previous conception, it surely argues a very weak judgment indeed to reject such doctrines, when perhaps it was for the very sake of revealing those doctrines that the revelation was made. The question clearly is, not whether the doctrine be exactly level with our capacities, but whether it truly comes from God or not; and if our investigations determine this enquiry in the affirmative, a plain duty remains, namely, to receive the doctrine on God's authority, with meekness and fear. How fearful must be the state of that man's mind, who can bring himself to say, "Rather than receive the doctrine of the Trinity, I will repudiate the Bible!" Yet these thoughts, and others of an equally blasphemous tendency, if not often expressed in such definite language, are not unfrequently hinted at among men of loose

minds, and, it is to be feared, are sometimes secretly encouraged by those who make an outward profession of the truth. Alas! alas! that man, who can scarcely comprehend the most ordinary phenomena of his own life, who cannot explain the organization of the lowliest zoöphyte, shall yet presume to make his own petty faculties the measure of Him who is Infinite, Eternal, and Incomprehensible!

It is by no means an easy task to define the doctrine of the Trinity, without exposing ourselves to the charge of Trithemism. This difficulty the adversary is not slow to perceive and use against us. In the pages of Arian and Socinian writers, the doctrine of the Trinity is continually spoken of as though it were an admitted system of Trithemism, or at least as if the distinction were too subtle for ordinary minds to detect. It were perhaps better to refrain altogether from definitions in these mysterious subjects, for that which we do not fully comprehend, how can we with accuracy convey to others? Much injury has been done to the cause of Truth by rash subtilizing and hair-splitting; and it would be more prudent at once to acknowledge the poverty of human language, and its inability to express the precise nature of a distinction, which is not merely nominal or philosophical, but true and real, and at the same time not a numerical distinction. The Father, Son, and Holy Ghost, have numerically the same essence and the same perfections, without division and without multiplication; nevertheless they do in some respects differ from each other. The distinction is real, yet not such as to vitiate the numerical unity. The precise character of that distinction will probably never be fully comprehended by man in the present state, wherein we look at divine things as it were in a mirror in an enigma. Till therefore some man be found who can fully fathom the depth, its recesses must remain unexplored, and consequently unknown, save in so far as it has pleased God to reveal them.*

A practical belief in the doctrine of the Trinity is essential to salvation—that is, if Christianity be the Truth of God. The Trinity is a fundamental principle, and cannot be compromised in the slightest degree. The whole scheme of the Atonement rests upon it; for if Christ be not Perfect God, and Perfect Man, His death in the first case could be no satisfaction to God, and, in the second, could not be a vicarious sacrifice for man. This inference is so obvious, that those who reject the Trinity invariably also reject the Atonement of Jesus Christ, and regard the Saviour of the world either as a super-angelic being united to a human form, or as a mere man, the natural son of Joseph and Mary. But under either of these suppositions it is quite evident that the Gospel contains no new revelation: we as Christians are no nearer the favour God than the heathen. What we want is the forgiveness of sins; and this we cannot have without the Atonement, for though God is merciful, He is also just, and cannot look upon iniquity. When man is merciful, he is so frequently at the expense of justice; but it is the glory of the Christian scheme that it harmonizes the attributes of God, so that He is perfectly Just, and yet the Justifier of the ungodly.

Upon the whole, there is perhaps no subject within the entire scope of revelation which requires greater caution, even in thinking of it, than the doctrine on which we are this day specially called to meditate. It is a plan worthy of recommendation, never to permit ourselves to engage in controversy respecting it, and, if compelled to speak, to confine ourselves as much as possible to the very words of inspiration. It is wise, also, to accustom our thoughts to flow in a purely Scriptural channel on this subject, for such is the inquisitive nature of our minds that they will often hurry us into forbidden speculations, and consequently into sinful doubts and fears, unless we keep a strict watch over the intimate spring of our ideas. David seems to have caught the true spirit for such contemplations, when he exclaimed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Let us sit reverently at the feet of our heavenly Master, imploring the gift of His Spirit, who will teach us all things necessary for us to know, and who has graciously comforted us with the promise that hereafter we shall see our Heavenly Father face to face; that though now we know but in part, we shall hereafter know even as we are known.

"O holy, blessed, and glorious Trinity, Three Persons and one God, have mercy upon us, miserable sinners!"

* The only trace of this custom to be found in our modern Liturgy is in the *Proper Preface* in the Order for the Administration of the Holy Communion.

† Vide Johanson's Ecclesiastical Laws; also, Smith's Account of the Greek Church.

* For some invaluable remarks on this intricate subject, see Professor Stuart's Letters to Dr. Channing, particularly Letter Second.

THE FEAST OF SAINT BARNABAS THE APOSTLE.

JUNE 11.

"Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch: And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch."—From the portion of Scripture appointed for the Epistle.

Joseph, surnamed Bar-Nabas, the Son of Consolation* was a Jew of the tribe of Levi, and a native of the island of Cyprus, where he is said to have inherited a considerable patrimony. It is highly probable that he was one of the seventy disciples, and it is certain that he was early distinguished by his disinterestedness and zeal in the cause of the Gospel. His whole property was devoted to the common stock of the Church at Jerusalem. It was he also who introduced Saint Paul to the other Apostles, and accompanied him in so many labours and sufferings. After a life spent in the service of Christ he is believed to have obtained the crown of martyrdom in Cyprus, his native island. "The remains of his body are said to have been discovered in the reign of the emperor Zeno, A. D. 485; and St. Matthew's Gospel, written in Hebrew by Saint Barnabas's own hand, lying upon his breast."* But this is probably a monkish legend.

Though the eminent spiritual qualifications of Saint Barnabas are sufficient to excite our warmest admiration,—“for he was a good man, and full of the Holy Ghost, and of faith;” yet it is chiefly as the fellow-labourer of the great Apostle of the Gentiles, that his history awakens our attention, and the Church invites us to commemorate his holy life and glorious death on this day. And in the short passage prefixed to this Meditation is recorded a circumstance, resulting from the labours of these two Apostles, which may afford profitable matter for one or two reflections. After they had during a whole year laboured in word and doctrine among the brethren at Antioch, the disciples then and there, we are informed, were first called CHRISTIANS. That name has been the distinction and the glory of every believer in Jesus, from that day. Unhappily the name has not always been accompanied with the peculiar characters which it really implies.

These characters are briefly, *three*; the same which it was promised for us that we should bear, when we were received into the congregation of Christ's Church, and signed with the sign of His cross; namely, Repentance, Faith, and Obedience.

REPENTANCE, in the Scriptural sense, implies a complete change of heart, an utter detestation of sin, a firm purpose of forsaking it. There is a sort of sorrow for sin, often mistaken for true repentance—a regret, not so much for sin as for its consequences. Thus the ruined spendthrift repents of his luxury and prodigality; the hoary debauchee repents of his excesses, which have robbed his mind of peace and his body of health; the felon repents of his crimes which doom him to slavery or to a disgraceful death. This is not a godly sorrow; it is not a fulfilment of our baptismal vow, which binds us not merely to regret, but to forsake, sin. If our repentance is but of this sort, we can have no claim to be called by that glorious name which the faithful brethren of old first received at Antioch.

FAITH has also its counterfeit. There is the faith of devils, as well as the faith of the Christian. But how many profess the Christian faith, whose belief after all is little better than that of devils! How many yield merely an outward assent to the doctrines of the Gospel, because they have been taught to do so from childhood! How many recite the Creed day after day, without truly comprehending one single article! And how many of those who have made themselves intellectually acquainted with the range of theological science, are wholly uninfluenced by their belief, and live in a manner which too plainly proves that their hearts are engrossed by the world and its lusts!

OBEDIENCE is the divinely appointed evidence of faith. That is the only genuine Christian faith, which worketh by love. There is much seeming compliance with outward rules and ordinances. There are Pharisees in the Church who tithe mint and rue, anise and cummin; and who, like their prototypes in the days of our Lord, omit the weightier matters of judgment, mercy, and faith. Not that outward observances are wrong in themselves; the contrary is the case; they become a snare only when they are rested in, and the heart is not truly engaged in our services. We must be careful to attend to the essential things, and yet not leave external rites and ceremonies to be neglected. It is

by works that we are to show the genuine nature of our faith. The genuine believer therefore will always seek after those works which are most deeply marked with the love of Christ which constrains him—to visit the afflicted, to make peace between brethren, to relieve the needy, to teach the ignorant, to convert sinners from the error of their way, and to keep himself unspotted from the world.

Let us then, on this day, sacred to the memory of holy Barnabas, to whose preaching we are mainly indebted, it would seem, for our distinguishing title of Christians, solemnly renew those vows, in virtue of which we became what we are, if our profession is not vain. Let us fear lest we may, through our coldness and ingratitude, deserve to be numbered among those of whom it is emphatically said, that they have a name that they live, and are dead. Let not ours be a lukewarm Laodicean Christianity, but rather that true and earnest following of the Lord, which is like gold tried in the fire. So shall it be given us to overcome our spiritual adversaries, and at length to sit down with our Saviour-King in His throne, even as he also overcame, and is set down with His Father in His throne.

“O Lord God Almighty, who didst endure Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory; through Jesus Christ our Lord. Amen.”

THE FEAST OF THE NATIVITY OF SAINT JOHN THE BAPTIST.

JUNE 24.

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a highway for our God. Every valley shall be exalted, And every mountain and hill shall be made low, And the crooked places shall be made straight, And the rough places plain. And the glory of the Lord shall be revealed, And all flesh shall see it together, For the mouth of the Lord hath spoken it.”—From the portion of Scripture appointed for the Epistle.

Previously to the Reformation, but not, so far as there is any evidence, in the primitive ages of the Church, a separate day (August 29) was set apart for the commemoration of the beheading of St. John the Baptist. This latter commemoration, however, was, with many others, subsequently abolished by the Reformed Church of England; doubtless from a wholesome fear lest such observances, by reason of their great number, should be regarded as a weariness, and as an unreasonable interruption to the ordinary occupations of the people. For it must be remembered that it was not in those days as it too generally is in the present, when the business of commemorating the saints and martyrs of the Church is left to the minister, the clerk, and the sexton, with haply some half dozen paupers and stragglers. Then the Church festivals were literally kept as holy-days, the people being commanded, under pain of censure, to abstain from servile work, and to attend the services of the Church. The Reformers felt it right to relieve the people from this grievance, which in fact seriously abridged their means of livelihood, as is still the case in Popish countries. We have now only two solemn days (Christmas and Good Friday) on which servile work is interdicted; on other holy days the services of the Church are usually celebrated at an hour which does not interfere with our daily employments; so that there are few who may not, if they are so disposed, join in those services at least once in the day.

Though the death of St. John the Baptist is no longer the subject of a special commemoration, yet it is not passed over without notice by the Church of England—the Second Lesson at Evening Prayer being taken from the fourteenth chapter of St. Matthew's Gospel, in which that remarkable event is recorded. Indeed the whole services of the day are so arranged, as to present us, in the language of Holy Scripture, with an epitome, both of the prophecies relating to the Baptist, and of the leading events of his life. We may profitably consider,

1. HIS MIRACULOUS BIRTH. It was fitting that he, who came to announce to the world the coming of the Messiah, the author of our salvation, should not himself appear without some extraordinary circumstances. He who was to bear testimony to Jesus as being the true Lamb of God which taketh away the sins of the world, must needs have his own credibility attested by signs and wonders; for true it is, that man's heart is by nature so obstinate and impenetrable, that except he see signs and wonders, he will not believe. And surely no prophet of God was ever honoured by such credentials as John the Baptist. His birth in the extreme old age of his

parents, bearing a remarkable analogy to that of Isaac, in whom began the fulfilment of the promise to Abraham; the judicial dumbness of his father Zacharias, inflicted for his doubts of the truth of the heavenly announcement; his own extraordinary spiritual gifts, which in his infancy caused those that heard of them to say, What manner of child shall this be? these circumstances were sufficient to prove, that the appearance of the Baptist was not without some special purpose of God, and that whatever announcement he came to make must be received as an unquestionable revelation from the Highest.

2. HIS PREACHING AND BAPTISM. The preaching of John was eminently characterized by plainness, fidelity, and aptness to the circumstances of those to whom it was addressed. Its burden was, “Repent ye; for the kingdom of heaven is at hand.” Yet he did not deal in general exhortations—he had a word for every man's case, and boldly declared the wrath of God against sin and impenitence, while at the same time he pointed to the Lamb of God, revealed as the Saviour of man from the penalties of a broken covenant.

Heretofore baptism among the Jews had been merely a part of the ceremonies attending the reception of proselytes to the Jewish faith. The baptism of John was a much more extensive and significant rite, being intended as an introduction to Christian baptism, and in some sort as a preparation for it. The baptism of proselytes was purely a ceremonial washing, and signified nothing beyond the casting away of heathen superstition, and the adoption of the Jewish religion. The baptism of John was directly typical of repentance and remission of sins, the necessity of which was attested by our Blessed Lord Himself submitting to be baptized, declaring that *thus it became Him to fulfil all righteousness*. Christian baptism goes farther than that of St. John; for it not only represents the washing away of sin, but, being always administered in the Name of the FATHER, the SON, and the HOLY GHOST, has a direct reference to the eternal purpose of the Triune God in the redemption of mankind by the sacrifice of the Son of God, and typifies the application of that sacrifice to the soul of the penitent sinner by the power of the Holy Spirit.

3. HIS IMPRISONMENT AND DEATH. The minister of God who will discharge his duty faithfully, not fearing the powers of the great, must expect to suffer reproach and indignity. Happily the days are gone by, when the nimble footing of a damsel, or the wanton smiles of a court favorite, can doom a just man to the axe or to the dungeon. Nevertheless the saying of Jesus must ever be true: all that will live godly, and all that will testify faithfully against wickedness in high places, shall assuredly suffer persecution. And herein is cause, not for sorrow, but for joy; for so have the men of this world persecuted the holy prophets and saints of God from the days of Abel downwards. Persecution is doubtless hard to bear; but what are all the sufferings of this world, with all their aggravations, when set in the balance against that far more exceeding and eternal weight of glory promised to them that overcome? Let us renew our former resolves, put on once more the whole armour of God, and go forth as faithful soldiers and servants of Christ, adopting as our watch-words those words of the Apostle, “The Lord is our helper, and we will not fear what man shall do unto us.” (Heb. xiii. 6.)

THE FEAST OF ST. PETER THE APOSTLE.

JUNE 29.

“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”—From the Holy Gospel for the day.

The Church on this day commemorates the martyrdom of St. Peter, that most eminent Apostle of the Lord Jesus, whom our Lord Himself dignified by the title of Blessed. He was a native of Bethsaida of Galilee, and received at his circumcision the name of Symeon, more commonly written, in a contracted form, Simon. His father's name was Jonas, whence he is called Simon Bar-Jona; and he received from our Lord the surname of *Kephas*, a Syriac word, signifying a stone, which the Evangelists have translated by the Greek *Petros*, from which come the Latin *Petrus*, and the English *Peter*. The precise sense of the words used by our Saviour in conferring this name on the Apostle has been

* Nelson's Festivals and Fasts of the Church of England.

much controverted, and is even now far from being satisfactorily settled. The Fathers are not agreed on the subject; and the Church of Rome, which binds her members to take the Scriptures only according to the "unanimous consent" of the Fathers, has been sorely perplexed by their differences. But though there is no *positive* consent as to the interpretation of our Lord's words, yet there is a *negative* consent, of no trifling importance. Not one Father interprets the words to convey a Primacy of jurisdiction or authority, either spiritual or temporal, over the Christian Church, such as the Church of Rome claims for her bishops, under the pretext that they are successors of Saint Peter. Some of the Fathers acknowledge in Peter, and with reason, a primacy of rank, or precedence, which was however personal to himself, and not derivable by any successors, real or imaginary. The gift of the "Keys" either means the general commission to preach the Gospel, and thus open the door of heaven to sinners, which the other Apostles received as well as Peter; or, more probably, refers to the opening of the privileges of the Gospel to the Gentiles, which blessed work was done by Peter, he having received a miraculous commission for the purpose. (See Acts x).

The character and office of this holy Apostle have been the subject of so much controversy, that it is difficult to think of him at all, without feeling ourselves drawn into the consideration of topics, interesting and important, no doubt, in themselves, but not perhaps the most suitable for profitable spiritual meditation on the day appointed for the commemoration of his martyrdom. The most authentic accounts of antiquity agree that both St. Peter and St. Paul suffered martyrdom during the great persecution under Nero, about A.D. 69. It is also recorded that the former Apostle was, at his own request, crucified with his head downwards.

The history of St. Peter is well calculated to teach us many useful lessons. Let us briefly notice some of them.

1. *It is good always to be zealously affected in a good thing.* Zeal was pre-eminently the characteristic of St. Peter. He was on all occasions the first to confess his Lord; and as his affections were strong, so was his tongue bold to utter his belief. To the end of his life he maintained the same character, of which his Epistles, written probably not long before his death, exhibit many striking proofs. But

2. *Zeal must be tempered with prudence and humility.* If it be not thus qualified, it is apt to degenerate occasionally into rashness and self-confidence. Such, unhappily, was more than once the case with Peter, who, though eminently Blessed, was far from being infallible. Forgetting the duty of submission to authorities, even when committing injustice, he illegally drew his sword and wounded a servant of the high priest, for which indiscretion he was sharply reproved by our Lord. He boasted that though all should deny Jesus, yet that he would never swerve from his attachment; but before the cock crew, he denied his Master thrice. And at a much later period, he was guilty of most culpable dissimulation with regard to the Gentiles, so that St. Paul "withstood him to the face, for he was to be blamed." So true is it, that there is often more real Christian courage in sitting still and suffering, than in the flourish of trumpets and the brandishing of swords. So true is it, that the courage which will not shrink from physical dangers, but rather rush upon them, will often fall through the fear of man's opinion.

3. *Suffer reproach with patience and meekness.* When Peter had denied his Lord, a look was sufficient to remind him of his fault, and he went out and wept bitterly. Oh blessed tears, at which the angels of heaven rejoice! how worthy of imitation! Let us not be ashamed of, or seek to hide such tears, for they are balm to the soul. It was with such tears that the woman of the city washed her Saviour's feet—tears expressive both of sorrow for the past, and hope for the future—in honor of which He pronounced those cheering words, "Her sins, which are many, are forgiven."

4. We may learn also, from the history of Peter, not to think of the *weakness of means*, but to seek the *blessing of God, which maketh all things effectual*. Peter was a poor illiterate fisherman, chosen, like most of the other Apostles, purposely on account of the lowliness of his station, that nothing might be ascribed to man, but all to God. So, when the mighty host of Midian were to be overthrown, Gideon's army was reduced by God's command to three hundred, lest the Israelites should suppose that they had gained the victory by their own powers. It has ever been the pleasure of God to put down the mighty from their strength, and to exalt the humble and meek. If, then, we undertake any service in

God's behalf, let us do it in that spirit which He has promised to bless and prosper. Let us go on in the name of the Lord, strong in the power of His might, and trusting that He will give the increase we desire. It was in this way that the ignorant fishermen of Galilee created a moral revolution, to which the history of the world affords no parallel. Alexander, Caesar, Napoleon, came, saw, conquered, and died, and their revolutions are almost forgotten, or leave but little trace of their having existed; while that revolution in which St. Peter, whose martyrdom the whole civilized world celebrates on this day, was so conspicuous a mover, shall not cease to affect the destinies of the world, but continue to extend its blessed influences, till all mankind are brought to bow beneath the sceptre of the great Immanuel.

"O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; make, we beseech thee, all Bishops and Pastors diligently to preach Thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen."

J. B. L.

A CHARGE

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

SYSTEM.—The general survey of the state and prospects of the Diocese, has convinced me that we will require a most comprehensive system of Church polity to give effect, under the Divine blessing, to our ministerial efforts. In a country as large as Great Britain, and much more difficult to be traversed, I should feel myself almost powerless, if there were not reason to hope, that by a wise combination of all the parts and members of our body, we may multiply the powers of every single arm by the moving force of a body "compact with that which every joint supplieth." This is the point in which you have been weak hitherto, for want of an authorized head, to gather together in one all the scattered elements of good, which God has so bountifully bestowed upon your ministry. Where we have so little opportunity of communication one with another; and where every clergyman is therefore left to act in great measure according to his own discretion, whenever any difficulty occurs; it is most important that we should agree upon certain general principles, which may be our guide on all occasions when no counsel can be obtained. In conducting our Missionary duties the same necessity arises of doing everything as a part of a preconcerted plan; in order that we may be certain that all that we do is likely to promote the general work, and that no part of our efforts will be lost to the permanent interests of religion. Let all things be done to edifying, said St. Paul, reproving the too desultory and unsystematic zeal of his Corinthian converts. Remember that you have a twofold work; not only to convert souls now, but to build up a Church which may be a means of blessing to generations yet unborn.

You will probably expect from me some remarks upon the character of my own office, and its bearing upon the Church system both of the Mission and of the Colony. I have reason to know that much anxiety was felt upon this point before my arrival, and even now I am not certain that it is so entirely removed, as to obviate the necessity of any further explanation. Convinced that one great hope of success in our ministry, is the most perfect understanding, and cordial co-operation one with another, I shall not scruple to avow freely my understanding of the nature, powers, and obligations of my office.

You have heard already the definition of the Venerable Bede, that the Episcopate is a title, not of honour, but of work; and in that spirit I trust to be enabled to exercise my office. I do not consider myself exempt from any duty which can fall upon any Priest or Deacon in the Diocese, except so far as my own purely Episcopal duties shall absorb my time, and demand a priority of attention. "Only on the throne will I be greater" than you. It is not so much that I have vacated any other order to which I was formerly ordained, but that I have been consecrated to another office, the duties of which are added to those for which I was responsible before.

Upon this principle it follows at once that I am placed here to act, not so much over you, as with you. For one point in which I seem to be placed over you, that is, in the power of coercion and government, there are many in which I am associated with you in the discharge of the duties of the same Divine Ministry; and even in the power of coercion which I seem to exercise, it is not so much in my own person that I so act, as in the spirit of the whole

Clergy, or rather of the Church Catholic, the execution of whose decrees is vested in me. I believe the monarchial idea of the Episcopate to be as foreign to the true mind of the Church, as it is adverse to the Gospel doctrine of humility. Let it never be thought that I alone am interested in the good government of our Church, and that you are merely subjects to obey. Whatever interest I have in the work you have also. If an offending brother is to be brought under the censure of the Church, what am I but the organ of the general sense of the Clergy, which demands that the unclean thing shall be put away as a scandal to their order? I might consult my own ease by conniving at disorder, but you would reap the bitter fruit in the decay of your influence, and in the growing indifference, if no contempt, of your people. You must recognize therefore a joint interest in the office of the Bishop, looking upon him not as a tyrant to compel you to do what you would not, but as your own agent and instrument to carry into effect what you know to be right, and wish to do, but which you could not accomplish of yourselves.

It was in days of persecution and of danger, when the crown of martyrdom was at hand; that Cyprian said to his presbyters, "I will do nothing in your absence;" and in proportion as we feel the difficulties and sorrows of our work, the loss of our dear brethren in the ministry, the falling away of our native converts, and the growth of evil; so much the more are we drawn together into one cause, resolved to allow no questions of dignity, no private interests, to rend asunder our social system and divide our house against itself. We have difficulties enough to overcome, without adding to them the only one which is insupportable, that of disunion among ourselves. The expressive *ma* of our native language, I pray may always be affixed to my name. I would rather resign my office, than be reduced to act as a single and isolated being. In such a position my true character, I conceive, would be entirely lost.

It remains then to define by some general principles, the terms of our co-operation. They are simply these: that neither will I act without you, nor can you act without me. The source of all Diocesan action is in the Bishop; and therefore it behoves him so much the more to take care that he act with a mind informed and reinforced by conference with his Clergy. He cannot delegate his power of action to any, for it is inherent in himself; but he may guard himself from arbitrary and ilconsidered acts, by giving to his Council a salutary power of control. In works of which the effect must depend upon moral influence and willingness of heart, it is better not to act at all, than to act against the declared opinion of those who are conjointly interested in the plan, and mainly responsible for the execution of it. The evil of not acting at all is generally less than that of acting wrong; but in all such cases of doubt, leading to a suspension of action, the safe course will be to refer the whole question to the Archbishop, and to receive his decision as final.

Upon these principles, the power of our Diocesan Synod may be thus defined: that it has no power to act of itself, but to advise the Bishop in the exercise of the functions of his office, and in extreme cases of difference of opinion, to refer the question by appeal to the Archbishop. But it must be clearly understood, that a council so constituted has no power to advise the Bishop to act beyond the authority inherent in his office. It cannot make or confer new powers, but can only direct the use of such as are already vested in him by the decrees of the Catholic Councils, or the laws of the English Church. We shall not be at liberty to discuss alterations in the Liturgy, or points of doctrine, or the authority of our version of the Bible; for all these and similar points have been decided by a general Convocation, and by the same power only can they be altered. But our chief work, restricted within its own proper sphere, will be to frame and carry out such a Diocesan Government among ourselves, in things peculiar to our own state, as may tend to give stability to our work already begun, and, by God's help, to perpetuate the same blessings to our children.

I have already offered some remarks upon the office of the Archdeacons, which will have shown that I regard their office in the same light as my own; not as a dignity, but as a designation to a particular work in the Ministry. It has been suggested to me by some of my brethren, that by the appointment of Archdeacons an addition is made to the three Scriptural orders of Bishop, Priest, and Deacon. I have never met with a Clergyman who objected to be placed in authority over his parish clerk, on the ground that the latter office is not recognized in Scripture. I fear that we all, by the

tendency of our fallen nature, prefer "having soldiers under us," to being ourselves "men under authority." The same objection will apply to the office of Archbishop, but I trust that I shall never be tempted on that account to withdraw my allegiance, even in thought, from that meek and holy servant of God, at whose hands I received the Episcopal Consecration, and who, I doubt not, while he exercises his mild authority over us, daily offers up his own humble submission to the Spiritual Head of the Universal Church.

It ought to be remembered, that the office of Archdeacon has existed from time immemorial, even in the limited Dioceses of Great Britain; and therefore may be presumed to be tenfold more necessary in a Diocese like this, where nothing but the continuance of health and strength could enable a Bishop to exercise a personal supervision over the Clergy. And I may also remark, that the question was not whether Archdeacons should be appointed in this Diocese or not, for it had long been the practice of the British Government to appoint Archdeacons for the Colonies. The only question was, whether they should be appointed by the Crown as the fountain of honour, or by the Bishop as the representative of the ministry of the Church, to be by him incorporated with the general system of the Diocese. My reverend brethren, by whom the objection has been raised, would have found, I think, more reason to object to State Archdeacons, as placed in invidious distinction from their brethren. But so long as Bishops and Archdeacons are distinguished chiefly by the more onerous duties which are laid upon them, and by the thousands of miles of sea and land which they are obliged to traverse, they can plead, with truth, that it is a hard earned distinction, which, but for their duty, they would be content to resign.

It is my intention, as soon as the state of the Diocese shall seem to require it, to subdivide every Archdeaconry into Rural Deaneries, with the same object of promoting the work of the clergy by more effective organization. The special duty of the Rural Dean within his District will be the administration of the Holy Communion in places where there is no resident Priest, and the periodical visitation of newly formed communities and straggling settlements, not yet reduced into regular parishes. He will also be charged with the duty of inspecting schools, and recommending the most promising scholars for admission into the Collegiate Institutions. Wherever it may be possible, he will assemble the Clergy of his Deanery half yearly or quarterly for prayer and counsel, and receive their reports of the state and wants of their parishes. He will provide, as far as possible, for the regularity of the ministrations of Divine Service throughout his Deanery, by lending his own personal assistance during the sickness or absence of any of his Clergy. For these purposes, the Archdeacons and Rural Deans will usually have another Clergyman associated with them in their work, to leave them free to visit any place where their presence may seem to be most required.

It is not necessary to enlarge upon the duties of those who belong to the Holy Order of the Priesthood, further than to say, that it will be my endeavour to exempt them from all those complex cares, which in Parochial duty, as practised in England, distract them from the main purpose of their ministry. The cure of souls alone is the object to which they ought to be free to devote all the powers of their body and mind. The day may still be far distant, when every order of the ministry will know its own appointed work, and be free to follow it; we may all of us for a time be obliged to become "all things to all men, that we may save some"; but let us steadily keep in view the principle, on which the Apostles appointed the Deacons, that they might "give themselves continually to prayer, and to the ministry of the word."

On the restoration of the distinctive character of the Order of Deacons will depend much of the efficiency of our system. We must not put off upon hirelings the duty of feeding the lambs of Christ. That expedient has been tried in the mother country, and has failed. It does not succeed, even when trained schoolmasters are to be obtained; how then can it succeed where such men are not to be found? It fails chiefly because it does not teach Christianity. It teaches the Bible as a class book, and religion as a system of forms, and doctrine as so much head knowledge, but it does not impart the living spirit, without which all knowledge is vain; it does not purify the affections, or sanctify the heart. There is no remedy in England, none in New Zealand, but one. Those who teach religion must be those who feel its power. We must be ourselves the schoolmasters. This

must be the distinctive office of a Deacon, and I, as a Deacon Bishop, will take my full share in the work.

The state of the native youth requires us to direct our most earnest attention to the organization of a complete school system throughout the Mission. As a sketch of the plan to be pursued, I would suggest that day schools be formed under the direction of the Native Teachers in every village; and that the Missionary of the District, at his periodical visits, select from these the most hopeful scholars, to be kept in probation under his own eye, at the Mission Station, till he can safely recommend them to the Archdeacon, on his annual visitation, as eligible candidates for the central school. The most hopeful of the scholars of the central school may be trained in the Native Teacher's Institution, to be thence allotted from time to time, as schoolmasters under the Missionaries, to reside with them, and assist them in the duties of their stations, till they see fit to place them out as teachers in the Native villages at a distance from the station. From among the teachers so trained and approved, I should hope to be able hereafter to select Candidates for Holy Orders. Unless we gather in the rising generation, they will be scattered abroad. When I look at the state of the native youth, many hundreds of whom I have examined, I cannot fail to call to mind the words of a late eminent Commander in Canada, founded on his observation of the North American Indians, "Unless you can succeed in getting the entire controul of the rising generation, I fear that the labours of your Missionaries will disappoint you."

If education in this Diocese must be mainly conducted by the Clergy, it is evident that we shall require large reinforcements of men. But we must not look to the English Universities, for the Missionary spirit is not yet strong in them; nor must we trust to the effect of Missionary Meetings, or Sermons, for many give their guineas, or their speeches, or their pulpits; but few give themselves or their children. We may hope for some help from the College of St. Augustine, lately revived at Canterbury, and presided over by one, who himself has known by long experience the wants of a Colonial Diocese. That institution was founded and fostered by the dearest friends that I have in the world, to whom this country is indebted for more benefits than I can ever duly acknowledge; and from it I may expect such a measure of assistance, as may be compatible with the duty which it acknowledges to the world at large. But our main dependence must be in God's blessing upon our own united and systematic endeavours to gather from within our own colony, all that is most hopeful and promising both of the English and native youth.

It is my deliberate purpose to open the door of admission to the ministry to all classes of the community, by providing such a system of education throughout the country, as may bring the most deserving youth under the eye of the Clergy, to be by them recommended to the Diocesan College, for the completion of their education. It will be my endeavour so to regulate the expenses of the system, that poverty shall never be a bar to any young man of exemplary character. The general outline of this plan has already been sketched in the Church Almanac, and contains the following principal features.

The Primary or Parochial Schools being under the charge of the Deacon of the Parish, it will be his duty to recommend to the Bishop from time to time his most promising scholars, to be admitted into the Grammar School of the place, or into the class of the Deacon's private pupils. The expense of the education of the pupils so recommended will be paid, in some cases, from the public fund. All vacancies in the Exhibitions and Scholarships at the Diocesan College will be filled up by election of the most deserving of the exhibitors in the District Grammar Schools. From the Scholars of the Diocesan College the Bishop will select his candidates for Holy Orders.

Every pupil will be required to learn and practice some useful art, by which he may obtain a livelihood, if he should not ultimately be considered eligible for the Ministry; the necessity will thus be avoided of requiring from the scholars a declaration of their wish to enter the Ministry, at an age when their feelings can scarcely be trusted. Whenever it shall please God to make their course clear before them, and to shew the power of His Holy Spirit in calling them to the Ministry, they will receive every encouragement to enter upon a more careful course of preparation.

I have now to call your attention to the proceedings of the Diocesan Synod of 1844, and to the revision of the Canons then agreed upon provision-

ally. They have not yet been published with any stamp of authority; and I do not wish that they should be considered as finally determined, till the fullest opportunity has been afforded to the whole Clergy of the Diocese to express their opinion, either in person or by writing. The only protest which has been received against any of the Canons is now laid before the Synod.

The new subject for our consideration this day is one of vast importance to the interests of the Church in New Zealand. It is the formation of a plan of Church Government, to be submitted to the parochial vestries, and to the Archbishop of Canterbury, as the basis of a body of Church Law for the Diocese of New Zealand. My attention was directed to the subject by Mr. Gladstone while Secretary of State for the Colonies; and I will refer to the Synod his letter and correspondence with the Archbishop of Canterbury.

I have already detained you too long, my reverend brethren, but I must plead as my excuse the infrequency of our meetings, and the importance of a Primary Charge in opening a clear principle of free communication between a Bishop and his Clergy. I shall now be most anxious to receive your remarks and suggestions both on points of importance which I may have omitted to explain; and also on any statements or opinions in which I may seem to you to be in error. To all such suggestions I will give the fullest and most dispassionate consideration; and will either insert them in the corrected copy of my Charge, to be entered in the Registry of the Diocese, or, if I cannot assent to them, I will append them in the form of a protest, in order that it may be seen how far objections were raised at the Synod to the opinions expressed by myself. In the case of plans involving a course of action, I have already stated that I shall not force any measures against the declared opinion of the general body of the Clergy.

In conclusion, I will only in a few words refer to the same subject with which I began my address; namely, the importance of the duty which falls upon us from the peculiar state and prospects of the Church in this country. We ought not to be satisfied with any low scale of goodness in our Diocesan system; but aim at the best and most comprehensive measures that can be devised. We may hope everything for a Church so free and youthful as this. The model which I propose for our careful imitation, is the system of the Church Catholic, as restored and adapted to the use of the English Church by Archbishops Cramer and Parker. By this I mean the pure spiritual system of the Church; but not the corruptions and abuses which were incurred upon it by the statesmen of that time. The present state of the Church of England is a proof of the enormous evils which have sprung from the abuse of patronage, the perversion of ecclesiastical offices, and the worldliness of mind induced by the unequal distribution of the revenues of the Church. These we are not bound to imitate, but to cast them off, as evils which the fathers of the Reformation recognized as blots upon their system, forced upon them by the State as the price of its support. The spiritual system of doctrine and discipline fixed by the Reformation is that to which we owe our unqualified allegiance, as agreeing with Scripture and with the practice of the Primitive Church.

While we adhere closely to this model, let us fear no remarks or censures by men of small experience and imperfect information. We must take the highest ground, both as a means of dignifying our work, and of humbling ourselves. The more exalted the character of our duties, the more we must feel our own unworthiness; as St. Paul most keenly felt the sting of the thorn in the flesh, when he had been caught up into the third heaven. We do not humble ourselves by disparaging our ministry, nor exalt ourselves by magnifying it. If it be true that the fathers of our Church believed themselves to be ordained in an unbroken line of succession from the Apostles themselves; can we doubt that they felt their own inferiority to their great forerunners, for the same reason for which the Jews wept over the building of the second temple? If it be true that they believed the Sacraments to be means of grace, ordained by Christ himself; can we doubt that they felt their own unworthiness to minister such holy mysteries ordained for the strengthening and refreshing of mankind? It is surely a false humility to lower our opinion of such truths as these, lest we should seem to take too much upon ourselves. We would not dare to lower the value of the righteousness of Christ, because we are sinful men to whom it is imputed. The highest view of every ordinance of God is the surest argument for our own self-abasement. Our dwerish stature is seen at once, when we stand

under the roof of a vast cathedral. To bring down God and His works to a level with ourselves, has the effect of raising us up, in our own conceit to a level with God. When we think of Him in His glory which no man can approach unto, we must be content to cover our faces, and sit down at His footstool in the lowest place. The loftiness of His work is the proof, both of His sufficiency, and of our unfitness for His ministry. This then is the summary of our practical duty: to glorify God in His Son, in His Church, in His Word, and in His Sacraments; and as we exalt these things which are divine, to learn, in the like proportion, to abase ourselves. In the words of Archbishop Leighton, "If they that are called to this holy service, would themselves consider this aright, it would not puff them up, but humble them; comparing their own worthlessness with this great work, they would wonder at God's dispensation, that should thus have honoured them, as St. Paul in this connexion speaks of himself, as "less than the least of all saints." So the more a man rightly extols this his calling, the more he humbles himself under the weight of it."

(Concluded.)

A CHARGE

DELIVERED AT THE VISITATION OF THE DIOCESE OF NEW JERSEY, 1848.

By G. WASHINGTON DOANE, D.D., L.L.D.,
BISHOP OF THE DIOCESE.

THE DOUBLE RESPONSIBILITY OF THE CLERGY.

MY BRETHREN OF THE CLERGY.—It is an amazing thought that, while we are taught in one place of Holy Scripture that a man's soul is worth far more than the whole world, so much more that the two admit of no comparison; and, in another place, that the righteous scarcely can be saved—we have been set apart in a solemn manner for the care of other souls beside our own! so that our pastoral name is nothing less than this, nor less than this our load of pastoral care, to save ourselves and them that hear us! Can any wonder that considers this, that Luther should confess that he never went into the pulpit without trembling? Or that St. Chrysostom should doubt whether any ruler of the Church might certainly be saved? Or that even an apostle should exclaim in overwhelmed and overwhelming apprehension, "who is sufficient for these things?" Well might we run and hide ourselves from such a charge, and stop our ears with all an adder's deafness to the call, to undertake or to pursue it; but that we read in the same place of the same apostle, as his own answer to the yearning outbreak of his awed and agonizing soul, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God."

EPISCOPAL RESPONSIBILITY.

To-day the entrance on a sixth triennial period of my ministry among you as your Bishop, invites me by canonical provision to address you in a Charge. In doing so it is my desire, dear Reverend Brethren, to charge myself through you. Whatever load is laid upon the pastor's heart that has to answer for a single flock, is multiplied and aggravated to the Bishop's, who has the care of many pastors and of many flocks; who in a certain sense is set to save their souls who are to save themselves and them that hear them. Who wonders that St. Ambrose ran away by night, when he was chosen Bishop of Milan? Who does not wonder that, "I will not be a Bishop," should not still be the reply that starts, spontaneous and instinctive, to refuse a call so far beyond the strength of human hearts? "How weary shall I be of this rochet (says holy Bishop Hall) if you can shew me that episcopacy is of any less than divine institution." Bear with me then, dear Brethren, while I strive to strengthen my own spirit for its fearful burden; and, with God's blessing, to establish yours by the recourse, in which alone St. Paul found strength: to the most precious cross of Jesus Christ our Lord. "God forbid (he said to the Galatians), that I should glory, save in the cross of our Lord Jesus Christ." Whatever Greeks may seek for, or the Jews require, he wrote to the Corinthians, "We preach Christ crucified." And when he went to Corinth, he tells the Christians there it was no dependence on eloquence or wisdom, but in the unmovable determination "not to know anything among them save Jesus Christ, and Him" as "crucified." Christ crucified; the hope, the theme, the model of the Christian minister, will be the argument, with which I strive, dear Reverend Brethren, to reinforce your spirits and my own. And may the God of peace, who brought again from the dead our Lord Jesus Christ, the Great Shepherd of the sheep, through the blood of the everlasting covenant, make us "perfect in every good

work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord, to whom be glory for ever and ever!"

THE SOLE HOPE OF THE CHRISTIAN MINISTER— CHRIST CRUCIFIED.

That Christ crucified is the sole hope of the Christian minister for pardon and salvation, needs scarcely to be said. Whatever the magnitude, the dignity, the sanctity of our great trust as ministers of God, and "stewards of the mysteries of Christ, we have this treasure in earthen vessels." We are sinners all; and with the Apostle must keep our bodies under, and bring them into subjection, lest that by any means, when we have preached to others, we ourselves should be cast-aways. From this appalling end our only rescue is the refuge of the cross. The fountain opened to our souls, "for sin and for uncleanness," flows from the pierced heart of Him who suffered there. And he gathered at His bleeding feet, and look with smitten souls upon the agony that wrings His yearning frame, and take into our hearts, cut through with penitential shame, the union of His blood, this is our only cleansing, and our only health. Daily, beloved Brethren, let us kneel in secret there. Daily let us pour into his ear the sins and sorrows of our souls; daily let us beseech Him by His agony and bloody sweat, by His cross and passion, by His precious death and burial, to have mercy upon us, miserable sinners.

The plea which other men present is for their separate souls—ours for our own souls and the souls of them who hear us. How can we comfort them who hear us? How can we comfort them, that are not comforted ourselves? How can we win their souls for Jesus Christ, that are ourselves unwon? How can we go before them in the way that leads to life, while yet our spirits linger in the grave of sin and death? Oh, for that fearful thought—that of unfaithful watchmen all the blood of every soul will be required! Oh, for the thought more fearful yet by far—that they whom Christ has set as pastors have the Church of God to feed, which he has purchased with his blood!

"Why should we crave the worldling's praise,
On whom the Saviour deigned to breathe,
To whom His keys were given:
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of Heaven!
When sorrow all our heart would ask,
We need not shun our daily task,
And hide ourselves for calm;
The herbs we seek to heal our woe,
Familiar by our pathway grow,
Our common air is balm.
Around each pure domestic shrine,
Bright flowers of Eden bloom and twine,
Our hearths are altars all."

THE HOPE LOOKED TO BY THE MINISTER TO BE PREACHED TO THE PEOPLE.

That which we look to, as the single source of safety for ourselves, we are to make our constant theme with others. We are to "preach Christ crucified." We find Him in the ruin of the fall, hopeless without His cross. We lift Him up when we "convince the world of sin," nailing Him there in cruelty and scorn, that it may kneel to him in penitence and faith as its sole rescue from the awful curse. "We preach Christ crucified" when we proclaim the nature and necessity of faith: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "We preach Christ crucified" when we require, as indispensable to every sinner, a hearty and sincere repentance: "Verily I say unto you, except ye repent, ye shall all likewise perish." "We preach Christ crucified" when we enforce a willing and habitual obedience, as the taking and bearing of His cross into our hearts and on our lives: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." "We preach Christ crucified" when we inculcate baptism as the door of entrance to the fold of pardon and salvation: "Not for works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour." "We preach Christ crucified" when we invite believing penitents to come and do as He who died for them commanded, in taking of that holy supper which He ordained and instituted in His blood: "The bread which we break, is it not the communion of the body of Christ?" "The cup of blessing which we bless, is it not the communion of the blood of Christ?" "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." "We preach

Christ crucified" when we set forth the preciousness and freedom of the blessed Gospel, and beseech mankind to become partakers of its blessings: "We pray you in Christ's stead, be ye reconciled to God, for he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." "We preach Christ crucified" when we supply the strength and consolations of our faith to them that struggle and are burdened with the trials and the toils of life: "Looking unto Jesus the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." "We preach Christ crucified" when we present the Church for them to add themselves to it who would be saved: "The Church of God, which He hath purchased with His blood." "We preach Christ crucified" when we commend to all who bear the Christian name, the duties and devotion of the Christian life: "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind." In one deep, urgent, burning thought, put into words by holy Chrysostom: "When we rise, the cross; when we lie down, the cross; in our thoughts, the cross; in our studies, the cross; everywhere, and at every time, the cross shining more glorious than the sun."

CHRIST THE UNIVERSAL MODEL.

And this will not suffice; the cross may be upon our churches, upon our houses, upon our Bibles, upon our bosoms, upon our lip; it must be printed upon our hearts, it must be borne upon our lives. Christ crucified can never be our hope, as sinners, and will vainly be our theme as teachers, if He be not made the model of our lives as men. This the Apostle deeply felt. "God forbid (he said), that I should glory, save in the cross of our Lord Jesus Christ;" careful to add, lest all his glorying be vain, "by which the world is crucified unto me, and I unto the world." This the Apostle clearly showed; determined, when he went to Corinth to know nothing amongst them but "Jesus Christ, and Him" as "crucified." As multitudes are ruined by the sad delusion that there may be salvation through an outward cross set up on Calvary, without an inward cross erected in the heart, swaying and controlling all the life, so must our preaching, my dear Reverend Brethren, be delusive and destructive if we frame not our lives in humbleness, and holiness, and heavenly-mindedness, in self-denial, self-devotion, self-sacrifice, upon the model of the Crucified. To tell in soft and silken accents of the sacrifice of Calvary; to speak of Jesus and Him crucified, from cushioned pulpit to well-dressed, well-seated, and well-mannered people; to take the pastoral office for the shearing of the sheep, and count its duties done when twice a week, the minimum of public service is discharged, is not to do as the Apostle did in Corinth, is not to do as the Apostle's Master did when in the flesh. He did not wait for men to come to Him for what He only had, but "went about" to do them good. He was not borne in palanquin or chariot upon His ministries of mercy, but walked from town to town on bare and bleeding feet. He did not make one day bear all the burden of the week in teaching or in worship, but was all hours of every day about His Father's business, and found His meat and drink in doing the will of Him that sent Him. No time so out of season, no place so out of keeping, that he used it not for service to the sinners whom He came to seek and save; at evening, in the heat of noon, before the morning dawned on the mountains, by the sea-side, in the fisher's boat, at Jacob's well, upon the road that led to Emmaus, at all times and in every place, He was the Healer, the Instructor, the Consoler, the unwearied, unexhausted Friend of man. He was an hungered, He was athirst, He was all night on watch; and when His life had been all given, and all His work of life was done, was there a form of sorrow which he did not face—was there a depth of shame he did not fathom, for our sins? The mocking before Pilate, Herod's insulting reverence, the buffeting, the spitting, and the scourging, the overmastering burden of the cross, the lacerating crown of thorns, the palpitating nerves sundered and severed by the nails, the sacred fountain of the heart laid open with the spear, the thirst that parched the sense, the cloud that gloomed the soul, the mental pang that shook the earth, and hung the heavens with black, these were the outer parts of what He bore, who bore for us our sins; and there was yet the unknown and unimaginable agony, that crushed and wrung the soul, to make the suffering and self-sacrifice of Calvary sufficient for the expiation of our sins. And we suppose that our self-seeking, self-indulgence, and self-idolatry,

reflects the pattern of His cross! And we suppose that our divided hearts, and dull affections, and lame service rise to the standard of the Gospel! And we suppose that less than our whole nature, with its capacities and faculties—less than our whole life, with all its interests, and energies, and issues—meets our profession as disciples of the crucified!

Dear reverend brethren, we but sleep on our posts, we seek our own, and not the things of Jesus Christ. We are absorbed with sense and time, while souls for which the Saviour died are perishing; and the eternity which hangs upon His sentence rushes on to meet us. "I beseech you, by the mercies of God," rise to a nobler estimation of your trust! I beseech you, by the sufferings of Christ, rise to a deeper apprehension of your account! Embrace the bleeding cross, take it to your pierced hearts—be crucified on it with Jesus Christ. St. Paul thought scorn of less than this; "God forbid," he said, that he should glory, but in the shame and torture of that cross! "God forbid," he said, that he should think of it, but as it crucified the world to him and him unto the world! Dear Brethren, this is what we need to make the Gospel fill the world; for this we wait—to make the Church a praise in all the earth. When men take note of us, that we have been with Christ in all the ventures of His life, in all His willingness to die, they will surrender to us at our will. The fire that kindles in our souls will kindle theirs—they will yield up themselves to God; they will keep nothing back that can promote His glory or subserve His cause. The gold and silver will again be heaped before His cross. The myrrh and frankincense again will breathe from off His altar. The costlier treasures, and more fragrant incense of souls on fire with love and melted into meek obedience, will bless the earth and fill the heavens with joy. The gracious Sufferer "shall see of the travail of His soul, and shall be satisfied;" and ransomed saints vie with rejoicing angels in the praises of the Lamb.

THE CONDITION AND NECESSITIES OF THE TIMES.

My reverend Brethren, in the providence of God, our lot has fallen on most eventful times; the world is all astir; the fountains of the deep are broken up; thrones and dominions pass away like children's tracks upon the sand; fabrics, the growth of centuries, have vanished at a word; all human wisdom is at fault; all human confidence has failed; the nursing mother, at whose breasts our feebleness was nurtured, is perplexed with "fear of change;" the tyrant of the world, the unjust step-mother of Christendom, proud papal Rome, falters and totters in her career of insolent impiety; upon the youngest daughter of the cross the trust for human nature seems about to fall. We must bestir ourselves to meet it—we must pray God to give us grace to meet it well—the strength to do so must come to us from the cross. We cannot conquer if it be not in that sign.

1. It is a time for firmness in the faith. That which was once delivered to the saints is that which we must keep; we have it in our ancient creeds, we have it in our simple catechism, we have it in our well ordered Liturgy, we prove them all by the sure Word of God. Shame on us, if we suffer change to pass on that which eighteen hundred years of prayers and tears have consecrated! Woe to us, if we suffer that to be disjoined which God has knit in one!

2. It is a time for frequency in prayer. All human strength is weakness, all human wisdom folly; we know not what may be the issues of a year, or of an hour. In the simple confidence of little children, it becomes us to repose ourselves on God; in the entire dependence of little children, it becomes us to make known our wants to Him. The prayers which prevailed with Him, when the cry was, "The Christians to the lions;" the prayers which prevailed with Him when, from the stake where Latimer and Ridley died, the flame was lighted up that still burns on, and is to fill the world, are ours to offer still: and He who made them His before His Father's throne, still lives to intercede for us. Let us cry mightily unto God; let us besiege His throne with prayers; above all, let us beseech Him, "Lord teach us to pray."

3. It is a time for fervency of love. We need love's sympathy, we need love's confidence, we need love's energy, we need love's consolation, we need the life of love. "Love is life's only sign." Can we stand here beneath the cross, and not confess its power? Can we look up to Him who hung upon it for our sins, and not give up ourselves in self-denial, self-devotion, and self-sacrifice, to do its work?

"The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored."

Beloved, let us yield ourselves obedient to His gentle, gracious power. Surely, if Christ "so loved us, we ought to love one another." Here, where He spreads for us His feast of love, let us renew our vows; love gave itself to be our spiritual food; love pierced its heart to yield our spiritual drink; love gives itself to hearts of love to be their everlasting life. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." In that short, simple, but sufficient sermon, which beloved John, when he had filled his century of years, and had no strength to utter more, borne on men's shoulders, was accustomed to preach daily in the Church at Ephesus, "My little children love one another!"

MR. FLEMING'S CHRONOLOGICAL ERROR.

BY THE REV. G. S. FABER,
PREBENDARY OF SALISBURY, ETC.
(From the Protestant Magazine.)

AFTER the establishment of truth, we may perhaps, in point of importance, assign the next place to the dispelling of delusion. An attempt, at least, to establish the first, in regard to the anticipated prophetic results of the late French Revolution, you have inserted in a former number of the *Protestant Magazine*. Perhaps you will not refuse a similar good turn to a concurrent effort towards a dispelling of the latter.

I. Not only the public at large, I understand, has been very much led away by a most untenable speculation of Mr. Fleming, propounded at the beginning of the last century; but that speculation has even been gravely adopted and maintained by some who ought to have known better. These circumstances have led me to trouble you with the following communication:—

The speculation of Mr. Fleming is this:—A single Jewish year contained only 360 days; therefore, 1260 Jewish years will not be equal to 1260 solar or calendar years; but they will be no more than 1260 years of 360 days each. Hence the 1260 years of the Apocalypse, or the three prophetic times and a half of Daniel, will be no more than 1242 calendar years; inasmuch as, from the sum of 1260 years, eighteen years must be deducted on account of the Jewish mode of computation. Now the nominal 1260 years, or the real 1242 years, must be calculated from A.D. 606, when Phocas gave to the Pope the title of *Universal Bishop*. Consequently, according to Jewish computation, the term will really end, not in the year 1866, but in the year 1848.

Such is the argumentative theory of Mr. Fleming. And many, without at all considering difficulties and objections, have rapidly jumped to the conclusion, that the occurrence of the French Revolution in this precise year, has fully established Mr. Fleming's opinion, that, in this very year, the Apocalyptic 1260 were fated to expire.

1. But have our eager moderns enquired, what was really the Jewish mode of reckoning a long period of years; such, for instance, as the 1260 years of the Apocalypse?

It is perfectly true, that a single Jewish year contained precisely 360 days, just as a single English year contains precisely 365 days. But when the Jews had to deal with a considerable term of years, they did precisely what we English do. At proper intervals, they intercalated the supplementary month Ve-Adar, just as we intercalate a day in each Leap-year. In each case alike, the principle is the very same; the sole difference is, that the shorter Jewish year required a longer intercalation, while the longer English year requires only a shorter intercalation. The object of each nation, in their different modes of intercalation was exactly the same, namely, to prevent the seasons from revolving round each inaccurate year; the inaccurate year of 365 days, and the still more inaccurate year of 360 days.

In truth, the system of intercalation was obviously forced upon the Jews by the very requisitions of their law. They were commanded to make certain offerings of the fruits of the earth at certain monthly times of the year. Now it is quite clear, that without a regular scheme of intercalation the observance of this commandment would have been physically impossible; for the months, in so short a year as one of only 360 days, would rapidly revolve through the seasons; and thus the presentation of the first-fruits of the harvest would be rendered impracticable by the passage of the prescribed time into the winter months.

Under such circumstances, when a term of years was systematically made by intercalation equal to the same term of solar years, of course, 1260 conse-

cutive Jewish years, as a whole, became equivalent to 1260 solar years; and, consequently, since Mr. Fleming makes the date of the Apocalyptic 1260 years to be A.D. 606; their true termination, according to such a date, will be, not this current year 1848, but the still future year 1866.

2. Thus, purely on the ground of miscalculation, Mr. Fleming's statement will not hold good. But this is not the only objection.

(1.) If the term ought to be reckoned from an Imperial grant of universal Episcopacy to the Pope, then it ought to be reckoned from some one of the earlier grants, such as that of Justinian, or those of certain of even the preceding emperors; for it seems very incongruous, that they should be passed over, and the very latest preferred. But the dimission of the Imperial vassal deprived both Phocas and his predecessor Justinian of all power over the Gothic kingdoms of the West; so that we might as well talk of the Emperor of China making the Pope an Universal Bishop, as either of those two princes. The only states that could give such power to the Pope, were the Gothic sovereignties of the Western Empire; and, accordingly, while Daniel is silent as to the agents, St. John definitely marks them out to be the Ten Kingdoms into which the Western or Proper Roman Empire was partitioned. (Rev. xvii. 12, 13.)

(2.) Nor is Mr. Fleming's calculation, in regard to what he makes the expiration of the term, less objectionable than the date which he assigns to its commencement.

Let the 1260 years be reckoned from what date we please, they cannot, consistently with prophecy, have as yet expired. According to Daniel, the close of the three times and a-half, or the 1260 years, will synchronise with the full accomplishment of the dispersion of Daniel's people; in other words, it will synchronise with the commencement of the restoration of Israel. (Dan. xii. 1-7.) But Israel has not yet ceased to be scattered. Therefore the 1260 years cannot, as yet, have expired.

Furthermore, as both Daniel, and almost all the ancient prophets testify, the restoration of Israel will synchronise with a fearful overthrow of a great Antichristian confederacy in the neighbourhood of Jerusalem and between its two seas, the Dead Sea and the Levant. But no such catastrophe has hitherto occurred. Therefore, again, the 1260 years cannot have expired, as Mr. Fleming imagined they would do, in the present year, 1848.

II. There is another speculation, which, I believe, has attracted a good deal of attention; but when I saw it propounded, the name of its author was not given; nor can I supply the deficiency. Its object is, to bring out a similar result to that of the former, namely, to shew that this present year (1848) is pointed out by numerical prophecy.

The author calculates the number mentioned in Dan. viii. 14, from the year before Christ 553; on the ground, that, in that year, the vision of the ram and the he-goat was seen by Daniel. When the number is thus calculated, the result, according to the author, will be this precise year, 1848.

Now, if, naturally enough, we work out the sum ourselves in the way of proof or verification, we shall find, perhaps to our surprise, that a period of 2300 years, the number specified by Daniel, will conduct us, if reckoned from the year before Christ 553, not to A.D. 1848, but to A.D. 1748. Hence we are encountered, even in *limine*, by an unfortunate deficit of a whole century.

In this arithmetical difficulty, what is to be done? To make all come straight, the author rejects the established reading of the original Hebrew, *two thousand and three hundred*, and adopts that of the Greek version, which is inserted into the translation of the Seventy, though, in truth, it forms no part of the property of the Seventy; the reading, to wit, *two thousand and four hundred*.

No doubt, if the true reading be *two thousand and four hundred*, we shall come pat upon this very year 1848, and that too, by the true mode of reckoning a period of Hebrew years, instead of the hopelessly untenable mode adopted by Mr. Fleming in his management of the 1260 years; but hereby hangs a tale.

Why are we to reject the reading of the Hebrew, and to prefer the reading of a Greek translation?

This may well stagger us even *prima facie*. But, truly, it is not the worst part of the business. To the best of my recollection, my learned and laborious friend, Mr. Cuninghame, of Lainshaw, in one of his publications, has distinctly shown, that the now vulgar Greek reading, *two thousand and four hundred*, originated in a careless misprint; and that that palpably spurious reading occurs, neither in the Vatican manuscript, nor in any other manuscript known to be in existence.

The present simple statement of a fact is, I suppose, quite sufficient to show, that Daniel's number has just as little to do with the year 1848 in the hands of our author, as St. John's number in the hands of Mr. Fleming. Various reasons might be brought to show, that, consistently with the language of the prophecy itself, the number cannot be calculated from the year before Christ 553; but, in the present state of the question, I need neither trouble myself, nor occupy your pages. A respectable mayor of a country town in France apologised to Henry IV. for not having fired a salute upon the approach of the King. His worship had twenty several reasons; in the first place, he had no cannon. "Stop," said the monarch; "you need not trouble yourself to give me the other nineteen."

III. I make no doubt, that the present year is the commencement of a most awful series of events, terminating with the restoration of Israel, and the fearful overthrow of the great Antichristian confederacy under the revived seventh head (for there are no more than seven heads, though some inconspicuously talk of an eighth head) of the apostate Roman empire, at the real close of the 1260 years; but this is no proof that the commencing year, either of the first French Revolution, or of the second French Revolution, is marked out by a prophetic number. Would any of your readers wish to pursue the subject further, I refer them to my "Sacred Calendar of Prophecy," a cheap edition of which was published some three or four years ago by Mr. Painter, 342, Strand. I have seen no reason to alter a single opinion put forth in the first edition of that work, though I have availed myself of a later edition, to confirm and more fully to establish what I had previously said.

G. S. FABER.

Sherburn House, July 6, 1848.

LANDING OF EMIGRANTS IN NEW ZEALAND.

(From the Colonial Church Chronicle.)

"IMAGINE yourself, my dear —, to be standing at my side, this blessed November morning (to us like the merry month of May in England), and look with me over our lovely harbour. There is the North Head, and there our noble Rangitoto, with its triple crown, the unfailling landmark for vessels entering Auckland Harbour. There is the 'Castor' man-of-war; the 'Inflexible' steamer; the French frigate, which arrived yesterday; the 'Sir Robert Sale,' and 'Minerva,' with detachments of the lately arrived New Zealand fencibles on board. Further up the harbour is the 'Ramilies,' which also brought out soldier pensioners, and is shortly to proceed on her voyage. But I must not give you a regular shipping list, for it would fill a page to enumerate all the craft which are now anchored within two miles of the place where I am writing. The mosquito fleet of little coasters, partly owned by Maories and partly by Europeans, amount in themselves to above sixty; and very well they look, flitting about with their butterfly sails.

"Our emigrants, whose arrival we have so lately hailed with pleasure, came out in the 'Ramilies,' and 'Minerva,' and 'Sir Robert Sale'; the two latter arriving here after a prosperous voyage of ninety days, within twenty-four hours of each other; a most remarkable occurrence, as they left, the one London, the other Cork, on the same day, and never sighted each other till they made Auckland Harbour. On Sunday last the Bishop performed divine service and held school on board both these vessels, attended by one of his deacons, who is to have charge of the district in which the pensioners are located. The Bishop was rowed by his Deacon, in a little dingy not twelve feet long; but his visit could not have been more acceptable had he gone in a coach and four; the only coach which the Bishop possesses being, like that of the honest old laird, in the Heart of Mid Lothian, a four-oared gig. He found attentive congregations and well arranged schools on board, which speaks much for the care bestowed on the pensioners and their children; but there was no Chaplain on board either of these vessels; and I must here express the hope, that the day will soon come when no emigrant ship will leave the shores of England without a superintendent in holy orders. But I must return to my tale. The roar of cannon attracted me to the window, and thence I perceived the Bishop's whale-boat, manned by his Maori crew, all in white jackets of Nottingham drill, alongside the frigate. The Bishop doubtless, was leaving his card on the French commander, and the polite Frenchman returned it with a salute. It is rather strange that he is always saluted

by a French, but never by an English man-of-war; either we are less polite, or more economical.

During the same visit to the window I saw the Bishop's schooner, the 'Undine,' and the 'Marian' cutter, alongside the vessels taking in their holiday cargo; the decks were thickly studded with girls and their mothers, and I saw through the telescope the boys heads pop up every now and then from the holds. Soon after, the whale-boat, which the Bishop had sent to fetch us, dashed into our Bay, rowed by as fine an English crew as you ever saw, although they are all pupils in the English school. As we entered the creek, which leads up to the College landing-place, we passed a canoe full of English boys being paddled up by the little Maori urchins of the College school. The girls had already been landed, with the exception of ten or twelve, who were waiting in the 'Marian,' anchored in the middle of the stream, until the boat should come to fetch them. Our steersman insisted on taking them up, and though we were pretty full before, (as the alternative appeared to be that they must be left by the ebbing tide upon the mud bank,) we packed them all in and scraped up the creek. The spot on which we landed had last year been partially cleared by some of the College students as a flower garden, and as the establishment has since been removed to the permanent buildings a mile distant, all its ornamental cultivation is there, and the rich flat near the creek is bearing a potato crop, for the supply of the schools. Still there is many a garden flower run wild, and upon these the merry little damsels rush like bees upon a bed of thyme, and each had soon a noble bouquet. On the faces of many of the elders of the party, care and sorrow had left their deep lines, yet I hope that the kind treatment and comparative plenty which they will meet with in this favoured land, may have the effect of smoothing many a wrinkled brow; and although old Time will not turn his glass, though the sand still run on, yet many a mother will grow ten years younger, in appearance at least, when she sees a fair prospect of peace and happiness opening on her children. I was rather amused by a remark which one old dame made to me: she said, she thought at first New Zealand 'was a desolate place to look on,' and no wonder, 'for you know,' she added, (though I certainly did not,) 'what I gave up to come out here. I had an *illigant* grocer's shop at the back of Kinsale! But here there *do* be potatoes, growing just as they do in Ireland.' A mistake again; for we have, as yet, I am thankful to say, no potato disease; and long may we be spared such a visitation! for while the main dependence of the Maories is on their potato crop, its entire or partial failure would be attended by the most fearful consequences. Against such a calamity they are year by year better provided, by the general introduction of wheat cultivation.

"The joy and surprise of another was no less, at the sight of a College bee-hive. 'And there do be bees!' she exclaimed, 'the Lord bless the bees; and sure I was sorry to *lave* my bees behind me! and now bless them—there do be bees here.' This speech was made not in an irrelevant way, so I have no scruple in repeating her exact words; her heart was gladdened by the promise of a swarm as soon as she should have a bee-hive to put them in. In this way bees have been already distributed far and wide through New Zealand.

"When the procession of children and their parents had passed through the pretty little copse which separates the land adjoining the creek from the spot on which the Bishop's party had been located for a year past, first in tents, and then in rush houses, a novel scene met their eyes. The large tent, which will hold 300 people, (a gift to the Bishop when leaving England,) was pitched on a level piece of ground, perfectly sheltered by a steep hill which rises to the northward of the nook, in which the creek I have mentioned terminates. Here a sight most acceptable to hungry folk, whether children or grown people, was presented to us. Temporary tables, in the regular trapezium shape, with the addition of a central table, were covered with dishes, containing the joints of a whole *beef*, killed for the occasion, and pudding to correspond, which was weighable and weighed by the hundred weight—not by the pound. The tent was carpeted by a greensward of most luxuriant cloves, and the three poles tastefully decorated with wreaths of flowers, partly cultivated, partly wild ones, amongst which the noble white clematis was conspicuous. These decorations, amongst which a regl crown attracted particular attention, were the work of some of the College party as had not been engaged in the boating. When all were assembled, and grace duly said by the Bishop, hard work began. The clatter of

knives and forks, and the under melody of the 300 pairs of jaws, made pleasant music to those who like to see children enjoy themselves. Their servitors had no sinecure. Amongst them I noticed the wives of His Excellency the Governor, of the Chief Justice, and Bishop, and many other neighbours and friends who had assembled to witness the entertainment given to these new-comers. All the children of the College and Tamaki schools shared in the feast; indeed the invitations were printed in the name of the school-children, addressed to the little strangers. Each child seemed to eat as though it had not tasted a morsel since leaving England, although their chubby looks contradicted sufficiently any such supposition. But all things must have an end—even the appetites of children; and the dinner concluded in regular City of London Tavern style, by the professional gentlemen, namely, the boys of the Maori school, led by their instructor in music, the Rev. A. G. Purchas, singing some of their most popular songs—'Home to dinner,' 'The merry Church bells,' 'Ho! to the Greenwood,' and some other airs, set to Maori words; they ended with 'Rule Britannia,' and 'God save the Queen,' to the evident amazement of the Pensioner dames, who exclaimed that they never expected to hear 'savages' sing such a tune as that. After grace had been said, the party adjourned to see the procession winding upward, wreathing in long folds like a parti-coloured serpent. After our arrival on the hill, the College bell rang—it was a gift from the Rev. T. Whytehead, late chaplain to the Bishop, and was cast from the metal of the York peal; it has rather a cracked sound, and yet has always a pleasant tone to my ears, by calling to my mind the memory of the departed. At its summons, as many of the visitors as were able crowded into the little chapel, in addition to its usual occupants, the members of St. John's College, Maori and European. The Bishop, from the altar, attended by his chaplain, read an appropriate thanksgiving service, of which the 107th Psalm formed a part: 'And so He bringeth them to the haven where they would be. Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth to the children of men.' These and other words of the same Psalm were so touching, that I observed more than one tear stealing silently down a face unaccustomed to such emotion. After the Psalm, the Bishop addressed a few words of comfort, exhortation, and warning to the new settlers. His words came from the heart, and doubtless sank deep. The Bishop did not weary his visitors by a long service, but having given them his blessing, led the way into the College playing-field, and cricket, hockey, and running races, were the amusements in which the boys delighted, the 'Propria quae maribus,' whilst simple catch-ball, and 'Here we go round the mulberry-bush,' were the 'cetera feminea.' About four o'clock we all returned to the valley and found tea laid out in the tent: 300 buns, a contribution from a friend, were very popular, specially when cut in half, with butter spread both thick and wide, and a stratum of honey deposited above. The Bishop, in his grace before meat, made an allusion to the land flowing with milk and honey, at which they had arrived. The honey was a present from the beemistress at the Pathia Mission station; a contribution from all the farmers round about, who sent it by galleons as their quota to the entertainment. Some of the old dames were rather of the hum-grumptious order; one I overheard saying, that 'she never would have bothered herself to come so far in the boat, only to get a cup of tea'; desiderating, I suppose, some more potent beverage. She was immediately rebuked by her neighbour, 'Don't say so, I could sit here till morning to drink the *tea*, with the milk in it, out of a cup too, and from a *tea-pot*.' The College tea-pot, by the way, is almost as large as a watering-pot, serving usually for fifty or sixty tea-drinkers. The Governor, attended by several of the government officers, rode out at tea-time, and was much pleased by what he saw in the tent. Tea over, two fire-balloons, prepared by the Bishop's private secretary, Mr. B., were sent up, to the great amusement of the children. The entertainment of the day being now concluded, the word was given, 'Sir Robert Sale's, for embarkation.' Immediately a separation between the *Minerva* and *Sale* elements took place, as if by a chemical analysis, and although up to that time they had been 'mingled, mingled, whilst they might,' and the old goodies had been comparing notes of their respective voyages, each boy, girl, and woman, took his place at once.

"The tide, unfortunately, did not flow till very late—past eight o'clock. The interval was occupied by some in listening to stories, while others amused themselves in the College-room with a great swing

which the Bishop had put up, holding six at a time. And my party returned to Auckland in a little Scotch cart without springs, 'made comfortable' with fern instead of heather, and yet it was rather jolty as it went along the unmade road:—

'If you'd seen this road before it was made,
You'd lift up your hands, and bless General Wade.'

is applicable, with a little variation, to the New Zealand roads and road-makers. The 'wading' was done by those poor pedestrians, the Bishop amongst the number, who had to pass along these roads; when to any one else but his Lordship they would have seemed a hopeless slough of despond; and many a weary trudge he has had returning late on Sunday evening from Divine Service at Auckland; for the cart in which I rode, a wheelbarrow, and the gig aforesaid, with its Maori crew, are the only carriages which he possesses. He takes up his carriages, (*αυτοῦ ἀναβίβωρες*) as St. Paul did in his overland journey, by carrying his bundle on his own back.

"All were not, like ourselves, fortunate enough to get home that night, for owing to the tide, and the fewness of the boats, it was nearly midnight before the last party got off; and then many remained asleep in the barn. The ladies had not come prepared to stop the night, and so there were many curious substitutes for nightcaps. The bed was hung with that of Ware, being the littered straw with which the floor of the barn was thrashed.

"It was necessary to get them all to lie with their heads to the wall, and their feet inwards, in order that a sail might be drawn over them; but some of the party were so tired, that they had fallen asleep before the arrangements for the night began, and no amount of shaking could induce them to move; 'Where I be'es I be'es, and where I be'es I will be,' was the answer returned by one woman, when requested to move a little farther. The first part of the sentence was a truism, the second not particularly polite; however, some excuse must be made for a tired woman five-fourths asleep, and sleeping too on shore, and without rocking, the first time for near four months.

"It was past two before the tired rowers came back. The first boat's crew who got home, ate all the contents of the larder for their supper; and the Bishop had nothing left for it, but to sit up till three in the morning frying rashers of bacon over a small fire, for his weary and hungry crew."

Miscellaneous.

ITALY OPEN TO MISSIONARIES.—The following letter, written by Signor Farretti, formerly rector of a Florentine church, but for some years a zealous Protestant, has just been received:—"The Rev. Signor di Menna (formerly head of one of the colleges at Rome) has established himself at Nizza, where he is preaching the Gospel with God's blessing in the midst of the people. The government of Turin has ordered the Holy Scriptures to be read in the public schools and in the University, though with the annotations of the Popish Church. The Canon Mapei is on the point of starting for Florence. He has addressed a letter to his brethren in Abruzzi, stating why he left the pale of Rome. All the priests of his acquaintance have replied to him, approving of what he has done, and expressing a hope of one day following his example.—From *Bell's Weekly Messenger*.

"Charles the second," says Pepys, "remarked that the king who took one stone from the Church took two from his crown."

In my first voyage to the East Indies I was forcibly struck by the wisdom displayed by our captain, in ordering all hands on deck, and informing them that for the future, on each succeeding Friday, they would be expected to go through a routine duty, as if the ship were on fire, that all might be prepared, and know their places and duty, should such a misfortune overtake us. "If you forget," says Rutherford, "in preparing for the last great voyage of life, any thing, and your foot is once in that ship which shall convey you hence, there is no returning to fetch it. Have all things, therefore, in readiness against the time that you must fall through that black and impetuous Jordan; and Jesus—Jesus, who knoweth both the depths and the rocks, and all the coasts—be your pilot!"—*The Surplice*.

The present division of the different books of the Bible into chapters, originated with the Cardinal Hugo de Sancto Caro, in the twelfth century. For the facility of reference, Robert Stephens, the printer, subdivided the chapters into verses, in the middle of the sixteenth century.

DR. JOHNSON ON PROSELYTES.—Mrs. Knowles once mentioned as a Proselyte to Quakerism, a young lady, well known to Dr. Johnson, and for whom he had shown much affection, at the same time informing the Doctor, "that the amiable young creature was sorry at finding that he was offended at her leaving the Church of England and embracing a simpler faith," and soliciting his kind indulgence for what was sincerely a matter of conscience—"Madam," said the Doctor, "she is an odious wench: she knew no more of the religion she left, and of that she embraced, than she did of the difference between the Copernican and Ptolemaic systems. Without very strong conviction indeed, we ought not to desert the religion in which we have been educated, which may be said to be the religion in which Providence has placed us.—If you live conscientiously in that religion you may be safe; but error is dangerous indeed, if you err, when you choose a religion for yourself."—*The Surplice*.

"He who believes the Scriptures," says Origen, "to have proceeded from Him who is the Author of Nature, may well expect to find the same sort of difficulties in them, as are found in the constitution of nature."

A Quaker having objected to the observance of particular days, Dr. Johnson answered, "The Church does not superstitiously observe days merely as days, but as memorials of important facts. Christmas might be kept as well upon one day of the year as another; but there should be a stated day for commemorating the birth of our Saviour, because there is danger, that what may be done on any day, will be neglected."

Poetry.

[ORIGINAL.]

ÆTERNA CÆLI GLORIA.

In Thee when all the Father shin'd,
Eternal glory of the skies;
Thou, the sole hope of lost mankind,
The virgin's womb didst not despise.
Let thy hand aid us, while we rise
With self-possess'd and sober thought;
With hearts prepared God's gifts to prize,
And zeal to praise him as we ought.
Lo! 'tis the day-star issues forth,
Pledge of the sun's approaching might;
Give us, as darkness quits the earth,
The fulness of celestial light.
Let Faith, which things not seen hath kenn'd,
Spring from the heart with vigorous growth,
And Hope her gratulations blend,
And Charity surpassing both.

O SOL SALUTIS INTIME.

Salvation's orb do Thou impress
Our souls with inward light;
This grateful prime seems more to bless
By contrast with the night.
Sprinkl'd with many a contrite tear
We bring our hearts to Thee;
That sacrifice burns bright and clear
In flames of charity.
Yes! from that source the fault proceeds;
Thence tears should ever flow:
The rod of chastisement it needs,
And softens with the blow.
The day now dawns, thy day of grace,
And all things bloom beside:
Gladly may we our steps retrace
With thy right hand to guide.
The world, O glorious Trinity,
Should for Thy pardon sue;
And we with new-made songs draw nigh
Who are by grace made new.

LUSTRA SEX QUI JAM PERGIT.

Through those three ten years revolving,
Lord thy earthly course is run;
Withhold not Thou thy grace absolving
Now thine agony's begun:
The Lamb that doth our trespass take,
The Lamb is nailed to the stake.
His drink is gall: ah! see him languish;
Behold the nails, the lance, the thorn;
See his body writhes with anguish,
View his sacred temples torn.
They cleanse—those bloody drops that fall—
Earth, sea, and stars, the world and all.
A victim for our sakes forsaken,
The cross to bear him was the best;
The world has found, by tempests shaken,
In that Ark a port of rest;
Yet with blood all erismos'd red,
The life-blood that the Lamb has shed.
To His throne for ever throbbing,
Praise Him in whom we make our boast;
The glory give, by right belonging,
To Father, Son, and Holy Ghost.
Let the universe proclaim
Due honour to the Tri-une Name.

SUMME PARENIS CLEMENTIE.

All bounteous Lord, whose hand unseen
Impels and guides this world's machine,
In substance One, in persons Three,
Co-equal in Divinity,
Let our sad strains acceptance win,
Though tears flow fast, and sobs break in;
That the pure heart thy face may see
More near, and more unceasingly.
More near, and with holy fire,
Kill each inordinate desire;
That we with girdled loins may fly
All sin, all shame, all luxury.
So by us all, who nightly raise,
These hymns to celebrate Thy praise,
The riddles and the gifts be found
Which in that happy place abound.
O Father, Son, and Paraclete,
Grant whatsoever Thou judgest meet:
Thou, holy, blessed, glorious Three,
One God who reign'st eternally.

AURORA JAM SPARGIT POLUM.

Now morn o'er spreads the sky with light,
On earth the day descends;
The level rays come darting bright:—
Avant! whate'er offends.
Hence! nightly phantoms; fancies vain,
No more the thoughts molest;
Hence! noxious error's ambush'd train
That haunts the hour of rest.
This morn, the seventh, yet not our last,
Dear Lord, we trust, below:
May its bright rays on us be cast,
Whose strains thus softly flow.
Glory to Thee, O Father be,
And to thine only Son;
And Paraclete; in persons Three,
Yet God for ever One.

CHILD'S HYMN FOR MORNING.

May I never ope mine eyes
On the cheerful morning light,
But with thoughts which grateful rise
For the mercies of the night.
Tranquil sleep, and free from care,
Mind and body both restor'd;
Senses apt to take my share
In Thy benefits, O Lord.
O to see the sunrise bright!
O the breeze so soft and free!
O to feel the heart so light,
And all nature kind to me,
Lo! all creatures bless Thy name,
Chanting each his matin song;
Loving herds their God proclaim,
Birds their leafy homes among.
Father! by Thy gifts of love,
Which with ev'ry day are born,
Raise my thoughts to things above,
And the resurrection morn. G.

CHILD'S HYMN FOR EVENING.

See the shades of evening close,
All around my happy home;
Nature beckons to repose,
And the hour of rest is come.
Cattle seek their covert warm,
Birds are roosting on the tree;
Dusky grows each outward form,
And the hour is sweet to me.
Not a breath the air to stir,
But a still sound floats by;
Crickets chirp and beetles burr,
And the frogs in concert nigh.
Sweet is breath of early morn—
Sunrise too; but twilight grey,
And the sounds of evening born,
Have a charm as sweet as they.
Not the rapture, not the glow;
But a calm which seems to say—
"Think what peace the righteous know
In the evening of their day."
Oft as hour of eventide,
O'er my spirit softly teals;
And the heart, its care aside,
All the calming influence feels.
Father! raise my soul to Thee:
'Tis an emblem of the rest,
Which shall, through eternity,
Be the portion of the blest. G.

Register of Ecclesiastical Intelligence.

ST. ANDREW'S CATHEDRAL.

The interval between the publication of our last month's number and the day on which the annual meeting of the subscribers to the fund for the erection of the cathedral was held, rendered it impracticable for us to notice the proceedings of the friends and members of the Church of England on an occasion of such general interest, and so well deserving of support and notice, as that to which we are about to allude. We add with regret, "briefly to allude;" for the subject, whilst too important to be passed over unnoticed in

a periodical devoted to the Church, is yet of too old a date to admit of lengthened comment.

In the commencement of the past month, a very numerous meeting was presided over by the Lord Bishop of Sydney, for the reception of the third annual Report of the Committee to whom the charge of proceeding in this national work has been confided. Like all the preceding Reports which have issued from this Committee, it was characterised by the clearness and conscientiousness of its statements. While the fact was not to be concealed that the contributions of the year had not equalled those of the two preceding years, yet new announcements were made full of cheering hopes. Liberal assistance, it appeared, had been transmitted from England, where active Committees had been formed; and the reading of the Report drew forth expressions of entire satisfaction. Its conclusion we must be permitted to give in the writer's own words.

"But as has been shown, to enable us to carry out the contract proposed, we must have a subscription of £600. For that sum, therefore, we make an earnest appeal to our fellow Churchmen, not in Sydney only, but throughout this great territory. The present year, we are sensible is one of considerable discouragement; but the amount is not a large one. It is not one-half of that which we talked of annually raising, when we hoped to complete the Cathedral within a few years. The object, we would suggest, is in every point of view a most important one. If we regard it as Christians, we seek to build a goodly temple to the honour of Almighty God—if as members of the Church of England, we would erect a Cathedral worthy of her claims and position, in a city which is the site of the Metropolitan See—if as citizens, we desire to complete a structure which, though neither elaborately beautiful nor adorned with expensive sculpture, will be a lasting ornament of the capital of this nascent empire. Even as a parish Church, in a densely populated part of the city, the building has its claims upon the community. The undertaking was suspiciously begun; already large sums, under judicious direction, have been expended on it: the work slowly but steadily approaches completion. Let us trust that it will not be suffered to languish at the eleventh hour."

In introducing the subject matter to the meeting, and in such observations as were occasionally elicited in the course of the proceedings, we do not remember to have heard our respected Diocesan more happy or forcible.

The admirable model of the Cathedral by Mr. White, occupied its usual place, and its silent appeal wrought perhaps as powerfully for the great work which had been undertaken, as the best of its advocates.

Two new speakers and strangers in the Diocese lent their aid in moving and seconding resolutions: the Reverend George King, late of Freemantle, in Western Australia, and the Reverend J. O. Irwin, of Muswellbrook. Both were greeted with hearty welcomes; nor did the deep earnestness with which these two clergymen, (who never before had met) as with one heart and mouth, and in the same kindred spirit and eloquence, urged upon the meeting continued exertion in the noble work which it had undertaken, fail of producing a strong impression. The latter gentleman expressed the warm interest taken by his Lordship the Bishop of Newcastle and the clergy of the sister Diocese, in the progress and completion of the sacred edifice, and availed himself of that opportunity to tender in grateful terms, their feelings of loyalty towards the Metropolitan See.

The only other new feature in the proceedings was the following proposal made by Mr. C. Lowe, in the course of an address to the meeting. "The next encouraging fact was in the gifts which had reached them from the Church at home—a part of these donations consisted of the liberal sum of three hundred pounds, contributed by two ladies in England, well styled by his Lordship, 'Christian-hearted women'; but the condition they had wisely annexed to their gift was, that a like amount should be given by those for whose benefit it was subscribed. It would be doing injustice to the ladies present, to suppose that so generous a gift should be lost upon them, and he anticipated the exertion of their acknowledged influence, in raising and offering, as from the ladies of this colony, the amount required; an amount which would at once free and double the English gift, and testify how warm a sympathy with the piety of its kind donors, existed among their sisters in Australia.

This idea has been adopted by the Committee, who have issued cards for the use of one hundred ladies, each proposing to collect £3. The £600 to be so

gathered will be devoted to clustered columns for the choir and nave, and thus will the temple owe its polished corners to the united and pious gifts of the daughters of the Church in England and the far South.

Mr. METCALFE, in a very excellent suggestion as an incitement to increased zeal in the Churchmen of Australia, reminded the meeting that in the building (of which the model was before them), when completed, the Synodical meetings of the province would be held, and within its walls he trusted would take place the consecration of Bishops for its new dioceses, from among those of its Clergy who might have borne the heat and burthen of the day.

The absence of the Incumbent of St. Andrew's from ill health, was the subject of general regret.

About £140 was subscribed at the table, and the meeting concluded as it began, with prayer. That the undertaking may progress and prosper, we add our hearty Amen.

ST. PHILIP'S NEW CHURCH.

On Sunday, May 13, sermons, in aid of the funds for building the new Church, were preached in the old Church of St. Philip's parish, by the Venerable Archdeacon Cowper, the Rev. R. L. King, and the Rev. W. B. Clarke. The amount collected at the three services was £52 6s. 7d.

On the following day (14th) a public meeting of the promoters of this undertaking was held in the Infant School-room, in Harrington-street,—the Bishop of Sydney presiding. The room, although large enough for all ordinary meetings, was on this occasion perfectly crowded before the business of the evening commenced. Indeed several who were rather late were obliged to leave the place, being quite unable to get into the room.

After prayers, the Bishop opened the proceedings with a short address, and remarked upon the encouragement afforded by the interest apparently taken in the undertaking by the parishioners, as evidenced by the crowded state of the room. He then called upon the Secretary (Mr. George Taylor) to read the Committee's Report of their proceedings—a document containing a full and interesting account of what had already been accomplished.

We regret that we are unable to give a report of what was said by those gentlemen who undertook to move and second the different resolutions. The point which was most dwelt upon by the speakers, was the small number of names which appear on the subscription list. It should, however, be recollected that that list by no means contains the names of all the subscribers: for many are willing to give, and have given as much as their small means will admit, whose names do not appear. Still it is but too true, that there is a large number of professed members of the Church of England in the parish of St. Philip, who have as yet contributed nothing to the great and important work now in progress.

After the fourth resolution had been carried, the Bishop called upon the Rev. R. L. King, to undertake the grateful office of presenting the model of the new Church to the venerable and beloved Minister of the parish. This model—the most beautiful and perfect work of the kind which has ever been performed in the colony—had been presented to the Committee by J. C. White, Esq., as his donation to the new Church. A subscription was entered into to purchase the model for the sum of £20, that it might be presented by the purchasers to their well tried and highly esteemed friend. The amount to be subscribed by each was limited to five shillings, as a maximum, in order that a larger number might participate in the pleasure of contributing to this object. These particulars were briefly stated by the reverend gentleman, to whom the office of presenting the model had been entrusted; after which, addressing the Archdeacon, he requested his acceptance of it, as a proof of the sincere affection and good wishes of his parishioners—adding a hope that it might please God to spare his life until he should preach the Gospel to his flock within those walls which they were endeavouring to raise. The venerable gentleman appeared much gratified by this proof of the affection of his flock, and briefly thanked them for their good wishes, and assured them of his continued and deep interest in their welfare, both temporal and spiritual. It was to promote their highest interests that he had endeavoured to forward the building of their new Church; and for their own sakes he entreated them liberally to support, and diligently to continue, the sacred work.

After the Apostolic Benediction had been pronounced by the Bishop, the meeting dispersed.

The sum collected after the meeting in aid of the new building amounted to £67.

THE SYDNEY BURIAL GROUND AND THE CAMPERDOWN CEMETERY.

The present Burial Ground at the south-east extremity of the city, which from its indelicately crowded condition, and from the pestilential effects which cannot but spring from so wide a field of intra-mural sepulture, in some instances within two feet of the surface, and which has been so long the subject of marked reprehension, is at length, we hear, to be closed.

For this act of sanitary precaution we believe we have to thank the Lord Bishop of Sydney. The evil, long admitted, has been frequently pressed on the attention of the Government and the proper authorities, in a variety of ways, and the fiat, though tardily, is at last announced, that it be discontinued as a place for fresh interments, except in vaults or family graves not yet fully occupied.

It is satisfactory to be assured that proper consideration has been evinced by the new Cemetery Company for the poorer classes of the community. The provisions of their Trust Deed enable the Directors to forego the burial fees in favour of persons "necessitatingly poor;" and that, in order that the relatives of such persons should not only not be put to any additional expense by the extended distance of the ground from the city, but also that they may receive, in regard to the performance of the last solemn rites for the dead, equal respect and attention with the rich. To facilitate this object, the Directors have made arrangements with a most respectable undertaker to conduct such funerals upon the most economical terms. We know of nothing, save that beautiful portion of the ritual of the Church of England, "The Burial of the Dead," so powerful or so well calculated to soothe the minds of surviving friends, as decorum and order in the management and conduct of funerals; and to this important consideration the Company has rightly directed its attention.

ANNUAL SCHOOL FESTIVAL.—The usual gathering of the Sydney Parochial Schools will take place on Trinity Tuesday, when they will assemble for Divine service at St. James's Church, at eleven o'clock. The sermon will be preached by the Rev. Robert Allwood, M.A., Incumbent of St. James's.

Thursday, the 7th instant, is the day fixed for the consecration of S— Church, Camden, by the Lord Bishop of Sydney. The clergy who may attend have been requested to take with them their surplices, &c.

THE LEVEE.—Only two clergymen—one of them unlicensed—attended the levee on the Queen's birthday, an intimation having been conveyed to His Excellency the Governor, that in consequence of the extraordinary and anomalous position assigned to the Metropolitan Bishop of Sydney, and the clergy of the Church of England, by the precedence given to Dr. Polding, by reason of the title of *Archbishop*, bestowed on him by the *foreign* Bishop of Rome,—those whose loyalty to the Queen, and respect to her Representative, would have naturally led them to Government House on that day, could not be present, without both giving sanction to a principle directly subversive of constitutional right, and at the same time allowing the pre-eminence and authority to a foreign power which, in their oath of the Queen's supremacy, they had sworn to deny. We trust the laity, as well as the clergy, will not let the matter rest here. Many laymen we know *did* absent themselves on the same occasion; and in compliance with an intimation to that effect, an address, we are happy to add, is now in the course of signature, expressive of the reasons for their absence, of which we subjoin a copy.

May it please your Excellency—
We, the undersigned, members of the United Church of England and Ireland, beg to assure your Excellency of our unfeigned regret that we should have been compelled to be absent from your Excellency's Levee, held on the 14th inst., in honour of her Majesty's birthday.

The unconstitutional edict which forced upon your Excellency the necessity of then publicly surrendering to an intruding Bishop, owing his title to a Foreign Power, precedence of the lawfully constituted Metropolitan of the Province of Australasia, thereby conceding to the Church of Rome a pre-eminence, contrary to the discipline of the Church at large, than alien to the spirit of the British law, compelled us at the same time to decide that the honour of waiting upon your Excellency, under such circumstances, could be enjoyed only by a compromise of our allegiance as English Churchmen.

Your Excellency will be pleased, therefore, to accept, through the medium of this Address, those warm assurances of fidelity and loyalty which we had anxiously desired personally to offer.

With our earnest hopes that instructions from her Majesty the Queen may speedily restore to your Excellency's Court the Bishops and Clergy of this Province, and to their people, the happy duty of approaching your Excellency with their lawful Pastors on every occasion on which loyalty shall demand their presence,

We beg to subscribe ourselves,
Your Excellency's faithful and dutiful Servants.
[Signatures.]

ORDINATIONS.—The Lord Bishop of Sydney will hold an Ordination, on Trinity Sunday, at St. Andrew's (temporary) Cathedral Church. The following gentlemen are candidates for the priesthood:—The Rev. T. H. Wilkinson, curate of Balmain; the Rev. F. T. C. Russell, B.A., minister of St. Marks, Alexandria; and the Rev. P. T. Beamish, B.A., minister of Dapto and Kiama.—And Mr. Thomas Druitt, master of the St. James's Grammar School, is candidate for the holy office of deacon. The Lord Bishop of Newcastle will also hold an Ordination on the same day. The Rev. Messrs. Glennie, B.A., and Rodwell, are candidates for the priesthood; and Messrs. Wallace and Coles Child, M.A., for the office of deacon.

SCHOOL OF INDUSTRY.—The annual sale of fancy work was held at the School in Macquarie-street, on Friday, the 25th May, when as usual a large addition was made to the funds of the Institution. While announcing this, however, we do venture, with all deference to the good intentions of all concerned, to express a cordial wish that some more respectable and religious way of obtaining contributions to this charitable work, than by the very doubtful expedient of ladies *playing at shop-keeping*, could be devised.

OPENING OF THE HUTCHINS' SCHOOL,
HOBART TOWN.

This school was publicly opened yesterday. The large school room was filled with a number of ladies and gentlemen. The front seat was occupied by Lady Denison, Mrs. Stanley, Mrs. Buckland, Mrs. Burgess, and a number of other ladies.

His Excellency took the chair a few minutes after half-past twelve, and was supported on the right by the Lord Bishop, W. Kermode, Esq., and V. Fleming, Esq., and on the left by the Rev. Mr. Buckland, Rev. Mr. Windsor, Mr. Kennett, Captain Denison, and Mr. Crowther.

His Excellency having taken the chair, the Rev. Mr. Buckland read the following Latin oration:—

Cum plurimæ gratulationis causæ mihi hodie in mentem occurrunt, vere ne, si omnes commemorem, nimis in hoc genere videar. Imprimis vero gratulandum est, quia te Episcopo nostro huic celebrationi præsidem et fautorem videmus. Meminimus enim cum, te absente, lapis hujus edificii auspicialis positus est, quanto desiderio te perfectio ædificiorum precarum, quam vehementer hæc nostra incepta tibi grata fore speravimus. Nec spes nostra nos fefellit, neminem enim hic adesse puto qui sciat quanto tibi studio semper fuerit, ut hujus provincie juventutem in bonis artibus et moribus erudiendam cures. Est igitur quod gaudeamus, si tanti operis initium, tibi reduci, testor, acceptum, hodie tuis auspiciis perfectum videmus: conatusque nostros Deus Optimum Maximus, sine quo nihil validi nihil sanæ, secundet, precamur.

Haud tamen a re alienum fore puto, si tibi in memoria revocem, nos consilium octo ferè abhinc annos initum, tandem perfectum celebratos convenisse; monumentum scilicet quod viri desideratissimi Gulielmi Hutchins memoriam posteris per sæcula tradat. Minime vero silenda tua in hoc opere munificentia, corumque, (quos frequentes adesse video) qui operam suam ultra contulerunt debitas quibus grates ex animo agimus; atque imprimis Excellentissimi hujus Insule Præfecto, cujus in nos beneficia et maxima et clarissima extiterunt. Ipso autem presente breviter hæc attingere decet, que tamē ei laudi sempiternæ erunt; nec vero ne dum ea, que recta et Colonia profutura esse sentiat, prudentia sua exequatur, debitos honores, etiam nunc a nonnullis negatos, posterorum consensus tribuat.

Restat ut meritis eos laudibus prosequar, qui quondam hujusce sedis alumni ea doctrine premia, que nostrum propositum Collegium, diligentia sua adepti sunt, qui utinam tales in reliquum se præstent, quales jam pueri extiterunt. Vos etiam hortor, discipuli, ut illos vobis exemplo habeatis, et hunc quam maximè incumbatis, ut, pueri literarum studiosi, omnibus et doctrinis et virtutibus ornati adolescentibus evadatis.

Nobis autem, quorum in manus hoc juventutis erudienda munus tradidisti, quanto studio elaborandum est, ut nos dignos qui tanto officio perfungamur, præstemus. Ardum quidem sed non ingratum opus suscepimus, hæc nova scilicet ita instituire ut ad majorem nostrorum exempla paulatim assurgant. Nec dum Græcæ et Latinæ literas, ætissimæ mentis arma, diligenter excolendas, ingenus recentioris scientiæ artes omnino negligendas esse dudimus. In quo adjuvat multum ejus qui secundas apud nos agit partes, studium et experientia.

Perseverat autem opus est, neque enim sperare debemus, nos omnes ingenus artes omnem juventutis

disciplinam, jam ineunte quasi ætate, excolere et edocere posse. Præclara illa majorum collegia, que nos grata memoriâ prosequimur, per multa sæcula ad id gloriæ et honoris, quo jam pervenerint, paulatim crevere. Nobis sat erit ea ponere fundamenta, ea edere exempla, que nobis spem afferant, ut nunquam minores nostrorum institutorum pœnitent; indicioque sint eam nos disciplinam misisse, que fructus non modo præsentibus, verum etiam sempiternis. Deo juvante ferre possit.

Mr. G. Foster then read the Report, as follows:—
Hutchins' School, May 3, 1849.

MY LORD,—In the absence of the Archdeacon, on whom, as Treasurer for the Building Fund of the Hutchins' School, it more properly devolves, to submit to your Lordship the following statement of the expenditure, we have ourselves the honour to present it to you on the completion of the building and the termination of our trust.

Although immediately on your lordship's return to your diocese we laid before you a statement of the manner in which we had, up to that time, discharged the trust committed to us as the Building Committee of the Hutchins' School, we think it will not be superfluous briefly to recapitulate the circumstances which led to the erection of the present edifice.

On your lordship's departure for England in 1846, when the duties entrusted to us commenced, we entered into a correspondence with the architect of the diocese, Mr. William Archer, to whom you had referred us, who furnished us with plans for a building to be erected on the site originally intended in Collins-street. We found, however, that both from the situation and small extent of ground, it was so little adapted for a large school, that, with the sanction of the Archdeacon, we applied to Mr. Latrobe, then Administrator of the Government, for a site better suited to the purpose. Mr. Latrobe at once acceded to our request; but before any arrangements were completed, his Excellency Sir William Denison arrived in this colony, to whom we again preferred our request. We cannot omit the opportunity of acknowledging thus publicly the cordial manner in which our views were met by his Excellency; and the allotment of ground on which the school now stands was granted by him, on the condition that we would guarantee the immediate expenditure of £2000 on the building. As the funds placed at our disposal did not nearly amount to the sum required, we referred the matter to the late Warden of the College, believing that in your lordship's absence none could so well advise us how to act. At his suggestion the College trustees proposed to guarantee the required amount, on the land being conveyed to them in trust.

A trust deed was accordingly drawn up, approved by the Government, which formally granted this allotment of ground to the College trustees, setting it apart for ever for the purposes of education, for the benefit of the inhabitants of this city.

A design for a building, adapted to the site, was furnished us by Mr. Archer, and your Committee lost no time in entering into the requisite contract for its erection. We trust that both in the style of the architecture and the interior arrangements, we have carried out your lordship's wishes and the views of those who subscribed to erect a monument worthy of the late Archdeacon Hutchins.

We cannot but express our satisfaction with the manner in which the contractors, Messrs. Cleghorn and Anderson, completed the work, and acknowledge that we are indebted to their personal exertions and zeal for the superior execution of the finer parts of the building.

We now beg to submit the following statement of our receipts and expenditure, for your lordship's information:—

RECEIPTS.	£	s.	d.
Original subscriptions to the Hutchins' Memorial Fund	609	12	10
Additional subscriptions	482	14	0
Proceeds of the sale of land in Collins-street	430	16	8
Amount provided by your Lordship and the Rev. R. Davies, as guaranteed from the College Trustees	760	0	0
	£2283	3	6
EXPENDITURE.			
Paid Messrs. Cleghorn and Anderson for the building	2007	7	8
Paid fences, out-buildings, fittings, &c.	331	3	1
Paid legal expenses	23	16	8
Printing Account	5	0	0
	£2367	7	5

Balance of Expenditure unprovided for £84 3 11

We have the honor to be,
Your Lordship's faithful and obedient servants,
JOHN R. BUCKLAND,
WILLIAM P. KAY,
W. L. CROWTHER, } Building Committee.

The Lord Bishop then said he had been told that he was expected to make a few remarks on the report which had been read. It was to him a pleasing and a grateful task to thank his Excellency, for it was to him that they were mainly indebted for the building, for the kind manner in which he had sympathised with them, and encouraged the work. He was glad that he had this public opportunity of returning thanks to him for the way in which he had assisted them, and had ever assisted the Church, the cause of truth and good order throughout the colony. If his Excellency had not been present he might have said more, but in the presence of those who had to be thanked, it was difficult to stop short of what might be considered flattery, which he was sure he would be the first to despise. But he could not sayless with truth—he might not say more without its being considered flattery. Although there was occasion for much joy in the report which they had heard read, yet he felt his joy saddened to find that there were still some deficiencies to be made up. His Lordship then went into a short statement of the report, and said that there was still £800 owing for the school, for the payment of which he and two friends had pledged themselves, and referred to the liberality he had experienced from friends in England and in the colony, and was sure that there were still hearts in the colony who would give abundantly if they had but the means, and he was confident that his trust in them would not be mistaken, but that the colonists would bear them harmless. He had a more pleasing task now to perform, to speak of the building and what would be the fruits of the present work. The great battle field of Christian truth was the schools. Nothing could be done with, no movement could be made among the adult population, that would bring them to a proper sense of their responsibility. But if they took the child when in his tender years, and instilled a sound religious education in his mind—fixed the truth firmly in him—and fortified him with sound moral principles, he was content to believe that they were conferring an invaluable blessing on generations yet to come. He had lately been to all quarters of his diocese, and was not so much struck with the spiritual destitution of the people, as that children were growing up without the least sense of their awful responsibility as Christians. If this was suffered to go on longer, instead of having a God loving, God fearing population, we should have a God despising, God hating, God neglecting people. He would advise those whom he saw around him to take these things into their consideration, and do their utmost to remedy them, and to make the most of the talent which had been granted to them, for they might be sure they would one day have to render an account of their neglect. He would ask them to reflect on their responsibility, and to prove that they were mindful of the population of their adopted home; and that while they thought of eternity they were not forgetful of the present moment. He was sure there were none present who were not aware of the evils with which they were surrounded. He saw around him many who had striven to remedy them, both in private and in public, and had dragged those details into day, which it would be weakness to conceal. He would pass to other topics. With respect to education, but one half would be done if we only gave the youth a secular education. He remembered the saying of one man, who was as familiar with the senate as the camp, he meant the Duke of Wellington, who when speaking in the House of Lords, said, that to give men only a secular education, was to make them very clever devils. He thought, at the time, that the expression was too strong, but he was convinced of its truth. What was the effect of secular education? Did it teach the child its duty to its neighbour? To do that it was necessary to first teach him his duty to his God. If we turn to the continent of Europe, we there see they are shaken and torn by convulsions that the oldest man now present could remember nothing like it. It was impossible to deny but that there they were very latitudinarian in religious education. They tried to educate the head and not the heart; to make education moral, and not religious. He had no doubt there were some present who had been educated in foreign universities (and he himself was not unfamiliar with them), and they could bear witness to the truth of his assertion, that religious education was not favoured there as it was in our own happy land. It seemed an instinct peculiar to England to educate

and instruct a child in the hope of a future state of existence. He hoped that it would be ever so, and that the same feeling would ever exist in this colony. God forbid that we should make the same mistakes as they had made on the continent, to give a secular without a religious education. He knew there were many who differed from him, and he could only say let them have their own way—he was sorry they could not see with his eyes. But he knew how vain it was to hope to be able to bring the thoughts of all into the same channel, or into an agreement. The increase since the school had been opened had surprised him. The school now contained fifty-four scholars, and several of them not members of the Church of England. He was glad of this, and he felt grateful to those parents who had placed their children here, for the confidence they had reposed in them. He wished to notice one thing more. The head master had suggested to him the necessity of giving a more commercial character to the education imparted at the Institution. The number of boys who entered into mercantile pursuits was very great, and in making up their accounts, their Greek and Latin, however much it might refine and soften, would be of little avail. But a sound commercial education would be of the greatest advantage. To show the superior character of the instruction imparted, he would state that last year four scholars had been elected from the school to the College, with the competition of the whole Colony. A similar institution had been established by the members of other denominations, called the High School, and he was glad to hail the rival. He was too great a lover of education for the young of the colony to feel anything but pleasure at the foundation of the High School. And although some members of the Church of England had been more liberal to that institution than to us, he felt not the less interest in the prosperity of that school. It would tend to keep them on their mettle, and he trusted there would be always an honest competition between them as to which should bestow the best education on the youth of the colony. Whoever might be the master of the High School, he pinned his faith on Mr. Buckland, and he was sure he would want no spur to do his duty. That duty he had always performed as a teacher, a master, a scholar, and a gentleman, (applause). His Lordship apologized for the time he had kept them, as it was not often he had an opportunity of addressing them, and feelingly alluded to the late Archdeacon, and the veneration and affection with which he was spoken of throughout the colony, and thanked them for the patience with which they had listened to him.

His Excellency alluded to the establishment of the Hutchins' School, and the terms on which the land had been granted on which the building had been erected. He had been asked to grant a piece of land for the High School, and he did so as soon as they collected the funds to erect the building, and secured it for ever for the purposes of education. He was confident that the two schools would be a mutual advantage to each other. He congratulated them on the increase which had taken place in the number of scholars, and hoped it would go on increasing.

The visitors then dispersed, and the house being thrown open, every room was visited, particularly the tower, which is ascended by a circular staircase, and from which a splendid view of the town is obtained. All expressed themselves pleased with the arrangements of the institution, and the accommodation provided for the scholars.

TO MEMBERS OF THE CHURCH OF ENGLAND.

SHOULD the unconstitutional edict, which is forced upon His Excellency the Governor the necessity of yielding to the Most Reverend Dr. Polding precedence over the lawfully constituted Metropolitan of the Province of Australasia, thereby virtually conceding to the Church of Rome a pre-eminence over the National Church of England, no less contrary to the discipline of the Church at large than foreign to the spirit of the British Law, debar from attendance at His Excellency's Levee any faithful member of the Church, he is informed that an address of dutiful respect to His Excellency, intended for the adoption of Churchmen desirous of so avoiding any misconstruction of their absence on so auspicious an occasion as the anniversary of Her Majesty's Birth Day, will lie for signature, on and after Friday next, at the Chambers of the undersigned.

CHARLES LOWE.

470, George-street, Sydney, May 23.

EXHIBITION OF PAINTINGS.

EXHIBITION ROOMS OPEN DAILY, (EXCEPT SUNDAYS) FROM NINE A.M. TILL FIVE P.M.

TERMS OF ADMISSION:

MEMBERS paying one guinea are entitled to free admission for themselves and families, at any time.

Non-subscribers, one shilling each. Ladies' schools, sixpence each. Children under ten years, sixpence each.

Catalogues Sixpence each.

OLD MILITARY BARRACKS, GEORGE STREET.

CAMPERDOWN CEMETERY.

IN consequence of the crowded state of the Church of England Burial Ground in Sydney, and the indecent manner in which interments have taken place therein of late, several of the graves being less than three feet from the surface, the Lord Bishop of Sydney has ordered the same to be closed after the 31st of this month, except for interments in vaults only partially filled.

The Directors of the Church of England Cemetery Company hereby give notice that the following scale of charges has been adopted for the Camperdown Cemetery.

Freehold Ground sufficient	£	s.	d.
For a private grave for one	1	1	0
For a brick grave for one	2	2	0
For a vault for four coffins	4	4	0
For a vault for six coffins	6	6	0

The purchaser is entitled to select a site.

Fees for interments for adults	1	10	0
Fees for interments for children under ten years	1	1	0
Interments in common graves not purchased	0	7	6
Fees for registering each interment	0	1	0

In all cases of interments of paupers the Directors have authorised the charge only of the cost of excavating the grave, namely, 3s. 6d.

The Company will undertake the erection of vaults and tombs upon the most reasonable terms, by their licensed workmen. Plans may be seen and all particulars obtained at the office.

Arrangements have been made for funerals to be conducted to the Camperdown Cemetery, at the same rate as charged to the Sydney Burial Ground, and the following hours have been appointed for the reception of funerals, namely, nine o'clock in the morning, and four o'clock in the afternoon.

Applications to be made to the Secretary, at 470, George-street, over Mr. Mort's Auction Rooms, daily, between ten and three.

J. C. WHITE,

May 26. Secretary.

MUSICAL PRECEPTORS, &c.

ON SALE by the undersigned—

Loder's Comprehensive Instruction	£	s.	d.
Book for the Violin	0	12	0
Jousse's Pianoforte Preceptor	0	4	6
Instructions for the Painoforte, (large edition)	0	10	6
Modern Violin Preceptor	0	2	6
Parry's German Flute Tutor	0	3	0
Clarinet Tutor	0	3	0
Kemp's Tutor for the Cornopon or Cornet-a-Piston	0	3	6
Herz's Standard Tutor for the Pianoforte	0	6	0
Czerney's Elementary Exercises for Pianoforte, in two books 12s. or singly	0	6	0
Etude de la Velocite, (30 grand studies)	0	7	0
Bertini's Etudes Caracteristique for the Pianoforte	0	9	0
Martini's Instructions for the Accordion	0	4	6
Bochsa's Instructions for the Harp	0	6	0
Dusse's Student's Pianoforte Companion	0	2	0
Single and Double Flageolet Preceptor	0	3	6
Perle's Violoncello Preceptor	0	3	6
Burrows's Thorough Bass Primer with examples of the Rudiments of Harmony, with fifty exercises	0	7	0
Hullah's Psalter with 351 Tunes set in Four Parts, Bass, Tenor, Soprano, and Alto, 12mo., bound	0	8	0
The People's Music Book, Sacred, Secular, and Psalm Tunes, edited by James Tutle Esq., Organist of Westminster Abbey, 3 Vols.	2	2	0

W. R. PIDDINGTON,

Bookseller, Stationer and Printseller. 485, George-street, next Bank of New South Wales.

ST. ANDREW'S CATHEDRAL.

LIST OF SUBSCRIBERS for the year 1849.

FIRST LIST.

	£	s.	d.
His Excellency the Governor	10	0	0
His Honor Sir Alfred Stephen, C.J.	10	0	0
The Right Reverend the Lord Bishop of Sydney	20	0	0
Mrs. Broughton	10	0	0
Mr. Robert Campbell	10	0	0
John Campbell	10	0	0
J. W. Gosling	10	0	0
John Croft	10	0	0
Thomas Whistler Smith	10	0	0
Michael Metcalfe	10	0	0
H. W. Johnson	10	0	0
Charles Kemp	10	0	0
Mrs. Charles Kemp	10	0	0
Mr. F. Gosling (Donation)	25	0	0
F. Gosling (Subscription)	5	0	0
Amount collected by Miss Powell	10	5	4
Amount collected by Miss Hawkins	8	0	0
Amount collected by Miss Emme	4	8	11
Mrs. Atherden	5	0	0
The Rev. W. B. Clarke	1	0	0
Mrs. Mort	1	0	0
Mr. Thomas Hemming	5	0	0
Henry Gilbert Smith	5	0	0
J. Coombe	1	0	0
George Lord	1	0	0
Robert Campbell, tertius	5	0	0
George Fitz Roy	1	1	0
James Barker, junior	1	1	0
T. Marston	2	0	0
Mrs. Hill	2	0	0
Harrison	1	0	0
Miss Moore, Hyde Park	2	10	0
Mr. Felix Wilson	10	0	0
Arthur Jeffreys	2	10	0
Hanson	2	2	0
James Johnson	2	2	0
Nathaniel Lucas	2	0	0
Dr. H. G. Douglass	1	1	0
The late Mr. W. B. Holt	1	1	0
The late Mr. J. J. Holt	1	1	0
Mr. A. C. Daniels	2	2	0
Amount collected by Mr. Hodgkinson, from visitors to the Cathedral close	3	5	0
Amount collected at St. James's Church, after a Sermon by the Rev. George King	25	19	1 1/2
A Friend, per R. Campbell	1	6	0
Mr. T. S. Mort	10	0	0
Stanley	0	10	6

£290 5 4 1/2

As the second list of subscriptions will be published in June next, the Committee respectfully request that those who purpose contributing to the fund during the present year, will have the goodness to forward their names and the amount of their subscription to Robert Campbell, Esq., (of the wharf,) before the end of the present month, in order that they may be inserted in the list.

J. WILLIAM JONES,

Honorary Secretary.

TO CORRESPONDENTS.

ASCENSION DAY.—We heartily agree with a respected correspondent, addressing us under the signature "Layman," in his reprehension of the almost total neglect by civil functionaries of the sacredness of days such as this; he may be assured of our co-operation at all times in his laudable endeavours to restore a better feeling amongst the thoughtless multitudes, by whom the commemoration of the greatest epochs of the Christian Church are all but habitually overlooked. But we believe, after all, that the silent and unseen effects of the daily service will, in good time, bring men to a better frame of mind. Had we printed our correspondent's letter at length, we fear we should have laid ourselves open to the charge of assuming to censure those whom it is not within our province to rebuke. We desire also to keep in mind the admonition "speak not evil of dignities."

Names—Inadmissible, not being authenticated. The writer will, we are sure, be convinced, on reflection, that his remarks can be productive of no good result.

The Extracts from Dr. E. D. Clarke, &c., received, and will appear.

Printed for the Proprietors, by CHARLES KEMP and JOHN FAIRFAX, 586, Lower George-street; and Published by WILLIAM PIDDINGTON, Bookseller, George-street, Sydney, Friday, June 1, 1849.