

THE SYDNEY GUARDIAN.

A Journal of Religious, Literary, and Scientific Information.

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

VOL. I.—No. 5.

SYDNEY, OCTOBER 2, 1848.

EIGHT-PENCE PER NUMBER.
TWO SHILLINGS PER QUARTER.

THE SYDNEY GUARDIAN.

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Theology.

THOUGHTS ON CONTROVERSY.

INFALLIBILITY.

NO. 1.

THE following observations on the Romish doctrine of Infallibility were suggested to my mind after I had read a tract recently published in this colony.

I purpose to enquire what does the author of this tract, and what does the Church for whose opinions he is an advocate, mean by the word "Infallible."

This enquiry, however simple it may appear previous to examination, will after it be found extremely difficult. And the word itself affords us no clue to unravel the difficulty, for its proper and etymological signification does not correspond with the theological idea which it is taken to represent.

"Infallible" signifies according to Johnson, "privileged from error, incapable of mistake, not to be misled or deceived, certain."

Its meaning is *passive* and has respect only to the *reception* of doctrine; but the assumed infallibility of the Romish Church has respect also to the *communication* of doctrine.

This is easily proved. Roman Catholics fully admit that the Bible is free from error, in fact unerring or *infallible*, in the proper sense of the word; but it is not in their theology "*the infallible guide*"; it is not their standard of orthodoxy; they in practice disclaim its direction, and resort to another guide; and when charged with deserting the Word of God, they defend themselves by this argument, "we cannot safely entrust ourselves to the teaching of the Bible, *because it does not lead every one to the same conclusion.*"

Now this objection relates not at all to the truth or falsehood of the doctrines contained in Holy Writ, but entirely to the communication of those doctrines.

"The Bible itself," says the author of this tract,* "rightly used and properly interpreted, cannot lead men into error, because it is the word of truth." "Every single book, every chapter," says another Roman Catholic writer,† "yea, every period of Holy Scripture, is infallibly true, and wants no due perfection." But still they argue that the truths which it certainly contains, loom so darkly in its pages, that they cannot be discovered without the aid of an interpreter. Truth, in fact, according to this hypothesis, is not revealed but buried in the language of Scripture, and a living and speaking guide is required, who can bring it to light, and imparting to it a portion of his own vitality, convey it to the soul with power. The hypothesis therefore, in repudiating the Bible, and adopting a living speaking guide, has principally in view the communication of doctrine; and the word "infallible" being insufficient to include the entire complex idea involved in the hypothesis, is suited to perplex and darken the whole question, and cannot fail to mislead those who have not perceived its ambiguity.

The author of the tract to which I refer, apparently conscious that the word "infallible" is defective, employs other words to support its meaning. He speaks of an "unerring and never-failing," and of "an infallible, secure, and never-failing guide." And this is not tautology, for these words are not synonymous. A doctrinal guide may be *unerring* yet not be *never-failing*. Scripture is an *unerring* guide, and yet it *may fail*, and does in effect *often fail*, through the blindness, the perverseness, and wickedness of men. But though it may fail to convince one man, and another man may fail to understand it aright, it can never fail to speak the truth. It is therefore *unerring*, but not *never-failing*.

The distinctive qualification, therefore, claimed by the Roman Catholic for his infallible guide, in other words that qualification in which the superior efficiency of the Pope or the Church, as a guide in religion, is supposed to consist, may be expressed by the term *never-failing*. And I now propose to enquire, is the Romish Church a *never-failing* guide?

In the large and full sense of the term, no *never-failing* spiritual guide has appeared in our world since the fall of Adam. This is obvious, because every guide must fail in some cases at least, who is not able

to correct the whole taint of human sinfulness, and cause all men to receive the pure truth in its purity. When the Son of God Himself was upon the earth, a living, speaking, infallible guide, many rejected and many misunderstood His doctrine. In the times of the Apostles there were divisions and heresies in the church: such St. Paul saw and deplored, and such he attributes not to the uncertainty of truth, but to the corruption of human nature. "Whereas," he writes to the Corinthians, "there is among you envying and strife and divisions, are you not *carnal* and walk as men?" The guide therefore who with *never-failing* certainty makes an end of disputes and divisions must also make an end of sin. He cannot make all men agree until he has made all men perfect.

By coercive measures he may indeed silence the disputatious spirit, and compel men to assent outwardly to a system of doctrines, whether true or false. He can do more: he can restrain the intellect, he can cramp and enfeeble the mental powers, and keep men in a state of child-like dependence on his dictation. He can by crafty means fetter soul as well as body, and retain men not in bondage only, but also in unconscious and even voluntary bondage. But such measures are monstrous, are entirely opposed to the spirit of Christianity, and naturally produce not "righteousness and true holiness," but blindness of heart, superstition, and iniquity.

But without resorting to such measures the guide must fail in securing from the human race entire acquiescence in the dogmas he teaches: he cannot leave men free without endangering his authority.

This conclusion is justified by the practice of the Church of Rome. She has never scrupled to enforce her authority by coercion, by the dungeon, the faggot, and the sword, whenever and wherever she could safely resort to such measures. On this subject she is deeply compromised in her standards, considered by herself immutable (see note 1), as well as in the works of her most distinguished divines. Bellarmine, for example, does not shrink from an inference which his logical acuteness perceived was inevitable; and argues that "heretics condemned by the Church may be punished with temporal penalties, and even with death." In the course of his argument he says plainly, "*Experientia docet non esse aliud remedium.*"—(Experience proves that there is no other

* In a letter to the *Sydney Chronicle*.

† "Charity Maintained," ch. 11, s. 1.

remedy.) He is right: there is no other remedy. Carry the argument out fairly, reduce the theory to practice, and *persecution* is the inevitable result.

But though this Church, in accordance with her assumption of the title "Catholic," claims a vague supremacy over the whole world, and a special authority over the souls and bodies of all baptised Christians (note 2), and considers herself authorised to recall them to *their allegiance by the severest measures*, still I question whether the most intrepid polemic will venture to take the epithet *never-failing* in its strict meaning, and apply it to the Church of Rome. *Never-failing!* how can this be, when there are heathen nations which repudiate all the doctrines of Christianity, and Protestant nations which disown the authority of the infallible guide?

The author of the tract must employ the word in a modified sense. Perhaps he considers that the ministry and responsibilities of his Church, and the operation of her infallibility is confined to those within her pale; and contends for nothing more than this, that she never fails to prevent divisions and heresies among her own members. But history does not sanction her usurpation of the title "*never-failing*," even when thus qualified.

For can they deny that divisions have appeared within the territories of the Romish Church? Let us go back to the fourth century, and, for the sake of argument, suppose (not grant, for history irresistibly disproves the supposition) that her claim of universal dominion was acknowledged then. On that hypothesis, they must admit that it was out of the bosom of the Catholic Church, presided over by the Roman Pontiff and acknowledging his supremacy, that Arianism with its brood of countless heresies arose. In later times, what was the Infidel movement in France, at the time of the first revolution, but an apostacy born within the territories of the *never-failing* guide? What in the estimation of Romish divines was the Reformation itself but a heresy, appearing in the first instance within the Church Catholic?

It is obvious therefore, that the word *never-failing* must be still further narrowed before it can be applied to the Church of Rome.

Does the dogma represented by this word amount to more than this, that the Roman Catholic Church proves a *never-failing* guide to those who submit to her authority and follow her dictation? Does it mean more than this, that when men do not fail to believe, she does not fail to convince them?

We have been recently told of a "Church that speaks with no faltering tongue, but claims obedience with a commanding tone, and says this you are to believe, not because *you* think it right, but because *I*, in the name of God, declare that which is infallibly true." It is not therefore *conviction* but *submission*, that this Church requires, or at most, she asks *conviction* for

one doctrine only, even this, *that she is infallible*, and then she demands *submission* to all the rest. Surely then, the task undertaken by this *never-failing* guide is, after all, not very difficult. She fails to convince the heathen, she fails to convince the infidel, she fails to convince the heretic, but she promises that if any man submits entirely to her direction, becomes not only her disciple but her subject; not only her subject but her slave;—if he undertakes to disbelieve the convictions of his own mind when they contradict her assertions, and to bring body, soul, and spirit, thoughts, and reason, into unresisting captivity, then she promises that she will not fail to convince him of her authority.

"But she undertakes besides, to guide him aright," says the Romish polemic, "she gives him clear *unmistakable* directions both for faith and practice; she tells him distinctly both what to believe, and what to do; in this the Scripture fails." Here we have reached the pith of the doctrine. Let it be supposed (not granted) that the Church of Rome is infallible in the proper sense of the term, and can deliver *unerring* oracles. Are her doctrines or her statements of doctrine *unmistakable*? Have they never been mistaken by her own people?

And here a question lies in the way, which ought to be settled before we can proceed further. "Who is the infallible, never-failing, *unmistakable* guide?"

The Roman Catholic theologian objects that Scripture is insufficient, because (as he says) however true in doctrine, it is practically ambiguous in its statements, and he proposes to conduct us to a spiritual guide, whose responses are delivered with never-failing clearness, precision, and certainty. We ask him to point out the person with whom, or the place where, this high attribute is lodged? And this is no unreasonable demand. Surely, if we are told that the Church of Rome is both privileged from error, and moreover, privileged to teach, where Scripture fails, with *unmistakable* certainty and effect, we may ask who is the teacher to whose dictates we must submit. Yet to this question, plain as it is, we must not expect to receive a plain reply. The guide who promises to clear up all that is doubtful in religion, and disperse all the clouds of theology, is himself a doubt and a mystery involved in clouds.

"The Church, that great, that universal Church," says the author of the tract, "is the infallible guide." But in an inquiry of this nature, "The Church" is too large and vague a term, even after it has been so far limited as to be confined to the Church of Rome. To make this power "expedite and ready for use," it must be fixed somewhere within the Church. Would this author send us to the ocean to find a place of security from the waves? Unless his chart be marked with more precision, the poor tempest-tossed soul will never find the haven from theological perplexity, which he has promised. With

whom is this infallibility lodged? whether with the Roman pontiff, or with general councils, or with the Church collective, or does it reside in the unbroken chain of apostolical tradition? Should we seek for it in the Romish Church of the first century, or in the Romish Church of the second century, or in the Romish Church of the nineteenth century? For these *may* differ, and most assuredly *have* differed, from one another.

Here, then, the argument comes to a full stop. Let Romanists settle among themselves who this Infallible Guide is, before they demand submission to his authority.

I will, however, suppose this difficulty past, and with your permission pursue the argument in another paper.

M. K.

NOTES.

I. The persecuting principles of the Church of Rome are well known, and it appears almost unnecessary to support the assertion in the text by evidence. However, to complete my argument, I will adduce a few examples suited to disclose the real principles of this Church, and show the extent to which her infallibility is compromised.

"The third Canon of the Council of Lateran, held under Innocent III., commands all feudal lords to banish heretics from their lands, to take an oath concerning it, and in case any should fail to fulfil it for a whole year, it directs that the Pope be apprised, in order that he may expose the property of the offender for a prey, and absolve his vassals from their obedience."—From "the Abridgement of the Defence of the Declaration of the Assembly of the Clergy of France, in 1682," quoted by Mr. Allwood, in his "Lectures on the Papal Claims."

Mr. Allwood has been careful to show that the infallible guide is responsible for this decree. The Council of Trent has declared that the decrees of that Council, which they call the Great General Council of Lateran, were the voice of the Church. Bellarmine asks, "if this decree be not the voice of the Catholic Church, where shall we find it?"

Amongst the acts of the third Council of Lateran, held under Alexander III., is a canon (the 27th) which decrees remission of sins to be granted to those who pursue heretics to slavery and destruction.

In the brief of Gregory XIII., relative to a faculty granted to James Geraldine, &c., &c., of carrying on war against Elizabeth, Queen of England: "to all and singular contrite, and having confessed, or having the purpose of confessing," (who join in that rebellion,) "is granted and fully bestowed by apostolical authority, a plenary pardon and remission of all their sins, in the same form as is usually granted to those who proceed to war against the Turks, and for the recovery of the Holy Land."

Roman Catholics recriminate; they say the accusation recoils upon yourselves, for the Church of England has persecuted. Let us enquire with all candour how far this reply affects the argument.

Let it be supposed that our guilt is equal to theirs, though this supposition is manifestly opposed to truth. Under our Church the principles of toleration were first taught; by our Church those principles are now universally acknowledged, and they influence the operations of our Church and government in every quarter of the globe. It is not so with the Romish Church, which even to this hour, wherever the power is in her hands, shows a spirit not yet changed, and rules with a bigotry that reminds us of mediæval times. If we look back into the past the scene is no doubt altered. History records many acts which make us blush for our forefathers. But weigh the two churches in the balance of a fair judgment, and on which side does the guilt preponderate? Surely the sins of our church have not been a tithe of the sins of that cruel power which established the Inquisition, which refused to keep faith with the heretics Jerome and Huss, which sent a crusade against the Albigenses, which sanctioned, approved, exulted, in the murderous orgies of St. Bartholomew, and by whom at least one blood-stained persecutor has been raised to the honors of canonization.

But let all these pleas of abatement be withdrawn from the argument, and suppose the guilt of our Church equal to the guilt of Rome, what follows?

We should certainly learn a lesson of humility:

we should feel the deepest shame while we recognise in the professing Christians on both sides the sad marks of our common fall, in the sins on both sides the sad traces of our common depravity. But still the argument drawn from the persecutions of the Church of Rome, and directed against the fundamental principles of that church, remains untouched.

Be it remembered, that when Protestants persecuted, they did so *in spite* of their faith which is contained in the New Testament, and *in opposition* to it; when Roman Catholics persecuted, they did so *in accordance* with the avowed sentiments of their boasted infallible guide. Protestants sinned *against* the light, and therefore as individuals incurred the greater guilt. Roman Catholics acted *according to* the light that was in them, and that light is darkness. We are pledged by our faith to Christian charity—they are compromised by their faith to persecution. We are penitent for the offences of our forefathers, and endeavour to make amends by careful abstinence from every intolerant act; they refuse to say of the persecutions of their church, that in wrong it was done, and in effect approve and adopt the sins of their fathers.

How great is the difference between a church which takes the pure Book of God as her rule, and refuses to defile her faith with the inventions of men, and a church which embodies human traditions, human errors, and human sins in her religion.

II. "Schismatics, though separated from the Romish communion, are reckoned subject to its authority, as rebels and deserters are amenable to the civil and military laws of their country. The traitor may be punished by the state for his perfidy; and the apostate in like manner may from the Church undergo excommunication, &c. He may even, according to Aquinas and the University of Salamanca, followed by that of Valladolid, be compelled by arms to return to profession of Catholicism."—*Edgar's Variations of Popery.*

[In reference to the excommunication of schismatics, I have been long anxious to ascertain on what theological principle the proceedings against Judge Willis, in the Cathedral of St. Mary's, some years ago, were founded. Perhaps the Editors of the *Sydney Guardian* can throw some light on this occult and mysterious subject.]

REV. S. MARSDEN AND THE CHRISTIANIZING OF NEW ZEALAND.

From "Emily Bathurst; or, At Home and Abroad." London, 1847.

Good old Mr. Marsden paid his fifth visit to New Zealand in 1837. He was seventy-two years of age. The love manifested for him by all classes of New Zealanders shewed how grateful they felt for the unspeakable blessings he had been the means of introducing among them. Wherever he went they crowded around him, and some followed him for miles to see and converse with him. When one of them was requested to go away, he said: "We wish to have a very long steadfast look at the old man; because he cannot live long enough to visit us again."

Though weak in health and feeble from the weight of years, his affections were as strong as ever, and his countenance beamed with all the brightness of immortality, when he preached with all the fervour of youth, on the theme which had been his support and delight during his lengthened life, the love of God in Christ Jesus. In private, with the missionaries, he spoke of the good men in England, the friends of his early youth, who had preceded him to the eternal world, and touchingly alluded to his late wife, to whom he had been married more than forty years, saying he felt the separation the more severely as the months rolled on. Some one remarked that their separation would be but for a short

period longer. "God grant it," was his reply; and then lifting his eyes towards the moon, which was peacefully shedding her beams over the sails of the vessel on whose deck he was standing, he exclaimed with intense feeling—

"Prepare me, Lord, for thy right hand: Then come the joyful day."

It was his last visit to the isles he had loved so well and so unweariedly, and he left them with a heart overflowing with thankfulness, from the consideration of the wonderful change produced there. In the Waimate district, for miles, neither riots, drunkenness, swearing, nor quarrels were heard: chiefs gave up war, and began to live as Christians: knowledge had spread rapidly, and even in tribes where Christianity was not professed, heathen customs had received their death-blow. On the death of Titore, a powerful heathen chief, which occurred during Mr. Marsden's visit, the women gave up their usual bloody marks of sorrow: the tapu [taboo] was not regarded, nor any slaves killed in honour of him.

What were the victories of Charles XII. or of Alexander compared to those gained by the means of this aged man over the kingdom of Satan, and the powers of evil? They sought their own glory, and had their reward.

Many besides those immediately interested have borne testimony to the favourable change in New Zealand; but I will only now mention that of Mr. Williamson, a New South Wales chaplain, who visited the island under the impression that the improvement had been exaggerated, and gave testimony before a committee of the House of Lords, as to its being much greater than had been represented, and that not only in the immediate neighbourhood of the stations. He mentioned remaining a night at the house of a native in the woods, who received him hospitably, gave him plenty of fern and a clean blanket for a bed, with a supper of potatoes. After supper a Testament was produced, a chapter was read, and prayer offered up by the assembled family. The day began as the evening had closed. Yet none of this family were baptized Christians. I met an interesting anecdote which shows the power of religion in restraining the once fiery temperament of a New Zealander. A native entering a carpenter's shop to talk about payment for some work he had been engaged to do, one of the carpenters, a cross surly-tempered man, said to the native: "Get you out of the shop, we want none of you fellows here." The native replied: "Dont be angry: I am come to talk with Benjamin." The fellow said, "I shall be angry;" and, after a few words, began to ill-use the native in a most barbarous manner, kicking him in the side because he would not get up. The native made no resistance till the man left off, when he jumped up, took the fellow by the throat, held him with one hand as a man would a child, and drew out a plane-iron tied on the top of a stick, so as to

form a little adze: "Now," said the native, while he held it over his head, "you see your life is in my hands: you owe your life to the preaching of the gospel: you see my arm is quite strong enough to kill you; and my arm is willing, but my heart is not, because I have heard the missionaries preach the gospel. If my heart was as dark as it was before I heard them preach, I should strike off your head." He did not return the blows, but made him pay a blanket for the insult.

THE RETURN OF THE PRODIGAL SON.

(From Sermons by the Rev. C. Lawson, M.A., St. John's College, Cambridge.)

The young man described in the parable persisted, for some time, in not abandoning the scenes of his folly and his ruin: he even submitted to almost the greatest degradation that could be inflicted upon the mind of a Jew; and this, without procuring for himself the means of subsistence. At length, under this severe discipline, "he came to himself." The recollection of the comfort and plenty of his father's house smote upon the heart of the forlorn and destitute wanderer. The comparison of his own condition with that of the hired servants of his father, convinced him of the folly of his impatience of controul. The thought that he, once the son of his father's love, was now degraded beneath the servants of his household, appears to have decided him to attempt his escape from misery and from sin. If he be unworthy to be called a son, yet, as a hired servant, he will at least have bread enough and to spare; and in submitting once more to wholesome restraint and sacred obedience in his former home, he can bear even to rank only as a servant, if so he may escape from his present degradation. The toil of servitude would at least be cheered by something of that favour which once he slogged; the bread of servitude would lose much of its bitterness when supplied by a father's hand, though once he despised its plenty, when he might have claimed it as a son. It required, certainly, some degree of moral courage for the prodigal to make the resolution in the parable, and to carry that resolution into effect. And this, his effectual repentance, shows clearly that in his estimate of the comforts of home he had not failed to include the duties of home. He makes no compromise, as it were, for the restoration of his former station; he asks no exemption from the labour of that condition of servitude, of which he esteems himself scarcely worthy; he acknowledges that he has no claims to be regarded as a son; and that if admitted to be a hired servant, it is but to the compassion of his father that he must confess himself indebted. Here was the humility that acknowledged his folly and unworthiness; here was the contrition that bewailed the sin of disobedience; here was the submission that was ready to yield obedience, and to bow under authority; the deep, earnest, and overwhelm-

ing feeling of one who found himself wretched where he was, and longed to be but within the extremest verge of that domestic happiness which he might once have enjoyed in the inmost sacredness of his father's dwelling.

My brethren, is not the return of a sinner to God something of this very sort? Is it not the result of that overwhelming feeling of wretchedness, which shows itself in the desire to forsake the paths of sin, and the society of the ungodly, as affording no substantial happiness to the soul? Is it not the confession of unworthiness, that does not ask for the very least of God's mercies, except as the gift of a gracious Father, the purchased blessing of the Saviour's atonement? Is it not the humility that does not lift up so much as the eyes to heaven, and that, standing afar off, smites upon the breast, and utters the cry, "God be merciful to me a sinner?" And all this is the pledge and earnest of a steady and heartfelt resolution to conform to the holiness of that father's house, the happiness of which is the object of desire. The famine, the want, the degradation, may be the means of bringing the sinner to himself; and then the affections must be fixed upon proper objects; the longing of the renewed soul will be after the enjoyments and the claims of godliness. The sinner that confesses himself unworthy to be accounted as a son, will not refuse that submission and obedience by which he can show himself willing to be reckoned as a servant, and he will not shrink from the labour of that household, where there is bread enough and to spare, for them that cheerfully perform the work that their heavenly Father gives them to do.

But, finally, the reception of the prodigal must equally engage our attention, and awaken our interest. Who can estimate the anxiety with which the return of his son was anticipated, by one whose affection is so beautifully displayed in his acceptance of the penitent prodigal? Who can tell how often his heart had yearned over the erring child of his love, or how often his asking eyes had been turned towards that land whence his lost one might be expected to return? And had even the remotest rumour of the want, the misery, the degradation, of his son reached the father's ear, how would he anxiously wait for that period when his heart shall yield to discipline, and be prepared for obedience? Well may we account for the description of the parable, that while the prodigal was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck and kissed him. Well may we acknowledge the tenderness that brought forth the best robe, and the ring, and the shoes, and killed the fatted calf, to welcome him who was thus recovered alive from the dead, and who was lost and was found.

My brethren, what is all this but a faint emblem of our heavenly Father which cares for the salvation of the sinner?

All that tends to the recovery of the repentant is his gracious work; all that brings the sinner to himself, is the operation of his Holy Spirit. The famine may be sore, but the infliction is from the mercy of God; the feeling of want may be urgent, but God has given it its severity; the degradation of sin may be extreme, but God's goodness turns even the effects of human folly into the means of exhibiting the danger of that folly. Our merciful Father does more for us than we imagine; He not only receives us when we return, but He gives us the wish to return; He not only offers us the provision of his own house, but he gives us that distaste for the husks of this world's goods, without which we might linger on in the land of famine, nor put forth our hands to that bread of life, of which he that eateth shall live for ever. And when the affections are indeed allured, and the heart turned towards the loving kindness of God, like the father who permitted not his repentant son to offer himself as a servant, but restored him at once to his former place in his affections, and his former station in his house; even so are we made sons and daughters of the Lord Almighty. And what does the privilege involve? What, but the obedience of sons?—the submission of children to parental authority?—the dependance of child-like humility upon the wisdom, the goodness, the love of a forgiving father? Every mark of affectionate reception, every token of honour and esteem, every means of supporting the dignity, and of continuing in the society to which he had been restored, was given to the prodigal, only that he might remain under the parental roof, nor attempt again to seek an uncertain happiness beyond the precincts of domestic tranquillity and holiness.

And so it is with ourselves. The promise of pardon and reconciliation, the means of grace, the aid of the Spirit to remain in that grace wherein we stand, the claim of affection and gratitude to Christ our Saviour, the earnest anxiety to escape the danger of sin, and to walk in the way of godliness; all these are given to us, and are wrought in us, to keep us still in that Father's house to which we have in repentance returned, and to guide us to the more complete enjoyment of His dwelling-place above, where we shall find that they who are now acknowledged as His sons, shall be seen like Him, for they shall see Him as He is.

Merciful Father, give us thy grace, that we may acknowledge Thee in this endearing character! Teach us to seek the plenty of Thy house, and to flee from the famine of ungodliness and sin! Teach us each to come to Thee with the confession,—“I have sinned in thy sight, and am no more worthy to be called thy son;” and of Thy mercy receive us graciously, and love us freely.

“The Bible is the word of the living God, and blessed is that heart which can receive it, which doth learn it, and believeth that it is indeed the word of life.”

Literary and Scientific.

DAWN OF THE REFORMATION IN ENGLAND.

PART II.

WE have seen, in the account given of Thorpe's examination, that the Archbishop charged him with having travelled the North Country and other parts of England during twenty years and more, sowing false doctrines to infect and poison, if he might, all the land. He was arraigned in 1407: so that the accusation against him of such itinerancy may extend back to 1384, the year of Wiclif's death. That he had imbibed his principles from the teaching of that steadfast Reformer, Thorpe himself testifies; and expresses withal in forcible terms his cordial fellow-feeling with many of those men who had been most deeply imbued with this new learning. “I said, sir, master John Wiclif was holden of full many men the gravest clerk that they knew then living; and therewith he was named a passing ruly (orderly or regular) man, and an innocent in his living; and herefore great men communed oft with him, and they loved so his learning that they writ it; and busily enforced them to rule themselves thereafter. Therefore, sir, this foresaid learning of Master John Wiclif is yet holden, of full many men and women, the most agreeable learning unto the living and teaching of Christ and of his apostles and most openly shewing and declaring how the Church of Christ hath been and yet should be ruled and governed. Therefore so many men and women covet this learning, and purpose through God's grace to conform their living like to this learning of Wiclif. Master John Ashton hath taught and writ accordingly and full busily where and when and to whom that he might, and he used it himself truly unto his life's end. And also Philip of Rempington, while he was a canon of Leicester, Nicholas Hereford, David Gotraie of Pakring, monk of Byland, and a master of divinity, and John Purway, and many others which were holden right wise men and prudent, taught and writ busily this foresaid learning, and conformed them thereto. And with all these men I was right homely* (familiar), and communed with them long time and oft: and so before all other I chose willingly to be informed of them and by them, and specially of Wiclif himself, as of the most virtuous and godly wise man that I heard of or knew; and therefore of him specially and of these men I took this learning that I have taught.”

Of the persons above named, Rempington or Ropyngton, and Hereford were doctors in divinity, and Ashton was master of arts at Oxford. It is painful to reflect that to all of these, and no less to their associate John Purvie, may be applied the reproachful address of the apostle, “Ye did run well; who did hinder you that ye should not obey the truth?” The first three of these were convened before Courtney, Archbishop of Canterbury, to give account of their heretical and erroneous persuasions. On this occasion Ashton behaved himself contumaciously rather than firmly, Ropyngton and Hereford returned answers which were pronounced to be evasive and heretical. But the terrors of the prosecution were too much for these men. Ashton made his submission and recanted his tenets, and was restored to his standing in the University. Ropyngton followed his example, and afterwards becoming Bishop of Lincoln, proved himself a cruel persecutor of the learning which he had once professed. As Arundel does not fail to remind Thorpe, “no bishop of this land pursueth now more sharply them that hold this way than he doth.” Hereford betook himself to Rome to represent his cause to the Pope, and failing to acquit himself was condemned to imprisonment, which would probably have been perpetual had not a popular insurrection afforded him opportunity to escape. In these cases, and in many more, the strong arm and threatening demeanour of the Church overcame the firmness of these followers of Wiclif. It is somewhat difficult to reconcile the assertion of Thorpe as to Ashton's conducting himself faithfully unto the end of his life, with the undoubted evidence which remains of his recantation. But it is probable that the prevailing party, in the midst of their triumphs, were inwardly conscious of their real weakness; and therefore prudently contented themselves with an outward promise of conformity, without very severely investigating afterwards to what extent it was complied with. At Oxford in particu-

* This was the early acceptance of the word *homely*:—“Therefore whereas these things seemed to them very inconsistent and too foolish to be spoke, and durst not take *homely* and *familiarly* with the Lord himself, there arose a great discord in opinions among them, diverse of them devisedly interrupting the thing that was spoken.”—*Udall on John*, c. vi.

lar the influence, and it may be said even the preponderance, of Wiclif's authority was so great, that it would not be difficult for any one to indulge much laxity of opinion without any serious apprehension of the consequences. Dr. Rigge, the Vice-Chancellor, was so confirmed an adherent of the new doctrines that he suspended Dr. Compe from all University exercises for charging them with heresy; and he withstood and censured Dr. Stokes, a Carmelite friar, who was commissioned by the Archbishop to condemn Wiclif's tenets. Walter Dash and John Huntman, the proctors, lay also under suspicion of the same heresy; and the Archbishop went so far, upon the examination of them, as to say that it was plain the University encouraged it; and all graduates were required, as a measure of security, to renounce it upon oath. Neither was the impression confined to the seats of learning alone. The followers of these opinions (who were now known by the name of Lollers or Lollards) found protectors among persons of rank and influence, in the number of whom are recorded Sir Thomas Latimer, Sir John Trussell, Sir Lodowick Clifford, Sir John Peche, Sir Richard Story, Sir Reginald Hilton, and others of the order of knighthood. William de Swyndurby, a priest, distinguishing himself by the earnestness with which he maintained the Lollard opinions, was cited to appear before the Bishop of Lincoln, and narrowly escaped capital punishment for his offence. But it was not until the second year of the succeeding reign (Henry IV.) that the terror occasioned by the rapid extension of Lollard principles called the criminal law into operation against them. In the year above-mentioned, an Act of Parliament was passed, the preamble to which recites that "whereas it is shewed to our Sovereign Lord the King, on behalf of the prelates and the clergy of his realm of England, in this present Parliament, that although the Catholic faith, builded upon Christ, and by his Apostles and the holy Catholic Church sufficiently determined, declared, and approved, hath been hitherto by good and holy and most noble progenitors of our Sovereign Lord the King in the said realm, amongst all the realms of the world most devoutly observed, and the Church of England by his said most noble progenitors and ancestors, to the honour of God and of the whole realm aforesaid, laudably endowed, and in her rights and liberties sustained, without that the same faith, or the said Church, was hurt or grievously oppressed, or else (otherwise) perturbed by any perverse doctrine, or wicked, heretical, or erroneous opinions; yet, nevertheless, divers false and perverse people of a certain new sect, of the faith of the Sacraments of the Church and the authority of the same damnably thinking, and against the law of God and of the Church usurping the office of preaching, do perversely and maliciously in divers places within the said realm, under the colour of dissembled holiness, preach and teach, these days, openly and privily, divers new doctrines and wicked heretical and erroneous opinions, contrary to the same faith and blessed determinations of the Holy Church—whereas the Dioceses of the said realm cannot by their jurisdiction spiritual without the aid of the said royal Majesty sufficiently correct the said false and perverse people—the said prelates and clergy aforesaid, and also the commons of the said realm being in the same parliament, praying our Sovereign Lord the King that his Royal Highness would vouchsafe in the same parliament to provide a convenient remedy; the same our Sovereign Lord the King, graciously considering the premises, and also the laudable steps of his said most noble progenitors and ancestors to the conservation of the said Catholic faith and sustentation of God's honour, and also the safeguard of the estate, rights, and liberties of the said Church of England;—that this wicked sect preachings and opinions should from henceforth cease and be utterly destroyed, by the assent of the states and other discreet men of the realm being in the said parliament, hath granted, established, and ordained from henceforth firmly to be observed, &c." The provisions of this Act are, that none shall preach without license; nor preach or write against the Catholic faith; nor favour such as do so; but deliver all heretical books to the Bishop. Offenders against the royal ordinance and statute aforesaid shall be arrested by the Diocesan, and proceeded against according to the canonical decrees; and being convicted, the Diocesan may keep the same in his prison, after the quality of the default, as long as in his discretion shall seem expedient; and shall put the same person to the secular court to pay his pecuniary fine according as to the Diocesan the same fine shall appear competent. "And if any person within the said realm and dominions upon the said wicked preachings, doctrines, opinions, schools, and heretical and erro-

neous informations, or any of them, be before the diocesan of the same place or his commissaries sententially convicted, and the same wicked sect, preachings, doctrine, and opinions, schools, and informations, do refuse duly to abjure, or by the diocesan of the same place or his commissaries, after the abjuration made by the same person pronounced, fall into relapse, so that according to the holy canons, he ought to be left to the secular court, whereupon credence shall be given to the diocesan of the same place or to his commissaries in this behalf, then the sheriff of the county of the same place, and mayor and sheriffs, or sheriff, or mayor and bailiffs of the city, town and borough, of the same county, next to the same diocesan, or the said commissaries, shall be personally present in preferring of such sentences, when they by the same diocesan or his commissaries shall be required; and they the same persons, and every of them, after such sentence promulgate, shall receive; and them before the people in a high place do to be burnt, that such punishment may strike in fear to the minds of others, whereby no such wicked doctrine, and heretical erroneous opinions, nor their authors and fautors in the said realm and dominions against the Catholic faith, Christian law, and determination of the holy church, (which God prohibit) be sustained or in any wise suffered."

This Act bears date A.D. 1400. While it affords evidence of the wide extent to which the doctrines of the Reformation had been adopted, it presents to the reflecting mind a useful picture of the danger and extremity in which the lives of many holy and God-fearing men and women in that age must have been passed. At any moment they might be called on to abjure the doctrine which they conscientiously believed and embraced, or to die by the most fearful of deaths, under the sanguinary provisions of this Act. The prophet (Dan. vii. 19) describes a dominion "diverse from all others, exceeding dreadful, whose teeth were of iron and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; which should wear out the saints of the Most High, and think to change times and laws." It is scarcely possible to conceive any more unquestionable substance of this prophetic shadow than the statute now under observation, according to which the life and personal liberty and property of all who were suspected of heresy were placed at the mercy of the diocesan and his commissaries, to whom "credence should be given" thereupon. This evidence, or rather their assertion alone, without any other verdict, should be conclusive; should consign the suspected party to his doom, which the secular power, according to the provisions of this Act, was under a positive obligation to execute. This Act continued in force upwards of 130 years; nor indeed were its penalties utterly done away with until 1676, in the reign of Charles II. For although the Act itself was repealed in 1593, (the first year of Queen's primary) yet the horrible penalty of death by burning was still continued; the chief relaxation of severity consisting in its being no longer left to the arbitrary discretion of the diocesan to determine what constituted heresy, but juries were to be empanelled to present heresies, composed of freeholders, good and sufficient persons, not suspected or procured; and no person could be brought before the Ordinary on a charge of heresy, except upon the accusation of two lawful witnesses at the least.* While we enjoy the blessings of the Reformation, little do we remember at what a price they were purchased for us. Surely no member of the Protestant Church of England should join in its truly catholic forms of worship, its liturgy scriptural and intelligible by all, its sacraments purely administered, according to Christ's ordinance, without casting back a grateful acknowledgment upon the memory of those true saints and servants of God who counted not their lives dear unto themselves, so that in bearing testimony to the truth as it is in Jesus, they might finish their course with joy. The danger which they underwent was the more formidable as it was in a great measure indefinite: and the power against which they were matched was altogether arbitrary in its purposes and determinations. This is very fairly remarked and clearly pointed out in the preamble of the Act of Henry VIII. repealing the statute of his predecessor. The following are the terms employed in the former. "The said Act (i.e. the Act of Henry IV.) doth not in any part thereof declare any certain cases of heresy contrary to the determination of Holy Scripture, or the canonical

sanctions therein expressed, whereby your most loving and obedient subjects might be learned to eschew the dangers and pains in the said Act comprised, and to abhor and detest that foul and detestable crime of heresy; and also those words 'canonical sanctions,' and such other like contained in the said Act are so general, that unmet (scarcely) the most expert and best learned man in this your realm, diligently lying in wait upon himself, can eschew and avoid the penalty and dangers of the same, if he should be examined upon such captious interrogatories as is and hath been accustomed to be ministered by the Ordinaries of this realm in cases where they will suspect any person or persons of heresy."

The parliament by which the Act of 2 Henry IV. cap. 15, was passed, assembled at Westminster, after the feast of Epiphany, A.D. 1400. Application was made by William Sawtree, parish priest of St. Oswyth's, in the city of London, to be heard before both houses upon certain points of religion. His desire, it may be conjectured, was to shew cause against the enactment of this too comprehensive statute; within the meshes of which he might have a foresight that he himself should speedily be entangled. It does not appear that his application was granted; but the expression of a desire to address the lords and commons, when they had a measure of that nature before them, could be supposed only to imply opposition to the provisions of it: and this put him under the suspicion of being still inclined to the objectionable sentiments which during the previous year he had been induced to abjure. The points of heresy objected against him were, his assertion that Christ alone ought to be worshipped; that worship was due rather to men who were predestinated to be conformed to the image of Christ, than to the angels, whose nature Christ had not assumed; that any man who had vowed a pilgrimage to the tombs of St. Peter, St. Paul, or St. Thomas (Becket), would do better to bestow the money which it would cost him, in charity to the poor and to stay at home; and that preaching is an exercise more obligatory on priests and deacons, than to repeat the canonical hours. In proof of the rapidity with which the Act was brought into operation, and for the purpose probably of shewing that it was not intended to be a mere dead letter, Sawtree was brought on the 12th of February, before the convocation, (which assembled at the same time with the Parliament,) and was there questioned upon the articles above recited, with some others of a similar character; and also upon a subject which touched him far more closely, his opinion concerning the doctrine of transubstantiation. His explanations and concessions upon the other charges might perhaps have been accepted as sufficient to avert from him the extreme penalty, but, as is observed by Collyer, "the question about transubstantiation was what he could not get over; this was the burning article; for being pressed home upon this point, he was forced at last to discover his belief, and brought to a confession that after the words of consecration, the same bread remained which was there before the words spoken." Nevertheless, he grants it to be the very body of Christ. He attended again before his judges on the 18th, and yet again on the 24th of February, when nothing appearing but that he had relapsed after recantation, he was degraded from his sacred orders, and delivered over for execution to the secular power. The king's writ to the mayor and sheriffs of London, bears date the 26th of February, and was confirmed by Parliament, on Wednesday, the 2nd day of March, reciting that William Sawtree having relapsed into the errors he had abjured, was pronounced by the bishops and clergy of the province to be a manifest heretic; and was by them sentenced to be handed over to the secular tribunal, and had been in reality so surrendered according to the laws and canonical sanctions; and that holy mother church can do no more in the premises. The king, therefore, in his zeal for justice and the Catholic faith, issues his injunction with all possible distinctness to his officers, that the aforesaid prisoner be, for the aforementioned cause, committed to the flames in some public place before the people, and that they cause him to be in the said fire really and truly burned. And he suffered accordingly." That the progress of the reformed doctrine among the people was nevertheless not checked by this striking example of severity, or as Foxe justly calls it, this "terrible decree," is manifest from instances too numerous to be separately mentioned; among others, by William Thorpe, whose examination before Archbishop Arundel, seven years after Sawtree's death, has been already noticed. A threat was indeed uttered that he should follow his fellow to Smithfield, but his doom in all probability was, to die in prison. In justice to the prelates in whom the execution of the sanguinary statute was

* It is evident that these safeguards of the civil and religious liberties of the subject (imperfect as they were) were read to be too favorable to the accused, and to render the proof and punishment of heresy too tedious; for in the first year of the reign of Mary, the 2nd Henry IV. was revived by Parliament, and under that statute Cranmer and his fellow-martyrs were put to death.

practically vested, it must be admitted that they did not multiply instances of capital punishment; none other having occurred until the year 1409, when John Badby, a tailor, was burned in Smithfield, as a heretic, for having denied the corporal presence of Christ in the Sacrament of the altar. This reluctance to proceed to extremities, it is reasonable to hope, arose from a dislike to them, accompanied by an expectation of suppressing the doctrines of the sect by milder measures. But that this expectation, if it were entertained, was disappointed, may be proved by plentiful evidence, and by none more conclusively than by that which is contained in the record of the Archbishop's own proceedings. In the year 1408, (as if the remembrance of the bold declarations of Thorpe had quickened his sense of the danger,) the primate issued certain constitutions provincial. The language of these enactments proves beyond contradiction, the extension of reforming principles among clergy and laity, learned and unlearned; in fact all classes in the nation; for no one would think of directing the prohibition of an evil, except to those quarters in which its existence was notorious. By these constitutions it is decreed and ordained that if any preacher of the word of God, or any other person, shall teach regarding the sacrament of the altar, matrimony, confession, or any other sacrament of the church, otherwise than as is found determined by holy mother church, or shall preach, teach, or observe, the doctrine of any sect or kind of heresy whatsoever, he shall be subject to sentence of excommunication until he do penance by publicly recanting his errors; and for a second offence shall be adjudged a heretic. Secondly, the reading of any book or tract written by Wiclif, or by any person whatever in his time or since, is prohibited in all schools, halls, or other places, unless such book or tract be first examined by the Universities, or at least, by twelve members of the same, chosen at the discretion of the Archbishop, and be also approved expressly by the Archbishop after such examination; after which it shall be delivered out to the stationers in the name and by the authority of the University, in order that copies may be made, and after careful collation with the original, may be given away, or sold at a reasonable price, the original being laid up in the University chest, to be there preserved for the purpose of perpetual reference. These scrupulous precautions, as they shew the excessive alarm of the rulers of the church, indicate no less clearly the extent to which the disposition to read these dangerous books prevailed. Another of the constitutions contains a strict prohibition against any translation of Holy Scripture into the vulgar tongue or any other; either of the entire volume, or any separate book, or by way of comment; nor should any such version, already made, or which should be hereafter made, be read, on pain of the offender being accounted a favourer of heresy, and punished accordingly. But the most important disclosure derived from these records, is that which shews the state of religious opinion at this time in the University of Oxford, and the extent to which an approval of Wiclif's teaching had been disseminated there. The case is of so much importance, that a translation of the actual words of the Archbishop deserves to be here recorded. "Forasmuch as those dangers which are of a new and unprecedented nature, require a new kind of treatment to be resorted to without delay, and in proportion as such danger is the greater, that it be so much the more cautiously guarded against and more resolutely opposed; and as it is in no wise contrary to justice that the less excellent part should be carefully pruned away in order that the more uncorrupt may be more perfectly nurtured; considering therefore, and with sorrow reporting to what extent the fruitful University of Oxford, which like a productive vine, hath used to stretch forth her well-laden branches, for the honour of God and the manifold advantage and protection of his Church, now partially turned into a wild vine is bringing forth sour grapes, which being indiscreetly eaten by several who account themselves forsooth to be well skilled in the law of God, the children's teeth are set on edge, and our Province is poisoned with various and unfruitful doctrines, and blemished with the new and damnable imputation of Lollardy, to the serious discredit of the said University among such as are in remote foreign parts, and to the great irksomeness of such as are studying there, as also (unless some speedy resistance be opposed) unto the irrecoverable injury of the Church of England, which used to be defended by the uncontaminated doctrine of the said University as it were by an impregnable wall, but of which the stones are now rent and torn asunder." Therefore, he proceeds to ordain that every Head, Principal, or Warden of any College shall enquire monthly whether any scholar hath maintained doctrines contrary to the determination of the Church: that every person so

suspected or under such evil repute, shall be admonished: and if he notwithstanding persevere, he shall be *ipso facto* subject to the greater excommunication in addition to any such punishment as the University statutes may appoint in that behalf: and, if a Doctor, Master, or Bachelor, shall be expelled, his College, and a Catholic be substituted in his room. Even the Heads of Houses did not escape suspicion: for it is ruled that if they be negligent in visiting other's heresy, or be themselves suspected of holding unsound doctrine, they shall be excommunicated and deprived, and otherwise canonically punished, according to the discretion of their proper superiors. "Moreover, lest in the mode of proceeding in the premises, there should appear to be on our part any uncertainty or want of determination, bearing in mind that although it may be thought there is some resemblance, though under different laws, between the crime of high treason and heresy, yet is there a wide difference in the offence of resisting the majesty of God and of the King; the former being worthy of much severer punishment: inasmuch therefore as it is by law established, that on account of the risk which may attend delay, it is sufficient that one charged with high treason be convicted by the evidence of an accomplice (indicia) and may be proceeded against summarily and extrajudicially.—We will, ordain, and declare, that for the more easy punishment of delinquents in the premises, and for reformation of the division whereby the Church is so deeply injured, all who are reputed, detected, or denounced, or vehemently suspected in any of the cases aforesaid, or in regard to any article whatsoever of the Catholic faith—being summoned, although in their absence, and failing to appear, shall be proceeded against, for punishment of this kind of contumacy, summarily, extrajudicially without noisy pleadings or the outward form of a trial;—and the Ordinary, foregoing all delay, may proceed to sentence and punish according to the quality of the offence; and further may do whatsoever is just, the non-appearing of the defendant notwithstanding." The same Constitutions which authorize this rigour, yet furnish proof that, in spite of such efforts for the suppression of heresy (as it was termed) the favour of the nation towards the new doctrines had steadily increased, and that the desire for a reformation of abuses in religion extended now to many more articles than had been previously brought into dispute. It was ordered and appointed that there should be no deviation from the established course of teaching with regard especially to the adoration due to the Cross and Crucifix, and the other images of saints to the memory and honour of those whom they are intended to represent; and with regard to processions to their tombs and relics, which should be honoured with kneeling, bowing down, incensing, kissing, oblations, lighting of candles, and pilgrimages, and in all other forms and manners which had been usually practised in the age then present, or in the times of their predecessors. We require no stronger evidence to shew that there was some decline of favour towards these observances, than they should at this time be so earnestly recommended by the highest ecclesiastical authority: it being remembered that in the rear of these dissuasions from heresy, stood a penal statute inflicting death upon every one who should be declared guilty of that offence by the Diocesan. But there is no recorded instance of an actual execution under that Act, until the case of John Badby, which has been already mentioned. On the 15th of March, he was called up for judgment; he having maintained, that after consecration remains the same material bread as before, "notwithstanding" said he, "it is a sign or sacrament of the living God." He was condemned to the fire, and the same afternoon was fastened to the stake. This occasion is rendered remarkable by the presence of the Prince of Wales, afterwards Henry V., who made some earnest endeavours to avert the terrible doom from Badby, strenuously exhorting him to retract and save his life, but in vain. Four years after, this valiant prince ascended the throne, and among his earliest trials or duties (whichever it may be reckoned) was that of renewing towards a man of high rank and a successful soldier, the same charitable endeavour which he had exerted for the preservation of the humble martyr; whose case has been now represented. This individual was Sir John Oldcastle, knight, who in virtue of his marriage with Joan the heiress of the Lord Cobham, was commonly known under that title. In the preceding reign he had been sent into France at the head of a considerable military force, and had conducted the operations of the campaign with much skill and success. But that by which he is best known to posterity is, his having been "the principal favourer, receiver, and maintainer of them that were misnamed to be Lollards."—"Holding also, and teaching

opinions of the sacraments, of images, of pilgrimages, of the keys and Church of Rome, contrary and repugnant to its received determinations." By the constitutions of Archbishop Arundel, it will be remembered, twelve examiners were to be appointed by one or both of the Universities, for the detection of heretical books, that the readers and favourers of them might be suitably punished. By them was such an investigation made into the nature of the Lord Cobham's studies, that they brought against him two hundred and sixty-seven conclusions which they had collected as heretical, out of the books he favoured. As he was a man of great birth and in favour at that time with the king, it was deemed expedient, before the accusation should be proceeded with, that the mind of the king should be ascertained; to whom therefore, the Archbishop in the first instance, addressed the complaints of himself and clergy. The king desired them that in deference to his noble station they should yet treat him with lenity; adding that, if they were contented, he would himself commune seriously with him. This gracious proposal was faithfully executed, and the reply which Cobham returned to his Sovereign's admonition that he should submit himself to the church, and as an obedient child acknowledge himself culpable, is worthy of a Christian knight. It is a model of all that is dignified and courageous, united with becoming respect towards the person he was addressing; and whoever among us can read it without a feeling of reverence and gratitude towards the memory of this noble-minded confessor, must be unworthy of the blessed inheritance of truth which was purchased and procured for us by the courage and sufferings of this man, and of others like him. "You, most worthy prince," he said, "I am always prompt and willing to obey, forasmuch as I know you a Christian king, and the appointed minister of God bearing the sword to the punishment of evil doers, and for safeguard of them that be virtuous. Unto you, next my eternal God, owe I my whole obedience, and submit thereto, (as I have done ever) all that I have either of fortune or nature, ready at all times to fulfil whatsoever ye shall in the Lord command me. But as touching the Pope, and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place." But the mind of even the high-spirited and compassionate Henry, was too much in subjection to those fond and vainly invented articles of belief which prevailed generally in his age and country, to allow him to listen patiently to such a declaration as this. He seems to have held it as unquestionable, that a heretic ought to die the death; and this was heresy the most flagrant. As therefore his compassionate feeling expired, and he gave up John Badby to his fate, when he found he could not be induced to recant, so he would hear no more from his friend and associate in arms, under a similar recusancy, but left him to suffer the worst extreme to which he might be doomed by the sentence of his ecclesiastical judges.

(To be continued.)

ERRATA IN PART I.—Page 55, col. 3, lines 7 and 8 from the bottom, for ; read d. Page 56, col. 1, line 55, for with crushing, read with obstinacy the crushing; col. 2, line 18, for as to the mystery, read his faith as to the mystery. Page 62, col. 1, line 6, for despotism, read deposition.

RAILWAYS.

WE confess that there is much which gives us pleasure in the alteration which the railroads are producing in certain classes of the community. We have followed, for scientific objects, the course of some of the railroads from the commencement of their formation. They often passed through sequestered districts, scarcely conscious of the village lane. It seemed almost profanation to scare the fauns and dryads from places whose whole aspect breathed nothing but the air of quietude and retirement. The bumpkins at first looked on the whole concern with an eye of stolid wonderment, or very often never looked at all. If you asked them a question about it, they scarcely knew how to find an answer; but, presently, they began to

open, first one eye, and then the other, till, in a year's time, these very men had become enquirers, and were actually excited about the new and strange machinery which passed every day before their eyes. The railway laborers, too, from the difficulties of many of their operations, the knowledge and skill required in conducting them, and the caution required in avoiding the attendant dangers, began gradually to acquire an elevated tone. Those who had occasion to question them respecting their proceedings could not fail to remark this. Many of them were from the very dregs of the nation; and they all had to contend against the spread of bad habits, consequent upon working in gangs, yet they improved.

But further: there existed among the humbler classes of society, at a distance from the manufacturing towns, great want of objects which could properly excite them to education or discipline. The prizes for superiority were so few, the duties entrusted to them involved so small a responsibility, and required so little carefulness or forethought, that they learned nothing but simple obedience, and were totally at a loss if, by any chance, they had to act for themselves. Now there will exist on every side for the humbler classes a profession which will be to them what the literary or commercial professions are to the higher—an inducement to activity, a means for calling their energies into action, and of drawing from the multitude those who are most capable of benefiting the rest. We cannot conceive a greater moral advantage to the community than this. It had long been an evil amongst us, that the peasantry of our country, less trusted than those of the Continent, had lost the habit of using their intellects, till they had almost lost the power. Moral degradation had followed intellectual degradation, till the foreigner, whenever we asserted our national superiority, could always point at the peasant. We hail one means, at least, for his recovery.

In works like these, we recognize man in his most advanced social position—in the requirement which needs them—in the feeling which appreciates them—in the knowledge, energy, and ingenuity, which execute them. A savage might learn to admire our architectural enterprises, he might understand the fidelity, perhaps even the grace, of a painting or a statue; but would he ever comprehend a railroad? His first question might be what we wanted in moving so fast; his next remark, that there was nothing in our cuttings and embankments,—his own cliffs were far more grand. As for the engine, he could not perceive for what purpose an object so unsightly could have been so constructed. In the history of mankind, we might say that the real and certain greatness of a nation may be measured by its roads.—Was not the Appian way constructed under the Cæsars?

The Americans have given us the example of the cheapest lines. These lines are

usually single, and carried across the long swamps of the Ohio and Mississippi by the system of piling, and by adopting, where necessary, wooden bridges, the construction of which has given rise to many ingenious contrivances. All its longer railways are constructed on the principle of plate rails on timber strings. Rail timbers, about eight inches square are first laid down: on these are placed oak ribbons, generally three inches by one and a fourth in section, and averaging twenty feet in length. Iron plates are next laid down upon the ribbons, of small thickness compared to our rails, two and a half inches broad, by three-fourths thick. In this manner the line is carried on piles across the marshes; and in the hilly districts none but the most necessary cuttings are made; and the trains are drawn up hills by stationary engines. Thus the three longest lines in the United States—the South Carolina, carried almost entirely on piles—of 135 miles in length; the Central, 193 miles; and the Alabama, Florida, and Georgia, 156 miles, have been constructed—the first at an average cost of £2600 per mile—the second of £2400—and the last of £3200. On the other hand, in the same country, on the Alleghany Portage, a double line, where the plan chosen has been that of parallel rails on stone blocks, the cost has averaged £14,700, through the 36 miles of the railway; and on the single line of the Boston and Lowell, where stone blocks have also been adopted, the average cost per mile has been £12,000. The Attica and Buffalo Railway, constructed on the principle first described, of plate-rails on timber strings, has cost but £1600 for each of its thirty miles.

It has been proposed for some parts of the colonies, more especially for Australia, simply to fasten logs of wood into the earth, and log rails upon them. A locomotive could travel at a moderate pace on such a railroad without difficulty. The level districts of New Holland offer many facilities for such a plan, and a transit thus improved would alter the whole circumstances of the colony, where almost all the struggles of the settler arise from the distance and difficulty of communication. The whole thing would cost but little, where wood is to be had on the spot for the cutting; even the piling of the swamps could there be easily effected.

The *items* by which the expense of the lesser lines may be reduced, so as to render their completion practicable, may be stated under the following heads, independently of general economy of management:—first, a small price paid for the land; second, less expensive stations; third, a narrow gauge; fourth, the occasional adoption of steeper gradients; fifth, the construction of wooden bridges instead of bridges of stone.

As the lines undertaken will be of the most signal and peculiar benefit to the landowners, it would be unreasonable in the extreme if a farthing more were demanded for the land than its actual value;

in fact, the promoters of the lines must be the landlords themselves, and to demand a high price for their land would be to take money out of one hand to put it in the other.

As to the stations—in the remoter districts the people are not accustomed to splendour, and would only stare to see money thrown away on Gothic porticos. A very simple structure will be sufficient to shelter them from the weather—to offer them more would be pure folly—they certainly would never ask for it.

The other means of economy depend, in a great measure, on the speed which the third class railroads must be contented to adopt. The rate of speed varies enough as it is—the average of the Great Western is somewhat under 30 miles an hour for its ordinary trains; the Lancaster and Preston, which comes the next, averages 27½ miles; the London and Birmingham 23, for ordinary trains likewise. On the other hand, the Llanelly railroad averages but 7 miles an hour. The Dumfries and Carlisle, the same; the Canterbury and Whitstable, 8; the Dundee and Newtyle, 8; the Durham and Sunderland, 10. These are chiefly lines for the conveyance of heavy goods, but they carry passengers as well, and at the same speed. The luggage-trains of the Great Western and Brighton run about 15 miles in the hour; those of the London and Birmingham, as much as 20. The object of a certain breadth of gauge is of course to permit a certain rate of travelling without danger—diminish this rate, and the gauge may be diminished with perfect safety, and certainly without inconvenience to the public. It is not alone the expense of way which is lessened by diminishing the breadth of the line—both the expense and weight of the locomotive are capable of a similar reduction. It should be remembered that this economy will be chiefly necessary between places where the projectors will have to encounter difficulties of situation: in level districts, no one will hesitate as to the practicability of the line; but where long embankments must be raised, and long cuttings performed, the difference of some feet in the gauge may make all the difference between a profit or a loss on the whole scheme. From the methods adopted on the chief American lines, which are mostly single, a very narrow gauge has not been found necessary.

In the same way, if the householder of the smaller town will be contented with a pace which, a few years ago, would have excited his utmost astonishment, a very respectable gradient may be surmounted by ordinary locomotives. It has been but recently that the power of the engine in this respect has been discovered. When the London and Croydon Railway was before Parliament, a great hubbub was raised on account of the steep gradient of one part of the line. The New Cross incline was one in a hundred, for a distance of 2½ miles; and yet experience has proved that this gradient can easily be surmounted

by a single engine. The Great Western commonly used an assistant engine in the Box Tunnel, where the height is 200 feet above the level, and all the carriages are very heavy. The Manchester and Leeds reaches 500 feet above the level; the South-western nearly 400; and the London and Birmingham, at Tring, very nearly the same. The Lancaster and Carlisle rises more than seven hundred feet above the level, taking about 30 miles to reach it, forming an average gradient of 1 in 200, which is considerably increased on the latter part of the incline. They have no stationary engine, but a locomotive of a very powerful construction. The improvements in the locomotives will be of great advantage in this respect; every increase of power which shall enable a steeper gradient to be surmounted, will be the means of bestowing an increase of prosperity on many districts now neglected and falling to decay.

With respect to the employment of wooden bridges, we will take the calculation of a writer in one of the ablest periodicals of the day. The wooden bridge costs £1000, the stone bridge costs £3000; the wooden bridge lasts 20 years, the stone bridge, it is assumed, lasts for ever. Supposing a person having £3000 prefers building a wooden bridge, leaving the remaining £2000 in the funds, in 20 years he has to build a new bridge; but by that time his capital has become £4000, besides a surplus sufficient to pay for painting and incidentals. He may now build a new wooden bridge, and yet preserve the amount of his original capital.

Or, assuming the principles thus set forth in the *Athenæum*, we may say that in 20 years he might build a stone bridge, and keep £1000 in his possession. Or, take the calculation thus:—in 100 years the interest and capital expended on the wooden bridge, including the last new one, would be £63,000, while by that time the accumulations on the cost of the stone bridge would have amounted to £96,000. When it is remembered how many bridges each railroad requires, we may conceive the amount of saving on the whole line.

Many beautiful wooden bridges have been constructed on some of our lines, so that in elegance the country will lose little. The ingenuity of their arrangements prevents them from requiring other than the smallest repairs, and they last in consequence longer than the estimate given above. The Americans have set us the example; their wooden bridges have been the subject of great consideration, and are of extreme excellence in some respects. Mr. Weale's book, "Ensamples of Railways," contains much valuable information on this head, derived from the most authentic sources. His plates and plans are unexceptionable.

One advantage of the cheap as well as rapid rates of the railroad is the extension of the great towns into the country, to the health and happiness of thousands. Al-

ready, in the neighbourhood of London, the Metropolitan lines have issued yearly tickets at a most moderate charge; and tradesmen who were compelled to reside in a close suburb, with the fog and dirt of the town about them, and obliged to purchase the little that they escaped of these at the expense of two tedious daily rides in an omnibus—these men can now live fairly in the pure air of the country, and give their wives and children the enjoyments of mind and body which an unrestrained run in a green field is sure to bestow. The whole character of the suburban residences is becoming changed from this cause.

The centralization, too, brought about by the railways, is the species of centralization most likely to be beneficial to our society. It is not the centralization of the whole country in the metropolis; on the contrary the system prevents effectually, and for ever, anything of the kind. The centralization it causes is that of the country districts in the great towns—removing the narrow views and ignorance too often consequent upon a purely country life, without destroying the local feelings, pursuits, and interests, which give so much variety and energy to British society. The advantages of the metropolis, circulated anew through the kingdom by so many arteries to the great towns, and from them propelled anew to the country, may give to the body politic a life which it has never known before. How great the impulse to literature and politeness given to Germany and Italy by the greatness of the secondary towns.

Apart from reasoning, we cannot, we confess, avoid seeing in all our splendid improvements the beneficent hand of Heaven; and can trust in its wisdom that they will all tend to our advancement. What can be more beautiful than to observe the development of one law of nature after another—the law first discovered, as the ore drawn from the mine: its uses, properties, beauties, brought successively to light, as the gold gradually freed from the dross, to add another to the ornaments of the world! Our feelings of comfort and improvement are strong—the means are all more or less concealed. Doubtless, it was the discovery of those means which was intended for the elevation of our minds, as the application of them is intended for their refinement. Who can believe the order of things so constituted, that the cultivation of our highest powers can lead to other than good? And wherein has that cultivation been more strongly induced than in deriving means for our positive, daily, bodily, comforts? The wants of the body make the energies of the mind, as the energies of the mind supply the wants of the body. Advancement in comfort means advancement in intellect. We are no believers in the "mox datura progeniem vitiosiorum." We believe that the practical philosopher adds something every day to the improvement of the world, as the miser adds something to its riches.

Some people complain bitterly that the beauty of the country is spoiled by embankments, and regret the picturesque old coach, with its ruddy driver and sleek cattle. For ourselves, we cannot look on the railroad without a feeling of enthusiasm, as one of the noblest triumphs of the human intellect—truly magnificent as a great work—not intended for the pride of one, but the comfort of all, and with a beauty of its own: for, how much of our idea of beauty springs from the consciousness of adaptation and convenience? Picturesque the old coach may have been; but the old waggon was still more picturesque, and the lamentations over the former mode of travelling should be extended to a century back—to the broad team—the good humoured waggoner—a much better fellow, we suspect, than the stage coachman; and the heavy well-trussed waggon, warm and comfortable in its inside straw, as sundry college chums once told us, who chose this mode of conveyance to town for the long vacation, and declared that they never passed twelve hours more pleasantly in their lives. But we must conclude, lest we enter upon topics unsuitable to so practical an essay upon so practical a subject.—*The Church of England Quarterly Review*.

THE PROPHETIC ASPECT OF THE TIMES.

We are not prophets, but it is the duty of all to mark the signs of the times. The Pharisees were called fools by our Lord, because they were unable to discern the signs of his "first coming;" and the Christian is expected to become wise by giving heed to, and thus understanding, the still more manifest signs, and still more important events, which shall prepare for and usher in the second advent of the Lord. "All Scripture is given by inspiration of God" (2 Tim. iii. 17); and all is equally profitable when used in a right manner—that is, when each portion of the inspired volume is used to that end or purpose for which it was designed. Prophecy is given for instruction to all ages of the Church; and each generation has to select those portions of prophecy which belong to their own case, and apply them to the events which are taking place under their own observations; and wisdom or folly are manifested in the true or false selection and application of the one to the other. But the greatest of all follies would be evinced in running to either of the extremes, so as, on the one hand, to engross all prophecy to ourselves by crowding it all into a forced application to our own times, or to any one age of the Church, whether past or future. There is a balance and harmony of correspondence between the prophetic enunciations and the events in which they find an accomplishment: so that, where any topic occupies a large and prominent place among the prophecies, we may be sure that the events which are the fulfilment of the same will occupy a large and prominent place in the world's history and among the annals of mankind. The mistakes of interpreters have generally arisen from inadvertence to this correspondence between the predictions as a whole and their accomplishment as a whole, and so this balance has been disturbed or falsified. Each interpreter has exaggerated the events of his own day, or of some other age to which his own studies have been especially directed; and thus the time has been wasted in defending their own position or assailing that taken up by others with the same partial and limited views, not in exposition, but in controversy; and we obtain, at length, merely ingenious speculations instead of useful applications and practical results.

Sir Isaac Newton—the enlargement of whose understanding none can question, and in whose well-regulated mind piety and reverence for Scripture ever kept pace with his successful prosecution of the various branches of science—had directed his thoughts to the prophecies of Daniel, and of the Apocalypse, and a volume was published, as the result of his studies, in 1733. The following words occur at the conclusion of his commentary on the first chapter of

the Apocalypse:—"The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event; and his own Providence, not the interpreter's, be manifested thereby to the world. For the event of things predicted many ages before will then be a convincing argument that the world is governed by Providence; for, as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted, so many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but also for effecting, a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Revelation; and this prophecy, thus proved and understood, will open the old prophecies, and altogether will make known the true religion and establish it. For he that will understand the old prophecies must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass,—the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever." (Rev. x. 7; xi. 15.) There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence; but then the signal revolutions predicted by all the holy prophets will at once both turn men's eyes upon considering the predictions and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled. Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and, if I have done anything which may be useful to following writers, I have my design."

These words of Sir Isaac Newton were published sixty years before the first French Revolution of 1793, and one hundred and fifteen years from the present time. Every succeeding year has tended to evince the sagacity of these remarks, as well as to enhance their importance both in the events which the course of time has developed and in the further discoveries of successive interpreters of prophecy.

It was by the occurrence of a revolution as foreseen by Newton, that the students of prophecy were enabled to determine both the commencement and termination of the Papal period. Rome arose as Imperial Rome, 133 B.C. It was in that year the dominions of Attalus, king of Pergamos, became, under his will, the possessions of the Roman people, and thus they became the legitimate and undisputed possessors of all Asia west of Mount Taurus, and thus obtained their first legal footing in the East; and it should be especially remarked that it was in the region of which they thus received possession, that the seven Apocalyptic Churches were situated. The Roman Empire then included within its grasp the preceding monarchies of Babylon, Persia, and Greece, and became, therefore, in a scriptural sense, the fourth of the universal empires represented in the seventh chapter of Daniel. Supposing, therefore, the papal period to commence in the year of our Lord 533, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, with a view to the advancement of that prelate's authority, we reckon 666 years from the commencement of Rome, as Imperial Rome. This accords with the number mentioned in the thirteenth chapter of Revelations, and with the date assigned to this event by almost all historians.

Subscribing, as we do, to the correctness of Sir Isaac Newton's expectation of the opening of prophecy at the great revolutions foretold therein, and believing the French Revolution to be one of these, and that it marks the termination of the prophetic period of 1260 years, we are bound in consistency to maintain that the third form of evil shall not be clearly understood until another revolution, also spoken of in prophecy, shall have taken place, which will be the last, and will clear up all the remaining mysteries of the prophetic scriptures. When the first revolution began, many persons expected that under it would be included all the great events spoken of by the prophets which yet remained to be fulfilled; but when after the fall of Napoleon, things settled down into so nearly their old condition, and

by the treaties of 1815 the balance of power in Europe was not only restored, but to all appearance fixed on a firmer foundation than ever, then it was that all the students of prophecy began to perceive clearly that which a few of the more enlightened among them had pointed out from the beginning—namely, the two revolutions spoken of in prophecy—the first merely a type and premonition of the second, which last would be *The Revolution* to which Sir Isaac Newton refers, as being the fullest testimony to God's providence in unfolding all the mysteries of the prophetic volume.

In one of the visions of Daniel (viii. 13) a number is given, with very great appearance of emphasis, by one who is called in the margin of our Bibles the numberer of secrets, or the wonderful numberer, as though it pointed to a time in which God would interpose in a very signal and marked manner; the time is stated to be 2300 years—then shall the sanctuary be cleansed. In the ninth chapter, we find Daniel setting his face unto the Lord God with prayer and supplication for his people; and, while he is so engaged, an angel is sent to give him skill and understanding of the things that he had seen and heard. Daniel is then informed that 490 years from the commencement of that long period of time which had troubled him so much, would belong to his own people the Jews; during which they should rebuild Jerusalem, and, at the end of that first portion of time, Messiah should come. The 490 years (70 weeks of Daniel) and the 2300 years, have the same commencement, the first period terminating when the Gospel ceased to be preached to the Jews exclusively, or, at the conversion of Cornelius, when God first turned to the Gentiles, i.e. in the year 37 of the Christian era; and the second period terminating within the year which began in April, 1847, and ended in April, 1848. We think that there is no flaw in this argument; and the second French Revolution, occurring thus within the time supposed, appears to put the stamp of fact on those expectations, of which it is so striking a fulfilment.

And we believe this to be the last of the numbers which applies to the Christian Church, or of numbers that are given for our warning and guidance; and it is in this sense that we should understand the declaration that there should be time no longer. Our reckoning is out—we have to walk in simple faith—and to be at any time ready to obey the summons whensoever the Lord may call us to account.

And it should be remembered that, although the Jews drop out of sight in Scripture for the whole period during which the Gentile mystery is in course of accomplishment, yet this blank in their history is only for a time; and when the time of their dispersion shall be passed, God will interpose in their behalf, as in ancient time, but probably more after the manner of their restoration from Babylon than that of their deliverance from Egypt: that is, Providence will prepare the way, and put into men's hearts the willingness to accomplish the divine purpose while they are only thinking of some political object.

On the breaking out of the Revolution of 1793, many thought that the time for the final catastrophe was then arrived, and this general apprehension is indicated by the imagery of Rev. vi. 16, where the events become so terrible that men cry out that the great day of wrath is come, and who shall be able to stand. That anticipation of the time which has now arrived is accounted for by the fact that the former Revolution was the type and the premonition of the events which are now bursting forth upon an astonished world, and must therefore have produced the same species of alarm; and the only thing to guard against now, is the deadening effect which the former false alarm may leave behind it: men may lull themselves into security by supposing that we need not be over-anxious concerning the issues now pending, for the last Revolution, which startled us so fearfully at first, passed away, and left the world in much the same state as before. If men talk thus they will find themselves mistaken. The world was not left in the same state as before by the last Revolution, although it was only a type of that which is now begun. The type has not only prefigured the anti-type, but it has also prepared for it; and every anti-type, in converting all that was figurative in the type into a reality, is the accomplishment and the exhaustion of the thing signified thereby. It will be the great day of wrath upon the nations—the day of God's controversy for Zion.

It is important in this point of view, to observe how differently the two Revolutions are spoken of in the consequences which follow them, when both of them are mentioned in the same chapter (Rev. ix. 13, 19). The first is called a great earthquake, in which the tenth part of the city fell, and seven thousand men were slain, and the remnant were affrighted

and gave glory to the God of heaven; but at the second, a proclamation is made that the kingdoms of this world are become the kingdoms of the Lord and of Christ, and that he is about to reward his servants and about to destroy them that destroy the earth; moreover, this second earthquake is attended with a great hail. The great city is to be divided into three parts, and the cities of the nations will fall, and great Babylon itself will be brought into judgment and exposed to the fierceness of God's wrath; and such a great hail will fall that men will blaspheme God on account of its plague.

From hence we perceive that it was only a tenth of the great city—that is, only one of the ten kingdoms of Christendom that fell in the first Revolution; while, in the second, the whole of Christendom shall fall to pieces, and three great confederacies will arise, under one or other of which all the kingdoms of Europe must range themselves; but every politician, looking at the present aspect of affairs with the ordinary sagacity of a man, must perceive that this must needs be the case. There are but three lines of conduct possible, and necessity will impose one or the other on every potentate of Europe. England will probably be the head of those who will make a stand for legitimate and constitutional monarchy, and will rally round her all those states whose policy is the same, or who are bound to her in common ties of commercial and maritime intercourse, or to whom she can afford efficient protection. A second head will be furnished by Republican France, with whom Switzerland and Italy are now ready to make a common cause, and into whose train, or under whose dominion, Spain and the secondary powers of Western Europe cannot but fall. The third head will be that of absolute Monarchy, of which it is hard to say whether Austria or Russia will be the ostensible leader—probably the former, as being nearer the scene of action. But while this is the political and outward aspect which the world seems preparing for, there is a division at work in the spirits of men which is also threefold, and which takes deeper hold of men and produces greater animosity than geographical position or the mere form of government. This divisive spirit has been already at work in the minds of men, and has pervaded all countries and rendered them ready instruments of mischief wheresoever it has been encouraged; and it has wrought in some degree among all who have been off their guard and neglected any of their duties either to God or to man. It was from observing the working of these opposite principles in the minds of men that Canning long ago expressed his conviction that the next European war would be a war of opinion, and therefore would be reckless and exterminating. These discordant principles are all represented as evil; and, in the chapter before us they appear as unclean spirits, like frogs, coming out of the mouth of the dragon and beast and false prophet (xvi. 13); therefore, none of the servants of God, to whichever of the geographical divisions they may belong, will be seduced by these unclean spirits; they will prevail only with those who have no fear of God before their eyes. The dragon represents Satan; and the principles inculcated by his emissaries are infidelity, pride, and contempt for all authority—producing selfishness, regard for present and immediate objects, disregard of the future. The beast represents Imperial Rome, whose principle was aggrandisement and conquest—crushing everything opposed to it and producing a uniformity of slavery in civil affairs. The false prophet represents superstition or a false church subservient to despotism, as the false prophet is the tool of the beast—an influence powerful for evil, as affording instruments of agitation and fomenters of discontent, but impotent for good, and unable even to controul or direct the storms which itself may have raised.

The spirits are represented as coming out of the mouths of these three symbols of Satan, old Rome and the Papacy, because it is by the inculcation of their pernicious doctrines that they work their way; and as all Europe has now, for a whole generation, been leavening and swelling with the virus of the revolution of 1793, the disease, in one or other of its forms, will come out simultaneously over the whole face of Christendom, and will only be thrown off where there is vigour and soundness of constitution so as to endure and overcome the shock. But the effect is declared to be, in all those who yield themselves up to these delusions, the gathering of them with the kings of the earth to the battle of the great day of God Almighty, (xvi. 14); and it is immediately added—"Blessed is he that watcheth and keepeth his garments." The servants of God will be upon their guard against these delusions, and will only keep the more watchfully and sacredly those defences and shelters in which they have already

found their safety to consist—they will need them more now and will the more prize them.

The first consequence of this European convulsion will be the destruction of the Papal power,—not the Church of Rome, as a Church, but that system of domination both in temporal and spiritual concerns, the growth of modern times, which, with its venality and corruption, identify modern Rome with the Babylon of the Apocalypse. Rev. xvi. 19. Now the course of events show plainly in what part of the world a collision may be first expected. Italy—the Milanese—and the States of the Church, will be the place of conflict, and Austria and Rome the parties first engaged therein. It will then appear, however, that both parties have greatly miscalculated their strength: in themselves it will be found that they are weak where they have supposed their power to be great; and, when once the breach is made, it will be like a bursting forth of pent up waters, and they themselves will be swept away in the overwhelming torrent that shall be let loose. The Pope has lately boasted of his three hundred millions of subjects, and has talked of appealing to them; it is an empty boast, and would be a fruitless appeal. No!—men can discriminate now between pretended and real claims; and they perceive that unity in the Roman Church is a pretence and not a reality. Besides, all the powers of Europe would rise indignant were the Pope now to assert any of the claims once made to the right of disposing of kingdoms and absolving subjects from their allegiance; yet we think it not unlikely that the Pope may be infatuated and besotted to such a degree as to revive these Hildebrandine claims; for something of the kind will be done to provoke the ten kings to hate Babylon, and make her desolate and burn her with fire, giving their strength to one of their number for that purpose, until the words of God shall be fulfilled. (Rev. xvii. 16).

The revolution of 1793 began in France, but its typical feature was not that which was the most appalling to the eye of man—the murder of the King and Queen and the atrocious massacres which followed; the typical feature was the national rejection of Christianity, followed by the sacking of Rome and the captivity of the Pope, and finally avenged by the bringing down the Russian hordes to lay waste the French territory and take possession of that capital in which the revolution had its birth. In 1848 the revolution began not in Paris but in Rome. Italy has got the start of France, and Italy will be the first battle-field, and the place where the last retribution will fall with the greatest weight and severity. Napoleon himself was more of an Italian than a Frenchman, and it is probable that Italy will now furnish a leader under whom the other revolutionary States will range themselves. The Pope will be now disregarded by all, except as a mere puppet or stalking horse, behind whose shelter they may mask their real designs; and, as one of the first exploits of Napoleon was against Rome, and the next was an expedition to Egypt with the view of establishing a footing and obtaining an ultimate ascendancy in the East, so do we think it probable that the first great feature of the new revolution will be the virtual extinction of the Roman power; and that the next will be directed towards the East, though it is probable that Constantinople rather than Egypt will be the direction in which the attempt is made; and of this we have a kind of *prestige* or omen in the remarkable, we presume the unprecedented, fact of the Pope sending an ambassador to the Sultan, who has been received with distinguished honours at Constantinople; and it is very much to be feared that the last form of apostasy will be some amalgamation of Popery and Mahomedanism, under the cloak of liberality, becoming the most entire denial of Christ; Socialism, Communism, and Fatalism, all amalgamated in one system. The concluding verses of the eleventh chapter of Daniel, lead to the inference that some new creed, worse than that of Mahomet, would be promulgated in the last days and enforced by the power of the sword; for it is said that the king shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of Gods; neither shall he regard the God of his fathers nor regard any God; and a God whom his fathers knew not shall he honour with gold and silver and precious stones; and he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him.

There is one other point which cannot be left out of our consideration in comparing the intimations of prophecy with the existing state of things, and the means or powers by whose instrumentality the prophetic announcements may be carried into effect. A great hail is spoken of as the last characteristic of the great earthquake which is now beginning to shake

the nations; and the agency of Russia—the great Northern power which played a conspicuous part in the former revolution—cannot but be involved in this latter; although from distance and unwieldiness, it may be late before the weight of its interference may be felt. It was not till towards the end of the former revolution that Russia interfered decisively, and even then it was in conjunction with the other powers of Europe leagued against France; but it would now seem as though the powers of continental Europe would at length become banded together in one confederacy, republican and infidel in its principles, though kings and priests may give in their adhesion, and even actively engage in promoting its objects. On the other hand, Russia is still oriental in all its institutions, and if it ceased to be despotic it would fall; its rulers know this, and know that their existence depends upon resisting the smallest leaven of independence, as leading to republicanism, which would be fatal. Austria may yield something—Prussia may yield still more to the people—but Russia dares not for her life yield one little.—And this is the explanation of the unparalleled and otherwise unaccountable severity which Russia has exercised towards Poland, not because they are Poles, but because they wish to be independent. It has long been a favourite idea with the Czar to unite all the Slavonic races under one head—a modern Caesar, a King of the North, or an Eastern Emperor; and it is probable that there will be two rival coalitions, and that the Eagles of Russia and of the West will contend for mastery on the plains of Poland; and that these tremendous conflicts will become the means of punishing apostasy both in the East and in the West; and so preparing the way of the kingdom of righteousness and peace. It is on this account, we think, that there is a special meaning in the hail of the last earthquake, and that the infliction will fall upon those only who are engaged in one or other of these confederacies; for the time alluded to is that which is called the battle of Armageddon (Rev. xvi. 16); and those who are then engaged will have been gathered by one or other of the unclean spirits coming out of the mouth of the dragon or the beast, or the false prophet; and to the temptations of these unclean spirits none of the servants of God will lend an ear.

Prophecy is meant for the church—not for the world; for real, not nominal Christians. Those who are walking in faith and obedience will be saved thereby from all the various delusions by which all who are not so walking will become entangled; and by which, if they yield to them at all, they will be in spite of themselves led on from one step to another till they become altogether involved as partizans in these dire conflicts. It is on this account that warnings are given so frequent and so solemn.

It is a great error to suppose that revolutions are good things, or can issue in good to those who are engaged in them. Earthquakes are their symbols, and men must prove to us that earthquakes are good things before we shall be able to believe that revolutions such as these are either in themselves, or to any who are engaged in them or come within their vortex, anything but evil—evil most intense to those who are the most deeply implicated. For it must ever be borne in mind that these are all judgments from God, the consequences of apostasy; and these in particular are called the last plagues wherein is filled up the wrath of God; and as, when he is about to destroy Babylon, the cry is raised—“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”—so during all the course of these judgments, the only way of avoiding contamination, the only way of escaping judgment, is by keeping ourselves entirely aloof and separate from the scenes of confusion.

—Abridged from the Church of England Quarterly Review, 1848.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 5, 1848.

THE following letter, addressed by the Bishop of Cape Town to the Secretary of the Society for the Propagation of the Gospel, instead of being posted at Portsmouth, as was intended, on the day of the Bishop's embarkation, (Dec. 20, 1847,) was by mistake, carried on to Madeira, whence it has been sent home by his lordship:—

“My dear Hawkins,—I cannot leave this country without expressing to you and your colleagues in office my sincere thanks for the kind assistance which you have rendered me since my appointment to that holy office, the more special duties of which I am now going forth to discharge.

“My stay in this country has been prolonged, as

you are aware, somewhat beyond that of my right rev. brethren, who have already sailed for their distant dioceses. The reason why I remained longer than I at first intended was, because I felt that there was more to be done at home, in behalf of my much-neglected diocese, than I could possibly accomplish in the short period of two or three months; and I cannot be too thankful that I was led to remain a little longer, inasmuch as I have thereby been enabled to raise a much larger fund than I could have hoped to do, after I had left England; and have, I trust, succeeded in exciting an increased interest in many places in behalf of the Colonial Church in general, and my own diocese in particular, and which is scarcely less near to my own heart, in behalf of the Society for the Propagation of the Gospel in Foreign Parts. At least I have been enabled to bear my testimony in many places to the fact, that that Society is the mainstay of the whole Colonial Church. That in proportion as its means are enlarged, so will the Church in each distant extremity of the British empire expand, and enlarge her borders; while if it be feebly supported, the daughter Churches in distant lands must proportionably suffer. That the Society has the strongest claims upon the hearty sympathy and support of the Church at large, inasmuch as it comes recommended to it by the whole episcopate, whether of the mother country or of the colonies; and has been, beyond every other merely human institution, most abundantly blessed in its labours, so as to have been the honoured instrument of planting flourishing Churches in many of the dependencies of the British crown. Were there indeed one thing, which as a Missionary Bishop, just about to depart for the field of his labours, I would implore of the Church at home, it would be to place at the disposal of the Society a much larger income than it has hitherto done, that it may be enabled to meet the ever increasing necessities of the Church in our Colonial empire. I would gladly take this opportunity of thanking those friends who have kindly assisted me, whether by forming themselves into committees in different places, or as private individuals. A great portion of the funds placed at my disposal has been raised through their exertions, and they have done essential service to my cause. You are aware that I have been employed almost daily since the period of my consecration in attending meetings, or preaching in behalf of my diocese. I have thus had an opportunity of seeing a great deal of the state of things in our Church, and I think we cannot be too thankful for the measure of real unity which exists amidst our unhappy differences. So far, at least, as we have been concerned, all seem to have felt that they had a common property in their Missionary Bishops, and to have rejoiced that their presence afforded an opportunity for all parties to act together in their support. We shall not, I am sure, regret that our necessities have compelled us to throw ourselves upon the sympathies of the Church at large, if as we believe, our visits in different neighbourhoods have had a healing influence, and have tended to give an increased spirit and life, at least in some instances, to the Church at home.

“It would be ungrateful not to add, that amongst mere human sources of comfort and encouragement, the greatest has been the kindness and sympathy with which for our work's sake we have been greeted wherever we have gone. For myself, I can never forget the kindness I have received; and it will always prove a source of great encouragement to know that there are many who feel an interest in our labours, and who do not cease to offer up their prayers to God in our behalf.

“One other point I must notice as encouraging; viz. the increased Missionary spirit which now pervades the Church. Many, very many more of the younger clergy than is generally imagined, are weighing seriously how far it may be their duty to offer themselves for Missionary work; and in several cases all that is wanting to decide them is a distinct call. Were it not for the impediments often very improperly and sinfully placed in their way by relatives, the more important posts in the Colonial Church would be easily filled by men eminently calculated to occupy them. It is a question which one would wish parents would often put to themselves, how far they are justified in opposing the wishes of their sons in Holy Orders, who desire to go forth to Missionary work, while they offer no obstacle to others of their children joining their regiments, perhaps in the very same country.

“I cannot enter into the feelings of those who grudge the Colonial Church a few of the choice sons of the English Church. My belief is, that the Church at home benefits even by the loss of these her children. The devotion of those who go forth

acts upon those who are left at home, and a new life seems infused into them.

"But I must not trespass longer upon your patience. Let me only in conclusion commend our little band to the prayers of the Church at home. We go forth cheerfully to our appointed work, believing that God will be with us, thankful for the measure of success with which He has hitherto blessed us, but prepared to expect those trials and afflictions which are ever the portion of his Church while militant here on earth.

"Ever, my dear Hawkins,

"Yours, affectionately, in the Lord,

"ROBERT CAPETOWN."

HYPERBOLE.

The hyperbole is an exaggerated mode of speech beyond that which is probable or within the limits of truth. Of all the figures used in poetry this is the most difficult to manage. The difficulty exists in choosing such as the subject will admit of. "The hyperbole, like a bow-string, relaxes by overstraining." The Mantuan bard appears to have been guilty of "the false sublime" in more instances than one perhaps. His great master describes the horses of Erichonius running over the standing corn without breaking off the heads; he, in imitation of the same hyperbole, represents Camilla flying over it without even touching the tops. In describing the thunderbolts forging under the hammers of the Cyclops, he says,

"Three rays of withren rain, of fire three more,
Of winged southern winds, and cloudy store,
As many parts, the dreadful mixture fire." DEYDEN.

Many more quotations from his writings could I adduce, but let those suffice to corroborate what I have above stated. The great fault in all these instances is a deviation from propriety, owing to falsity of judgment on the part of the writer, who whilst he endeavours to captivate the admiration with novelty, very frequently shocks the understanding with extravagance. Aristotle remarks that hyperboles are the favourite figures of young authors who love excess and exaggeration, but that philosophers ought not to use them without a very great deal of caution. In common conversation we indulge in them for the better illustration of our subject. How often do we hear such expressions as these, "the horse ran swifter than the wind;" "he went slower than a tortoise;" "he uttered words as quick as lightning," &c. Examine and see what an extravagant hyperbole is contained in the following lines of Shakespeare:

"Oh, then, I see queen Mab hath been with you.
She is the fancies' midwife; and she comes
In shape no bigger than an agate stone
On the fore-finger of an alderman,
Drawn with a team of little atomies,
Athwart men's noses, as they lie asleep:
Her wagon-spokes made of long spinner's legs;
The cover of the wings of grasshoppers;
The traces of the smallest spider's web;
The collars of the moonshine's watery beams," &c.

I will leave the reader to form his own opinion of these lines. I cannot imagine how so talented an author could have made what in my humble opinion is so great a mistake or error in judgment. There is one great excuse for men committing faults in writing poetry, viz., that poetry is animated by the passions; and all the passions exaggerate.

In those most poetical writings, the Scriptures, you will find the most beautiful instances of the hyperbole, which a reader of sensibility cannot read without being strongly affected.

"The Ode and Satire admit of the boldest hyperboles: such exaggerations suit the impetuous warmth of the one; and in the other have a good effect in exposing folly, and exciting horror against vice. They may be likewise successfully used in comedy, for moving and managing the powers of ridicule."

R. P.

FLOWERS.

From "Flora Parvula; or Gleesongs among Favourite Flowers." London: 1847.

"I DESIRE, as I look on these, the ornaments and children of earth, to know whether, indeed, such things I shall see no more; whether they have no likeness, no archetype in the world in which my future home is to be cast; or whether they have their images above, only wrought in a more wondrous and delightful mould."—(Conversations with an ambitious student in ill-health.)

"Blessed God of love,

I thank thee for these gifts, the precious links

Whereby my spirit unto thee is drawn,

I thank thee that the loveliness of earth

Higher than earth can raise me. Are not these
But germs of things unpershing, that bloom
Beside th' immortal streams? Shall I not find
The lily of the field, the Saviour's flower,
In the serene and ever-moaning air,
And the clear starry light of angel eyes,
A thousand-fold more glorious? Richer far,
Will not the violet's dusky purple glow,
When it hath ne'er been pressed to broken hearts,
A record of lost love?

MRS. HEMANS.

"Although the present dispensation is a pilgrimage state, and the children of God have here no continuing city, but as strangers and pilgrims are looking for a better country, that is an heavenly, yet every plant, and tree, and flower, conveys to them an enjoyment peculiar to the spiritual mind, and far superior to the wordling's gratification. A pure and chastened delight springs from meditation on all those things, as pleasant to the eye or good for food, tokens of the presence of him who once planted a garden eastward in Eden, and earnest of the hope that his hand shall yet so beautify the dwelling-place of his beloved, that instead of the brier shall spring up the myrtle, and the desert shall rejoice and blossom as the rose."

"The flowers!

O, they are glorious in the morning light
Of a spring morning, beautiful and bright
As childhood's hours.

They seem

Radiant with promise of the blissful day.
The rainbow-tints that gild our childhood's way
In life's first dream.

They bring

All fond emotions to our hearts once more;
The faces, forms we loved so well, before
Hope first took wing.

They tell

Of love's first meeting, vows that now are broken:
The tears and sighs 'mid which, all sad, was spoken
The word farewell!

At eve,

Flowers, 'mid the autumn, have a witching charm,
Pouring a comfort and a breath of balm
O'er hearts that grieve.

For then,

When the gay glitter of life's day is gone,
When earthly hope is like a primrose wan
In the dark glen,

And love,

E'en as a rose o'er which the storm hath passed,
Scattering its leaves on the relentless blast,
Seems borne above,

The heart

Looks for the coming of that fadefless day.
When we shall meet the friends now passed away,
Never to part;

And where

Flowers of all glory and all beauty bloom,
Touched by no blight, and fearless of the tomb,
For ever fair.

AUTHOR OF STRAY FLOWERS.

"Is there not in the word 'garden' something that expresses retirement and quiet, that could soothe the mind when ruffled, and soften it when gay? Does it not bring to view Cowper in his alcove, and Hannah More among her clustering roses at Barleywood, or our first parents in their heaven-appointed home, where their employ was to learn the wisdom and love of God from every blossom that opened to the sun? And does it not recall calm hours that we ourselves have spent, communing with nature, as if following the thoughts of some great mind far away from outward distractions, and drawing near in our solitude to him who made the blades of grass we press beneath our feet, and made us immortal, highly-favoured creatures?"—(Memoir of M. L. Duncan.)

"Beautiful wild flowers! playthings of happy childhood! what images of past delight do ye call up before the mind; images of joyous youth, and its beloved companions: images of those days of unsophisticated pleasure, when the discovery of a new species among the numerous wild flowers that bloomed amidst the woods and valleys of our own fair land imparted purer and more rapturous enjoyment than any we may expect to feel in older and wiser 'days of calculation and experience'!"—(C. S. M.)

"Nature herself, Through each organic change,
And form, and function, is but will supreme,
In might or beauty, marching to result
Predetermined. Not an atom is consumed,
No leaf can vibrate, not a billow laugh,
Nor wild breeze flutter on its fairy wing,
But God o'errules it with control as nice
As that which belts the planets with law."
Of harmony, and binds the stars with law."

R. MONTGOMERY.

"Go forth," says an elegant writer in the *Amulet* for 1832—"go forth into the fields and among the green hedges, walk abroad into the meadows, and ramble over heaths, climb the steep mountains, and

dive into the deep valleys, scramble among the bristly thickets, or totter among the perpendicular precipices; and what will you find there? Flowers—flowers—flowers. What can they want there? What can they do there? How did they get there? What are they but the manifestation that the Creator of the universe is a more glorious and benevolent being than political economists, utilitarians, philosophers, and *id genus omne*?"

"Flowers are in the volume of nature what the expression 'God's love' is in the volume of revelation; they tell man of the paternal character of the Deity."

"By what strange spell

Is it, that ever when I gaze on flowers
I dream of music? Something in their hues,
All melting into colour'd harmonies,
Wafts a swift thought of interwoven chords,
Of blended singing-tones, that swell and die
In tenderest falls away."

MRS. HEMANS.

"In eastern lands they talk in flowers;

And they tell in a garland their loves and cares;
Each blossom that blooms in their garden-bowers
On its leaves a mystic language bears.

The rose is a sign of joy and love,
Young blushing love in its earliest dawn;
And the mildness that suits the gentle dove
From the myrtle's snowy flower is drawn.

Innocence shines in the lily's bell,

Pure as the heart in its native heaven;
Fame's bright star, and glory's swell,
In the glossy leaf of the bay are given.

The silent, soft, and humble heart,
In the violet's hidden sweetness breathes;
And the tender souls that cannot part
A twine of evergreen fondly wreathes.

The cypress, that daily shades the grave,
Is sorrow that mourns her bitter lot;

And faith, that a thousand ills can brave,
Speaks in the blue leaves—forget-me-not.

Then gather a wreath from the garden-bowers,
And tell me the wish of thy heart in flowers."

PERCIVAL.

Original Poetry.

PARAPHRASE OF THE 137TH PSALM.

1.

By Babylon's waters we sat down and wept,
When we thought upon Zion's fair plains;
Our harps on the branches we hung up and left,
N'er to use in captivity's chains.

2.

They who to this bondage have led us away
From the land to our forefathers given,
Require us to sing, and exclaim in their mirth—
"Sing a song of the land whence ye're driven."

3.

But how shall we sing the glad songs of our God
In this land where his glory's not known?
How can we, who are slaves, sing praise to the Lord,
Now our hopes and our joys are all flown?

4.

Jerusalem! Salem! Thou City of Peace;
Dear time-hallow'd place of my birth,
If e'er in my bosom thy memory cease,
If I love thee not best in my mirth,

5.

Then let my right hand, e'er so famed for its skill,
Soon forget all its cunning and art;
My tongue, now so active, be silent and still,
And my speech from me ever depart.

6.

Remember the children of Edom, O Lord!
How when Salem her enemies found,
Then they shouted and cried with clam'rous accord,
Saying—"Down with her, down to the ground."

7.

O Daughter of Babylon, wasted with woe,
Most happy and blest shall he be
Who, according to all our suffering, shall throw
With deep vengeance those horrors o'er thee.

8.

Yea; happy, most happy and blest shall he be
Who, all deaf to thy little ones' groans,
Shall take them (compelling their parents to see)
And dash them to death on the stones.

R. J.

THE NAMES OF CHRIST.

BY JAMES B. LAUGHTON.

Immanuel! Saviour! God of Light and Love!
Chief of ten thousand, Wisdom from above!
Help us to sing, Thy mighty Names unfold,
Though half their glory still remain untold.

The Names of Jesus! what a precious store
Of jewels, more than what an ocean's shore!
Spread them, Great Prophet, to the distant poles,
And with Thy signet seal them on our souls.

Thou art the Great Jehovah-Man, whose might
Day unto day proclaims, and night to night;
The First and Last, who mad'st the heaven and earth,
And gav'st to all creation's tribes their birth.

Thou art the Unchanging Priest, the King of Kings,
The Lord of Lords, whose praise each seraph sings;
Thou art the Son of David, and his Lord,
By devils feared, by hosts of heaven adored.

Thou art the Way, the Truth, the Life, the Star
That led the Eastern Magi from afar;
Thou art the True and Righteous Branch, the Vine
From whose rich clusters drops the costliest wine.

Thy Name is Wonderful, Thou Prince of Peace!
Thy Power increasing ever shall increase;
Thou art the Everlasting Father, Child
Born of a Virgin pure and undefiled.

Ere the foundations of the world were laid,
Dear bleeding Lamb, Thy sacrifice was made;
The purpose infinite was then achieved,
That all might live in Thy Name believed.

The Word of God resign'd His sovereign sway,
Came down to earth, and clothed Himself with clay;
The Son of Man was nailed upon the tree:
Messiah died, that sinners might be free.

The Resurrection rose with clouds on high,
And led in captive chains captivity;
Then He received that gift for rebel man,
The precious oil down Aaron's beard that ran.

At the right hand of God's eternal throne
The Man of Sorrows pleads for all His own
The Bread of God our fainting spirits cheers,
And Judah's Lion chases all our fears.

Thou Rose of Sharon, Lily of the Vale,
How sweet Thy fragrance when Thy people call!
In forest fires Thy martyrs bless Thy Name—
Thou, Son of God, art with them in the flame.

Thou Great Physician, heal the wounds of sin;
Thou Great Refiner, brighten all within;
Be Thou our Refuge in the evil day;
Thou Rock of Israel, be our strength and stay.

Why should we fear, though Death and Hell conspire!
Thou art our Oud by day, by night our Fire;
Thou the I AM who leads our feeble band;
A well of waters in a desert land.

Lord of the Sabbath! on Thy sacred day
We taste of Heaven, while here we sing and pray;
Good Shepherd, by the quiet waters lead,
And in green pastures make Thy flock to feed.

Arm of the Lord! awake, awake, gird on
Thy flaming sword, O Thou most Mighty One!
Lift up your heads, ye everlasting gates,
The Lord of Hosts, the King of Glory waits.

Invisible, Immortal, Only Wise,
With Thy bright coming bless our longing eyes!
Ark of God's strength, come, guide Thy wanderers o'er
The Jordan Debt to Canaan's sabbath-shore.

Beloved Bridegroom! hasten to Thy Bride!
Our lamps are trimmed, with holy oil supplied;
"The Lord is here!" the City's name we call,
Where Thou, our Judge, shalt be our All in All!

Bright Morning Star! may we behold Thy ray,
When heaven and earth shall both have passed away!
May we in Thee, our Temple, live and reign,
And hymn Thy praises, O Thou Great AMEN!

Scripture References to the Names in the foregoing Hymn.

Immanuel.—Matt. i. 23.
Saviour.—2 Tim. i. 10.
God.—1 John, v. 20.
Light.—John, i. 9.
Lamb.—John, ix. 15, 16.
Chief of ten thousand.—Cant. v. 10.
Wisdom.—1 Cor. i. 24.
Jesus.—Luke, ix. 21.
Prophet.—Acts, xiii. 27.
Jehovah—Zach. xiii. 7.
First and Last.—Rev. i. 17.
Unchanging Priest.—Heb. ix. 14, 17.
King of Kings.—1 Tim. vi. 15.
Lord of Lords.—Ibid.
Son of David.—Matt. xxii. 42-43.
David's Lord.—Ibid. Rev. xxi. 16.
The Way.—John, xiv. 6.
The Truth.—Ibid.
The Life.—Ibid.
The Star in the East.—Numb. xxiv. 17.
Righteous Branch.—Jer. xlii. 5, 6.
The Vine.—John, xv. 1.
Wonderful.—Isaiah, ix. 6.
Prince of Peace.—Isa. ix. 6.
Everlasting Father.—Ibid.
Child.—Acts, iv. 22.
Lamb.—Rev. xlii. 8.
Word of God.—Rev. xxi. 12.
Son of Man.—John, i. 27.
Messiah, or Christ.—John, i. 41.
Lamb.—John, xlii. 8.
The Resurrection.—John, xi. 25.

Man of Sorrows.—Isaiah, liii. 3.
Bread of God.—John, vi. 33.
Judah's Lion.—Rev. v. 5.
Rose of Sharon.—Cant. ii. 1.
Lily of the Valley.—Ibid.
Son of God.—Dan. iii. 25; Luke, i. 35.
Physician.—Jer. viii. 22; Isa. liii. 5.
Refiner.—Mal. iii. 2.
Refuge.—Isaiah, xlv. 4.
Rock of Israel.—2 Sam. xxiii. 3; 1 Cor. x. 4.
Cloud.—Exod. xl. 34.
Fire by night.—Ibid.
I AM.—Exod. iii. 14; John, viii. 58.
Well of Waters.—John, iv. 14.
Good Shepherd.—John, x. 11.
Arm of the Lord.—Isaiah, li. 9.
Most Mighty One.—Ps. xlv. 3.
Most Holy.—Ps. cxv. 7, 10.
King of Glory.—Ibid.
Invisible.—1 Tim. i. 17.
Immortal.—Ibid.
Only Wise.—Ibid.
Ark of God's strength.—Ps. cxxv. 8.
Bridegroom.—Matt. xxv. 6; Rev. xxi. 9.
Judge.—Ps. lvii. 2, 4; John, v. 22, 27.
All in All.—Col. iii. 11.
Bright Morning Star.—Rev. xxi. 16.
Temple.—Rev. xxi. 22.
AMEN.—Rev. iii. 14.

ON RECEIVING A WITHERED FORGET-ME-NOT FROM HOME
SOON AFTER MY ARRIVAL IN SYDNEY.

I.
Sweet flower of my native Isle, though withered on thy stem,
I kiss the hand that sent thee here, my pale-faced, pretty gem;
For her dear sake I'll treasure thee, whose welcome gift thou art;
Oh! wert thou she, I'd press thee, flower, still closer to my heart.

II.
Fair emblem of her fairer self, with her Veil gazed on thee,
Adorning with thy modest charms the flowery banks of Dee;
And gazing on thy faded form in this far distant spot,
Methinks I hear a still small voice whispering—"forget me not."

III.
Thou hast a charm, O withered flower! of sweet persuasiveness,
That draws my exiled spirit back to my dear native place;
But, sure, without a charm so sweet, the land which gave me birth
Must yet be deemed the dearest land—the fairest land on earth.

IV.
I have thought of thee, beloved land! when softly o'er the deep
The tender tints of early dawn at first begin to creep;
I think of thee at eventide while gazing on the skies,
Gathering as in wine ova dear land with all their starry eyes.

V.
I think of thee, I dream of thee, heroic land! thy name
Stands forth nobly in the lists of glory and of fame.
And now, though many a treacherous league of seas between us roars,
Oft years my Scottish heart aches to see old Scotia's shore.

VI.
Land of my boyhood! many a time my fancy's eye surveys,
With fond reviving tenderness, the haunts of early days;
Thy mountains blue, whose lofty heads aspire like the skies,
And thy wild and deep romantic glens before me seem to rise.

VII.
Thy rushing streams through shattered rocks that burst their stormy way
And down the headlong precipice descend in smoke and spray;
And the calm, clear surface of thy lakes, so beautifully blue,
With their thousand creeks, and fairy isles, are fresh before my view.

VIII.
I've scaled your crazy sides, ye hills, with tiresome steps and slow,
And gazed enraptured from your tops on lake and stream below;
I've sailed, proud Queen of Scottish lakes, o'er all thy broad expanse,
And seen the summer's sun, at eve, upon Loch Katrine dance.

IX.
Yet oh! beloved land! methinks my heart could almost bear
To part, without a pang, from scenes so wild, romantic, fair,
Were these the only ties that bind a wanderer o'er the sea,
And bear, upon the wings of thought, his spirit back to thee.

X.
But there are other, dearer ties, than mountain, stream, or lake—
Yes, in our bosom's core enshrined, that time can never break;
The ties of early tenderness, of friendships formed in youth,
When all was open-heartedness, and innocence, and truth.

XI.
Yes, Scotia dear, in other skies a warmer sun may shine,
And landscapes meet the stranger's gaze of softer tone than thine;
But where are all those happy hearts, whose presence could illumine
The darkest hours, and make this wilderness wilderness to bloom?

XII.
Alas! the tale: a scattered flock of wandering sheep are we,
Severed from our paternal fold by many a distant sea;
And Death has come, unlooked for, and laid his icy hand
On some the brightest and the best of that devoted band!

XIII.
I miss them now while wandering forth in this delightful isle;
Where the genial soil Australian sun makes every season smile;
I miss them when I chance to visit all the crowded street,
Where not a friendly face appears, a friendly face to greet;

XIV.
Where crowds are rushing blindly on, regardless of the rest,
With eager look and hurried step, as Fate's wheels press;
They may not slack their business pace to bid the stranger halt,
But hurry on to Mammon's shrine, and bow the knee to Baal!

XV.
And do we leave our happy homes, our parents, and our friends,
And cross the pathless seas, and seek the earth's remotest ends,
To spend the evening of our lives amidst scenes that serve to bind
Our soaring spirits to the dust, and brutalize our mind?

XVI.
No! Blessed Hope, the Exile's friend, still guides the future day,
And holds a lamp to light the weary pilgrim on his way;
And pictures, in her magic glass, the hour that will restore
The wanderer to his long lost friends, and to his native shore.

XVII.
Come, then, thou cheering Spirit, come, and take thy dwelling here,
And lull to rest the throbbing heart, and dry the gathering tear;
Though sorrow cloud the retrospect, and gloom the future show,
Thy radiant smile dispels the gloom, and leaves a tranquil sky.

Miscellanea.

SILK WORMS.—MRS. WHITBY, of Newlands, near
Lymington, has just presented to the Royal Agricultural Society of England a specimen of silk grown
and wound off at her residence; and having had a
very favourable opinion given of its quality, she
hopes that her example will be followed by others,
"as a means of profit, as well as affording employment
to the industrious classes." The lady's attention
was first directed to this subject in her travels in the
north of Italy, (1835), by hearing of an English
gentleman, who had doubled his capital in three
years, besides receiving 10 per cent. on the money
laid out on a silk establishment, near Milan; and
her natural inquiry was, "could this culture not be
reared in England?" From comparing the climates
of Milan and Lombardy with that of England, she
was persuaded it would succeed, as the mulberry of
the Philippine Islands, which produces much larger
leaves than the Italian, grows luxuriantly, and multi-
plies freely in England, its growth being rapid, and
propagated by cuttings, which strike as readily as
the willow. Although the plants which she had
ordered from a nursery-garden at Turin did not
arrive until April, 1836, she lost not one, and even
gathered leaves from them the same year. "I bought
half an ounce of silkworm eggs at Novi," she says,
"which is said to produce the best silk in Italy, and
thus laid the foundation of my small establishment,
which I hope will be the means of spreading the
culture of raw silk throughout England, and render
her independent of foreign resources. I have had
no difficulty whatever in rearing the silkworm. I
possess an old loft over an unused stable; in the
former I have reared the worm; in the latter placed
a silk-wheel, imported from France, along with a
young girl acquainted with the process of winding.
The result you have in the specimens I have
sent. The yellow silk is the growth of this year, the
white that of the cocoons kept during many years.
I have several pounds already wound off equally
good; and the French girl (19), and an English one
(15), are now busy winding more. The wheel is
cheap, simple, and effectual, and so easy of accom-

plishment, that three of my household can wind with
facility, besides a cottager's wife, who is employed at
6d. a day, to attend the worms. The hatching of the
eggs can be retarded until the mulberry trees put
forth sufficient food—about the 1st of June. The
insects thrive well in a temperature ranging from 60
to 70 degrees; and in damp or cold weather I make
use of a very small Amot's stove; but ventilation is
more necessary than heat. The expense of the stove
is trifling, as, indeed, is every thing connected with
the cultivation of silk; and I am so desirous to see
the culture of silk become general, that it will give
me much pleasure to answer any inquiries, or give
any information in my power." The best thanks of
the Society were returned to the lady for her excel-
lent communication.

USE OF CHLOROFORM.—That the use of chloroform
is but in its infancy is every day made more obvious,
for unexpected and wonderful new properties are
being continually developed. As the means of allevi-
ating human suffering in surgical and other cases it
has been most successful, and promises to be equally
serviceable in many of the fine and useful arts, as
experiments have already proved that copal, resin,
and gum lac, as well as the essential oils, very readily
yield to its solvent powers. In France, however, the
use of chloroform has so far advanced, that a patent
has been taken out in order to adopt it as a motive
power instead of steam! A new mode of administer-
ing chloroform is now adopted by many of the most
distinguished medical men, by using it in a liquid
state, combining it as a mixture with water instead
of applying it by inhalation. The new mode of admin-
istering it is found to be perfectly free from
danger, and has fully realised the expectations of the
profession.—*Oxford Herald.*

TO TRANSFER ENGRAVINGS TO WHITE PAPER.—
Place the engraving for a few seconds over iodine
vapour. Dip a slip of white paper in a weak solution
of starch, and when dry, in a weak solution of oil
of vitriol. When dry, lay the slip upon the engraving,
and place them for a few minutes under a press. The
engraving will thus be reproduced in all its delicacy
and finish. The iodine has the property of fixing on
the black parts or ink of the engraving, and not on
the white. This important discovery is yet in its
infancy.—*Oxford Herald.*

BROAD GAUGE PERFORMANCES.—It is known that
the 'Iron Duke,' one of the new eight-wheeled
locomotives on the Great Western, took the express
train from London to Swindon, a distance of 77 miles,
in 71 minutes, and from Swindon to London in
70 minutes, stopping at Didcot both times. The
maximum velocity is said to have been nearly 80 miles
an hour, maintaining for 8 miles together a rate of 55
miles, and averaging over the whole distance, including
twice starting and twice coming to rest, a rate of 66
miles per hour—an unrivalled performance for a new
engine, and having the whole length of boiler, fire-
box, and smoke-box, within the front and back axles.
The steadiness of the engine at these high velocities
surprised even those accustomed to the other broad
gauge engines. The 'Great Western' locomotive,
which has been at work for some time, now also works
well, and fully rivals the performances of the 'Iron
Duke.'

ROME.—EXPULSION OF THE JESUITS.—Amid the
clash of arms and the din of European tumult, a
silent but significant event has just taken place here,
which in other times would have claimed a full page
in contemporary annals. The Society of the Jesuits
has been finally ordered to quit the capital of the
(Roman) catholic world, and their colleges suppressed,
and their head-quarters removed, with general and
staff, out of Rome. Where they will next set up
their central banner is a puzzle. Not in Italy, most
assuredly, every one of the various states of the
peninsula having shown marvellous unanimity in
considering them the agents of Austria, and the foes
of freedom. Yesterday Cardinal Casarane received
the orders of Pius IX. to communicate to General
Rothaam (an honest Fleming) the decision of his
Holiness; to the effect that he must march bag and
baggage out of this city, and giving him and his
associates reasonable delay to pack up. The vast
property which has fallen into the hands of the
society for the last thirty years, during which they
had the undisputed control over the consciences of
the rich and nobles of the land, is to be now trans-
ferred to the administrative capacity of Cardinal
Vizzardelli.—Roman Correspondent of the *Daily
News*, April 1.

We learn from Naples that all the Jesuits have been
expelled from that capital. It was necessary to
protect them with an armed force before they left.
All their property has been sequestered.—*Oxford
Herald.*

POLITICAL ASPECT OF EUROPE.

THE intelligence from the Continent of Europe is still of the most exciting character, testifying as it does to the continued spread of that revolutionary spirit which commenced with the dethronement of Louis Philippe. Italy was previously the most unsettled, and that country has experienced the most violent changes, so that it is difficult to say in what condition she is. The Austrians have been driven out of Lombardy. Sicily has been severed from the King of Naples, and the King of Sardinia is little more than a nominal Sovereign; while the Pontiff of Rome, who at one time affected the sovereignty of Europe, now barely holds his own in the little spot known as the Papal States. Russia is comparatively quiet, though the Emperor is mustering troops for the maintenance of legitimate rule, while Schamil defies his authority in the Caucasus, and thereby proves, perhaps, a useful check against a threatened advance of the Turkish frontier. The Emperor of Austria still reigns at Vienna, but his authority is circumscribed in the South, and his Polish subjects threaten insurrection. The sovereigns of Prussia and Bavaria have made timely concessions, which have proved as yet successful; the king of Denmark is involved with his Duchy of Schleswig Holstein; and even the popular king of Sweden has felt the shock of growing desire for popular freedom.

During these convulsions, Spain, proverbial for revolutions, continued in a state of comparative quietude, as though unwilling not to be distinguished from her neighbours. The calm was not however of long duration, and has been but the forerunner of a tempest of unusual violence. Without any settled purpose or definite object, the mob of Madrid broke out into open rebellion, fired upon the troops, and did not even spare the sacred person of their queen. They were not however successful. With a vigour characteristic of Narvaez, he collected his forces, broke down the barricades which had been raised, effectually quelled the disturbance, and then with a wily policy availed himself of the pretext to arrest and imprison his political opponents. One good effect has resulted, in the banishment of the infamous queen Christina, whose party, the *Afrancesados*, since called *Lufiflistas*, is now almost extinct; but unhappily for Isabella, she has been dragged down into the abyss of national obloquy, as she has been but a mere puppet in the hands of her depraved mother. Disgusted with the family which the Spanish people have sacrificed so much to elevate to power, they begin to turn their attention to other branches of the Spanish Bourbons, and now that they are relieved from the intrigues of Louis Philippe, we may anticipate a speedy termination to the reign of Isabella.

Everything in France is gradually growing worse. The middle classes are

already convinced of the absurdity which they have committed. The Government is kept in check by the thousands of ruffians whom they have raised into importance. Capitalists have fled the country. The whole nation is trembling on the verge of anarchy, confusion, and general bankruptcy; and when the mob can no longer be paid for doing nothing, as is the case at present, a civil war is inevitable, and from which there is no hope of relief but a foreign war, which would entail still further miseries. The love of change, so characteristic of Liberalism, has betrayed our French neighbours into a maze, from which they see no chance of extrication,—for they find, when too late for remedy, that the Liberty they have struggled for is Despotism in disguise. The boasted freedom has resulted in the hideous tyranny of a brutal mob,—and France is handed over to the controul of the lowest of her population. The middle classes see already with bitter regret the folly of the movement of which they were themselves the instigators, and are now the victims. It was easy to excite a mob to mischief, but not so easy to curb it when roused, and hundreds are now daily sacrificing their wealth, and fleeing from a difficulty of which they find it impossible to discover a solution.

The utter neglect of all Christian or moral obligation, is strikingly indicative of the spirit of the times, and the inevitably disastrous consequences of French proceedings. To give a crowning proof of the practical infidelity which actuates all classes of the French people, Easter Sunday, the especial Sabbath of the year, the anniversary of our Saviour's Resurrection, was appointed for all the secular strife, the excitement, and unholy orgies, which could not fail to characterise the election of the National Convention; all forms of religious worship were set aside, in order that the priests might take part in the struggle for popular ascendancy. With such appalling evidence before us of the sacrifice of the holiest duties of man, to the basest passions of his nature, we cannot be surprised at the threatening aspect of affairs in France, and the bitter disappointment which awaits those who took part in the Revolution. They shook off kingly authority, and have now to submit to the brute force of the masses, who will determine, from hour to hour, who is to bear rule, and what shall be the law.

The Deputies of the Irish Confederation that went over to Paris, to obtain the assistance of the French Republic, to enable them to dismember the British Empire, and establish an Irish Parliament in College Green, met with a reception which they little anticipated. Deceived by the specious pretence of Liberty, Equality, and Fraternity, and the magniloquent manifesto which promised assistance to all Republican attempts, they fondly hoped to overthrow their Saxon rulers with French bayonets. Alas for the vanity of human desires! The hero

of the coal-cellar, with his co-conspirators, were received with a warmth of courtesy, which only smoothed over their bitter disappointment, without removing its cause. The poet Lamartine assured them in polished phrase, of the sincerity of French intentions, but the fraternal feelings which they professed took in the whole British people, and could not be confined to the obscure section whose representatives stood before him. Besides, a league with Irish Repealers would necessarily involve a breach of amity with the English people, and this was an alternative which the French Republic were unwilling to provoke; a very prudent resolve at the present juncture; so that Messrs. O'Brien and Co. had only to return to Dublin to answer the charge against them in the Court of Queen's Bench.

LATE NEWS.—By the arrival of the *Royal George* at Adelaide we have news from England to the 29th May, five days later than had been received in Sydney. Mr. Mitchell had been found guilty of sedition, and sentenced to transportation for fourteen years; his partner, Mr. Reilley, had been arrested for drilling and training one of the confederate clubs. The House of Lords had rejected the Jewish Emancipation Bill by a majority of 35. The Princess Sophia, the last surviving daughter of King George III., died on the 27th May, in the seventy-first year of her age. A very large number of Irish orphans, of both sexes, between 14 and 18 years of age, will be removed to the Australian Colonies. At Naples there had been a horrible conflict: it is said that upwards of 5000 persons have been killed, and in consequence of unlimited liberty of devastation and pillage having been conceded to the troops and the *lazzaroni*, unheard-of atrocities were perpetrated. The doors of private houses were forced, and a general massacre commenced to the cries of "Viva el Rege!" Sir H. Bulwer, the British minister to the Court of Spain, arrived in London on Wednesday; his passports were sent to him, with orders to quit in 48 hours, on the alleged fact that he had encouraged the recent revolts against the Spanish Government.

Original Correspondence.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

SIRS,—I understand the building heretofore used as the debtors' prison has been given over by the Government to the Roman Catholics, to be fitted up as a Magdalen Institution, which they have already established. I have always heard it maintained as a principle of modern colonial government that favour of this kind was not to be shewn to any one religious body to the exclusion of others; and as application was some short time since made to Sir George Gipps for the loan of this very building, for the purpose of a parochial school until a school-house could be erected by the parishioners, and was refused, I confess I am at a loss to conceive the justice of the act which has conceded it at once to the request of the Romanists for ecclesiastical purposes. Surely it had been more consistent to reserve it as a General House of Refuge, or what is equally needed, a Lying-in Hospital, than to have made it a mere Roman Catholic penitentiary. At any rate, let the Church of England take the hint, and not fail in carrying out

her own objects of charity for want of asking the same kind and extent of aid that is so readily accorded to the unscrupulous and unabashed importunity of the Church of Rome.

I am, &c.,
X.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

SIRS,—I am persuaded you would not willingly detract from the credit justly due to any writer, whose compositions appear in your pages. This remark arises from my having noticed the signature "H.L." annexed to the "Paraphrase on the Litany," in the *Guardian* No. 4, p. 60. These beautiful lines were originally printed in the *Penny Sunday Reader*, vol. 1, p. 59, under the signature "Prinogenita." The writer entitled to the merit of this composition is, I believe, the eldest daughter of the late Rev. John Emra, Vicar of St. George, in Gloucestershire, now the wife of the Rev. F. Rouch, one of the minor Canons of Canterbury Cathedral.

As your publication, I trust, will obtain readers in England, it will be important to show that we do not in this hemisphere give encouragement to plagiarism, or seek to obtain a reputation at the expense of distant parties, by issuing their productions under a fictitious stamp.

I am, Sir,
Your obedient Servant,
JUSTA.

[The Paraphrase alluded to had been sent by a lady in England to her brother in Sydney, who kindly forwarded it to us for insertion in the *Guardian*, with an intimation to that effect, and under a persuasion of its originality, from its applicability to family events; and considering it to be the production of the talented lady who had forwarded it, we ventured to attach her initials. The mistake was therefore unremediated.—Eds.]

Register of Ecclesiastical Intelligence.

MELBOURNE DIOCESAN SOCIETY.

On the 12th September, the first public meeting of the Clergy and laity members of the Established Church took place at the building known as the Temperance Hall, Russell-street, having for its object the formation of a Society to be called the Melbourne Diocesan Society, to promote the building of Churches, maintenance of Clergy, circulation of Bibles and Prayer Books, formation and establishment of Schools, Libraries, &c., and the advancement of the true religion, consistent with the discipline of the United Church of England and Ireland in the Diocese of Melbourne.

His Honor the Superintendent of Port Phillip, and his Honor the Resident Judge, are, if willing to accept the offices, *ex officio* respectively Patron and Vice-Patron. The Right Reverend the Lord Bishop of the diocese, and the Venerable the Archdeacon or Archdeacons, if any hereafter appointed, are respectively President and Vice-Presidents of the Society.

The carrying out of the objects of the Society is entrusted to a committee, consisting of the Patron and Vice-Patrons (if any), the President and Vice-President, the Honorary Secretary and Treasurer, together with the Presidents of all branch Societies, all licensed Clergymen within the diocese, and eighteen laymen elected annually from the general body of subscribers.

The following eighteen laymen are the Committee for the year, to act with the other members in carrying out the objects of the Society:—Messrs. G. W. Cole, Colin Campbell, J. F. L. Foster, J. S. Griffin, J. W. Howie, Jos. Howdon, William Hull, Charles Hutton, A. K. Knight, Alastair Mackenzie, Henry Moor, James Moore, Alexander F. Mollison, James F. Palmer, Robert W. Shadforth, H. A. Smith, Dr. Wilmot, E. B. Wight.

The meeting was attended by some one or more members of nearly all the most respectable and influential families in Melbourne, of the Established Church. His Lordship's address in opening the meeting was delivered in an impressive manner, and we believe its sentiments were duly appreciated by his auditors. We regret that we have room only for a very brief report.

His Lordship rose, and addressing the meeting said, "My Christian friends, we are met together for the formation of a Society, to be called the Melbourne Diocesan Society; and it is my duty, both as its originator and chairman of this meeting, to explain to you its object, and show the use of, and the necessity of such an institution. I think it right, also, to state the course which I have taken in respect to its formation; and to give you a brief description

of its constitution as about to be submitted for your approval. I would speak simply, for I have no power of eloquence, and the occasion does not require it. I have a good confidence that the particulars to which I desire to direct your attention need only to be clearly stated in order that they make a due impression upon your understandings and consciences. The object of the proposed Society is to provide means for carrying on the public worship of God, administering the sacraments of the Gospel, and supplying religious instruction and pastoral superintendence to the people of this province, according to the doctrine and discipline of the United Church of England and Ireland. This general object will comprehend the building of churches and parsonages, the maintenance of clergy, the circulation of bibles and prayer books, the establishment of schools, the formation of libraries, and, perhaps, other undertakings which may suggest themselves hereafter. Unless effectual and immediate means be adopted for the maintenance of Christian worship, and for teaching, as well the adult as the youthful part of the population, the truths and precepts of the Gospel, there is reason to fear lest our fellow-countrymen in this land should fall into a state worse even than heathenism itself. For you must remember, my friends, that unbelievers born of Christian parents, and baptized into the Church of Christ, are in a more fearful condition than the aboriginal savages who have never heard the name of Jesus. I have lately caused a large portion of this city to be visited from house to house, and the result has shown me what? I will not say I did not expect, for I did expect to find it, but what I was deeply grieved to hear confirmed; viz., that multitudes of families calling themselves members of the Church of England were totally ignorant of, and totally indifferent to, religion. There are in Melbourne many hundreds who never attend the house of God, and never open the volume of the word of God. They feel no concern themselves, and there has been hitherto no one to show any concern for their souls. In the want of clergy which existed until the beginning of the present year, anything like pastoral visitation was impossible. But is the state of this people hopeless? Certainly not; if we can bring the knowledge of the gospel to them. Those whom I sent to visit them were generally most kindly received, and attentively listened to; and I do not doubt that if the Lord should graciously enable us to provide a sufficient number of faithful and able labourers among them, many would, by the power of the Spirit, be made wise unto salvation. Such being the condition of the population of Melbourne, what must be that of the interior of the country, which is altogether destitute of any public means of grace whatever? Surely then, it is the duty of all faithful servants of Christ to use every exertion to promote the progress of the gospel through the length and breadth of this land; and it is especially the duty of all faithful members of the United Church of England and Ireland to pursue this object in accordance with her doctrine and discipline. God forbid that I should entertain feelings of uncharitable jealousy towards other denominations; I would say, Grace be with all those who love the Lord Jesus in sincerity. Yet I would not forget that I am a member of the Church of England, attached to her not merely by education and office, but by my conscientious conviction of her pure Scriptural and Apostolic character. I trust I shall not be thought uncharitable if I declare my persuasion that all other denominations have more or less erred from the truth of the Scriptures; and that I conscientiously differ in matters of faith and of discipline from all—Wesleyans, Baptists, Independents, and, (although less from them than from others) from the members of the Church of Scotland. I believe that the United Church of England and Ireland is, as I have in effect said already, the most pure, or strictly apostolic branch of the Church of Christ. She is charged with being essentially popish in hierarchy, constitution, formularies, and certain doctrine; but I do not hesitate, according to her own avowed principle, to appeal to the Scriptures for the proof, or support of every particular point which is impugned. I am persuaded, that her doctrines are strictly evangelical, her services scriptural and appropriate to their several occasions; and her constitution, so far as respects its general principles, apostolic. Hence it is my duty, and the duty of all who think with me, to promote the furtherance of the Gospel according to her rules; nor can we aid the efforts of other denominations, except when there is no opportunity of effecting the desired object through her instrumentality. On this ground, when I have been applied to for contributions towards other places of worship in Melbourne, I have refused; stating that those in connection with my own Church required all the aid which I could

bestow. In what I have said, I would not, however, be understood to deter Episcopalians from uniting with Presbyterians and others of the people in remote districts, in the best manner they are able. The use of this Society therefore, and may I not add, its necessity, so far as respects its objects, will appear the more manifest to all, if we consider the actual condition of the Church of England in this City and Diocese. First, as to the number of her clergy. On my arrival there were only three; at this time there are eight; and how wholly inadequate is this, I will not say for the population, but for that part of the population which professedly belongs to our Church; not to speak of the wants of Melbourne and Geelong, and Gipps Land, Heidelberg, Brighton, Mount Macedon, the Upper Werrabee, Kilmore, the Owens River, the Pyrenees, all require and have applied for resident ministers. Again, as to our churches:—Throughout the whole diocese there are only four, viz.,—two in this city, one at Geelong, and a weather-board building at Port Fairy. Not one of these is consecrated; and except that at Geelong, not one completed. As to schools:—We have not a single school-building belonging to us in Melbourne, except the wooden erection adjoining St. James's Church, respecting which, I would only say, the sooner it is removed the better. And to mention one more particular, we have no systematic plan for supplying the people with bibles and prayer-books, or for the circulation of religious tracts and books. Surely, then, every member of our church must acknowledge the necessity of our proposed Society. In respect to its object, and as an instrument for accomplishing that object, I can only say, that I know none more likely, with the blessing of God, to be effectual. Such a Society will afford to all, who desire to consecrate a portion of their worldly goods to the Lord's service, a ready opportunity for doing so. It will also suggest, I trust, to many, the duty of honouring God with their substance. It will call forth and direct the energies of the members of our Church, it will unite them more closely with one another, it will make known more distinctly the wants of different parts of the country, and it will also make known, both to ourselves and others, what we are actually doing to supply those wants. Such my friends are some of the benefits which I have taken for effecting its formation. It suggested itself to me very shortly after my appointment, and since my arrival it has been much in my thoughts, but various causes made me delay taking any active measures respecting it, until recently. I felt that I was unknown to you, and that you were unknown to me, and I thought it expedient to wait until I could see my way more clearly.

The Rev. Dr. McCartney, A. M'Kenzie, J. Raleigh, E. E. Williams, W. Hull, Esquires, and the Rev. Mr. Thompson, moved and seconded the several resolutions.

SYDNEY CHORAL SOCIETY.—This Society held its usual two-monthly practice for the admission of visitors, on Wednesday evening last, the 27th September. There was a very large attendance of visitors, amongst whom was the Lord Bishop with his family; and there was every manifestation of an undiminished, or rather of an increasing, interest in the Society's proceedings. The music was secular, comprising three madrigals by Webbe, Converso, and Cavendish; three choruses, by Handel, Weber, and Locke; seven trios and glees, by Atterbury, Spofforth, Bishop, Calcott, M. P. King, Handel, and Horsley. Some of the trios suffered sadly from the substitution of a tenor voice for the treble; but this is an evil for which such a Society must occasionally be prepared through the failure of the treble voices. We should like to hear an improvement in the enunciation of the words and in expression, as great as there has been in the matter of time. More attention too to the light and shade of *piano* and *forte* would add greatly to the efficiency of the choir. The want of a leading treble for the trios made us wish that more choruses and genuine madrigals had been introduced; indeed under any circumstances, we would put in a special plea for madrigals, which seem to us to come more legitimately within the province of the Society than any other kind of secular music, requiring as they do, accurate and expressive singing. We shall hope in future to hear more of our old friends Wilbye, Forde, Morley, Webbe, Dowland, &c. Of Locke's Macbeth choruses we can never tire, and the increased vigour and precision with which they are sung on every occasion of their repetition, gives them freshness and even novelty; there is no wearying of really good music, and it is always worth while to practice again and again what *must*, if practised, improve the taste and skill of the

singers. We are truly pleased with the success of the Choral Society, and hope it will continue to receive support from contributors both of money and musical skill. It is a good school of music for those who wish to learn, and forms an admirable nursery for the Church choirs. We are glad to hear that the preference of the visitors is generally in favor of the sacred music, and we think reasonably so, for it is usually the best sung, and the most carefully practised; this is as it should be.

PLYMOUTH CHURCH.—A meeting of the residents at Plymouth, was held at Mr. Day's, on Tuesday evening, the 12th September, to take measures for forwarding the erection of the Church. The Lord Bishop presided. We have not received any account of the proceedings, but we understand that they had the effect of advancing the subscription list. The undertaking seems to have made a most hopeful beginning, and there is no lack of right feeling amongst the people themselves.

CONFIRMATIONS.—The Lord Bishop of Sydney held his confirmation for the city and its suburbs, in St. Andrew's Church, on Thursday, (St. Matthew's Day), and Friday, the 22nd September. The former day began with a very unpropitious morning, but from ten to two o'clock, the clouds cleared away, and it brightened into sunshine; so that we believe none of the candidates were prevented from attending. On Friday the weather was beautiful, and there were no drawbacks whatever, the church being crowded to excess. On Thursday the catechumens from St. Andrew's and St. Lawrence's parishes were confirmed; on Friday those from the three northern parishes, St. Philip's, St. James's, and Holy Trinity, in all 450 persons. There were many grown persons amongst the candidates, some of them quite advanced in years, and others, the parents of children who had been confirmed before. It was impossible not to remark the very reverent and devout demeanour of the young, and the seriousness and even tearful earnestness that was evinced by many of them; giving evidence of the attention and care with which they had received the instruction and admonitions of those who had prepared them. The same extraordinary disposition of male to female catechumens was observable on this as on other occasions. This is very much to be deplored, and can be accounted for only from the fact that lads before they come to proper age for confirmation are dispersed from their parents' homes in apprenticeships, and other various occupations for which they are destined, and so are debarred from the care and oversight, and it may be also from the time, which is required to secure their proper direction and instruction. However, as the nature and necessity of the ordinance becomes better understood, parents and guardians we hope will be more alive to their duty in the matter. No such opportunity for imparting full and sound instruction in Christian truth occurs during life as that which the clergyman has in the preparation of the young for their confirmation; and many are they who can trace the first seeds of good principle to the sound teaching, and earnest and anxious exhortation, which they received at this time, when, their minds being most pliant for good or evil, the Divine blessing has rested upon them, guiding their feet into the way of peace, seeming to fix them once for all in right principles of thought and conduct. Can any doubt the need there is that young men should go forth into life in a community like this strengthened with "the whole armour of God" against the temptations to irreligion and worldliness that surround them?

We are truly sorry to state that the Rev. T. W. Bodenham, the Master of the St. James's Grammar School, and Chaplain to the Gaol, is in such a bad state of health from pulmonary symptoms as to oblige him to abstain from the present from all duty that requires any extent of physical exertion.

ST. MARK'S, ALEXANDRIA.—The first stone of this church was laid by the Lord Bishop of Sydney, on Monday the 4th September. The day was beautifully fine, and there was a large assemblage of parishioners and visitors. The Morning Prayer was said in the temporary church, at eleven o'clock, by the Rev. F. T. C. Russel, the Incumbent, the Bishop sitting within the rails. The following Clergy, habited in suplices were present, Rev. R. Allwood, W. H. Walsh, T. H. Wilkinson, G. F. Macarthur, C. D. F. Fiddle. At the conclusion of Morning Prayer, the sum of £18 was collected. The Bishop, Clergy, and congregation then adjourned to the site of the new church, (on Mr. Mort's land, on the Darling Point Road), and the usual service was proceeded with. His Lordship in his address alluded to the solemnity which he had that morning attended, (the interment of Mrs. Raymond, at Cook's River), as, though different in external character, identical with that in which they were engaged in the one main feature

of expressing that great subject of Christian faith and hope, for strengthening and extending which the house of God was designed. Within the walls whose foundation then was laid, God's word would be preached, and those Sacraments and Ordinances would be administered which were to edify the souls of the worshippers in true godliness, and to prepare them for eternity. He commended the forwardness of those who had begun the work, and urged them to bring it to completion; and concluded with the benediction. The proceedings terminated about one o'clock. We are glad to observe that the work has been in steady progress up to the present time, and we sincerely hope that no adverse circumstances will arise to hinder the timely completion of the building.

THE CONVICT DIAMOND.—Perhaps there have been but very few cases of ministration to criminals so unequivocally satisfactory as in the instance of this man, who was executed for rape, on Friday, the 22nd September. He was a Cape of Good Hope negro; his mother having been a slave until redeemed by his father, at the time of his marrying her. He was left unbaptized, uneducated, and in every way unchristianized, except so far as chance occasions of hearing preachers and attending prayers would lead him to his own evil nature, and to temptation of every kind, he was easily led into crime by bad companions, and was, in consequence, some years since, transported to this colony. Here he was for some time in assignment, and went the moral round of convict life; drinking and bad company carrying him into various forms of mischief, and at last into the particular crime for which he suffered punishment. No one seems ever to have taken him by a friendly hand, or to have opened any favourable opportunity for his improvement; nevertheless, a remarkably intelligent mind and a certain natural amiability of disposition, inclined him to listen to what he heard at various times of religious instruction at places of public worship; and in this way he had acquired and retained a sort of clear outline of definite Christian doctrine and Scripture knowledge, which was truly surprising. Under the influence of what knowledge he had, yearnings for better things would occasionally force themselves into his mind. There was a strife within him of one greater than his heart. After his last great crime it was most apparent. He was taken into custody; and through the carelessness and negligence of the escort which conveyed him to Wollongong, he escaped and regained his liberty for some little time. He described most vividly the misery which weak by weak the stinging reproaches of conscience brought upon him. At last he said a prayer, and his mind at once settled down into the calm resolution to give himself up. He walked into Wollongong and reported himself; was brought to Sydney, tried, found guilty, and sentenced to death. All was consistent afterwards with the beginnings of his repentance. There was no self-excusing; no pleading for his ignorance or disadvantages; no grudging or animosity against those who had witnessed against him; but he was gentle and submissive; eager to learn what was taught him, but never excited or excitable; thankful, patient, and clear sighted, and careful in receiving the truths imparted to him; evincing no one symptom which could cast a suspicion of insincerity; inquisitive without being unnecessarily talkative; saying nothing for profession's sake, and answering questions clearly and definitely; growing more humble and self-abased and self-abhorrent as he knew more of himself. No wonder therefore that the way of faith and repentance was opened up to him, and that when all possible precautionary assurance of his sincerity had been taken by the Bishop and the two Clergymen who attended upon him, his eager desire for admission into Christ's church by holy baptism, was unhesitatingly complied with. It was a solemn and moving scene, that baptism in that narrow cell. The Deacon who had instructed him so carefully and well, the Priest who was to administer the baptism, and the Bishop, all knelt there and prayed with him, and for him; and then, nothing hindering, water was brought, and the stream of regeneration, when he had first professed true repentance and a lively faith, flowed upon him, and he was signed with the holy sign of Christ, and acknowledged as of the congregation of Christ's flock; then the Bishop laid his hands upon him confirming him in God's favour and goodness, with prayer and benediction. This was on Wednesday, 20th September. On Thursday he had kind and judicious instructor, Mr. Macarthur, was with him both in the day and at night; and still there was the same gentleness, but now with it firmness and composure, not without tears of overflowing thankfulness and joy in acknowledgement of God's mercies towards him. On Friday morning early,

Mr. Macarthur was again with him, conversing and praying with him; and after an hour's interval for quiet meditation, during which time the Rev. Mr. Walsh had arrived at the gaol, the sacrament of the Lord's supper was administered to him to his great joy and comfort. He was then pinioned and prepared for execution. At short intervals devotions were offered with him, and he took especial care to learn thoroughly some few ejaculatory sentences for use in his last moments. At length the time arrived: the clock struck nine, the bell tolled, the officials appeared, the procession moved on—to the ladder, where the burial sentences were read—to the platform, where Mr. Walsh said a commendatory prayer; and still there was no faltering tongue, no trembling limb, but the same calm gentleness which had been so manifest throughout; grateful farewells to all whom he knew about him; an affectionate earnest parting with the Clergymen, especially with his good friend, Mr. Macarthur, who had been so eminent an instrument in helping and instructing him; and then his hour was come. Will not the Lord remember him when He cometh in His kingdom?

The House of Refuge for unfortunate and abandoned females, having been established in this city, subscriptions and donations are solicited by the Committee of Management, who will readily afford any information on the subject through the Secretary, James B. Laughton, Esq., No. 1, Gloucester Terrace, Macquarie-street South. Contributions of furniture, bedding, provisions, or any other articles, required by the establishment, will also be thankfully received. We sincerely trust that this admirable Institution will meet with the support and encouragement it deserves. It is well known that the unfortunate females for whose benefit it is intended are in most cases prevented from returning, though willing, to the paths of virtue and industry, from inability to procure a maintenance, owing to the loss of character, and the absence of any test of the sincerity of their repentance. They have no alternative, therefore, but to continue in the ways of vice and wretchedness, or perish from want and in despair. The design of the Institution is to offer a refuge from crime and to facilitate reformation. Employment will be provided, according to the capacities of the inmates, such as washing and needlework, and every practicable and proper effort will be made to produce religious impressions on their minds by stated religious services, by encouraging them to read the Holy Scriptures and other approved books. Where there is a desire to reform, every possible sympathy and consideration for their feelings will be manifested, and the strictest attention to outward decorum and propriety will be enforced. Those who may be unable to read and write will (if they desire it) be instructed by the Matron. Such an Institution will surely be liberally supported by a Christian public.

GEELONG.—A meeting of the members of the Church of England has been held here, to consider the propriety of raising a fund for the immediate erection of a parsonage and school-house (the latter to serve as a temporary place of worship also), in the suburbs, upon land for which application had already been made for church purposes. The appointment of an Archdeacon has been deferred from the impossibility of procuring a suitable residence for him. By the report of the committee appointed at the previous church meeting, which was read by Mr. Fuircloth, it appears that it was intended to raise funds towards the endowment of an Archdeaconry; but it having been found impossible to obtain accommodations for the Archdeacon and family, without a very large sacrifice to his income, the committee suggest that the funds first raised should be appropriated to the building of a residence, instead of to the endowment fund. The Bishop has approved of the suggestion, with the consent of the members of the Church in Geelong. If this arrangement be carried out, which was considered practicable, there will be two churches in this prosperous district.

The Members of the Society for Promoting Christian Knowledge have again displayed the interest they take in the welfare of this colony by a Resolution passed at their monthly meeting in April last, that the sum of £1000 be placed at the disposal of the Lord Bishop of Sydney, for the purpose of church-building in his diocese. Truly a deep debt of gratitude is due to this venerable society for its magnificent donation; one, be it remembered, not solitary, but in addition to the already numberless benefits of which we have partaken at its hands. But while we acknowledge our obligations to the Society for Promoting Christian Knowledge, and express our gratitude, we cannot but feel shame when we consider how we have ourselves treated the

Branch of that Society established among us. The Diocesan Committee is the representative among us both of the Society for Promoting Christian Knowledge, and of that for the Propagation of the Gospel, and, as their representative, combines the objects of both. Yet in support of this Society there was contributed during the last year, by the colonists of New South Wales, a sum less than one-half of that which has been given by one of these noble English societies to one of our objects. Badly off indeed, should we be, were there not in England men who care more for the souls of us and of our children than we appear to care for them ourselves. May this fresh instance of true Christian liberality provoke us to a godly jealousy, and an earnest striving to follow the example set us of not caring for our own wants only, but also for the spiritual needs and necessities of others not so happily circumstanced as ourselves.

The Master and Fellows of Balliol College, Oxford, who enjoy the singular privilege of electing their own Visitor, have appointed the Bishop of Lincoln to that Office, in place of the late Archbishop of Canterbury.

THE BISHOP OF NORWICH.—The Rev. C. Thomas, lately promoted to Romanism, has addressed a letter to the Bishop of Norwich, in which he attributes "the happiness" of his belonging to "the one and undivided fold of Christ" in some degree to the line of conduct pursued towards him by his Lordship. In his reply the Bishop says, he is "not sorry to find that Mr. Thomas has seceded from our National Establishment, and should be glad to hear that the many clergy holding similar opinions, or verging towards them, would follow his example, as he thinks their principles highly prejudicial to the advancement of pure and spiritual religion and the real welfare of our church." He also expressed his belief, that "the time will sooner or later arrive, when, by being brought into closer contact with the Romish faith, Mr. Thomas's mind will shrink from an approval of those many monstrous superstitions and practices sanctioned by the Priesthood of the Papal Church, so inconsistent with sound reasoning, and so revolting to common sense."

CHURCH EXTENSION.—In a discussion in the House of Commons on Tuesday week, Sir George Grey distinctly stated that it was the intention of the Government to increase the efficiency of the Church, by adding to the number of Bishops; and when it is considered that the number is not greater now than it was when the population was less than a third of its present amount, the necessity of the addition must be evident. The recent deaths of the Archbishops of Canterbury and York must have added considerably to the funds entrusted to the Ecclesiastical Commission, and we look forward to the speedy realisation of the Ministerial promise, in which Lord John Russell has declared his willingness to be guided by the Primate. When we survey the Continent of Europe, and find neglect of Christian duties invariably followed by national punishments, as awful as they are unerring, can we refuse to attribute our National immunity from physical suffering to the preservation of our National faith, or deny the importance of providing more efficient means of Religious instruction? All history is pregnant with striking examples of an over-ruling Providence deciding the destiny of nations; and whether we take the glaring infidelity of France, the idolatrous superstition of Italy, or the rationalism of Germany, the results are equally evident. The rise of England as the foremost nation of all the world, her internal security and commercial supremacy, may be dated from the establishment of the Reformed Church. Her subsequent reverses sprung from the Puritanism which resulted in the Protectorate of Cromwell, and the Romanist tendency of the last Stuart, which led to the Revolution of 1688. Since then she has defied a world in arms, and escaped unscathed from the military ravages which almost devastated the rest of the globe. We are then but performing a manifest duty in this promised extension of the Episcopate, by adding to the efficiency of the Church which has proved so signal a blessing to the land; and we give the Government credit for their avowed determination to resist the anti-Christian opposition of their quondam political supporters.

THE CHURCH IN JERUSALEM.—The important ceremony of the dedication of the Christian Church, which has been recently erected in Jerusalem, has been fixed for the 19th instant. The first movement for effecting this object was made in 1834; but numerous obstacles interposed, and the building was not commenced till 1839, but the works were stopped in May 1840. On Feb. 28th, 1842, the work was resumed by the late Bishop Alexander laying the foundation stone, and under the superintendence of

Mr. J. W. Johns the building proceeded with vigour. Towards the close of 1842 Mr. R. B. Critchlow was appointed to superintend the building, under the direction of Mr. Habershon. In the beginning of 1843 another obstacle was interposed, the building of the church being stopped by the Pascha of Jerusalem, avowedly on the ground that the Turkish government had not formally sanctioned the undertaking. The intervention of Lord Aberdeen however, and the vigour and decision of Sir Stratford Canning (the British ambassador at Constantinople), defeated the designs of the opponents of the church, and in Sep. 1845 the required *firman* was obtained; the works were resumed, and the friends of Israel are now called upon to rejoice in the full and complete success of their efforts in erecting on Mount Zion a Christian church, in which the pure gospel of the Lord Jesus Christ shall be preached to both Jew and Gentile. Among the contributors to this important work was Miss Jane Cook, who after having given nearly £4000 toward the Building Fund, has crowned her labour of love by transferring £13,000 to the Trustees of the London Society as a permanent fund, to be applied (in proportions specified), in providing an income for the minister, keeping the church in repair, contributing to the Bishopric Endowment Fund, and purchasing Hebrew Bibles and Testaments for the use of Jews in Jerusalem or Palestine.

ROME.—The dispersion of the Jesuit Order was decreed at a Council held on the 28th ult., on the proposition of Pius IX. Cardinal Castracane was instructed to communicate this decision to the General of the Jesuits, M. Giovanni Roothaan, and Cardinal Vizzardelli was to take charge of the administration of the property belonging to that order.

THE CHURCH IN FRANCE.—Pius IX. has addressed a brief to the apostolic nuncio in France on the ecclesiastical affairs of the country. He blames the public discussion by ecclesiastical writers of questions relating to the discipline of the Church, and reserves their solution expressly to the holy see. He appears to prepare himself for an energetic opposition to every measure connected with the Church which may be taken by the public powers in France, without the acquiescence of the Court of Rome; but he more particularly condemns, in the clearest and most explicit terms, the opinions of those who advise the clergy to give up their allowance in exchange for unlimited liberty.

MISCELLANEOUS BOOKS.

BULL'S (Bp.) Works, by Dr. Burton, with Life, by Nelson. New edition, 8 vols., 8vo. Clarendon Press, Ozon, 1846.

WATERLAND'S (Dr.) Works by Van Mildert. 6 vols. 8vo. Clarendon Press, Ozon, 1843.

HORNE'S (Rev. T. H.) Introduction to the Holy Scriptures. 5 vols., 8vo. Ninth edition.

Sumner's (Archbishop) Lectures on the Romans and the First of Corinthians. 8vo.

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