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Theology.

ROMANISM.

THE WORSHIP OF THE VIRGIN MARY.

"We are bound, as Christians and as Protestants, to use our best endeavours for securing at least our own people from the errors of Popery, if we cannot succeed in convincing those who profess them."—BISHOP BARRINGTON.

"We abominate the impious imposture of those who have translated the most holy and humble Virgin into an idol of pride and vanity, and represented her as a vain-glorious and aspiring creature, thirsting after divine worship and honour. What greater affront than this could they have offered to her humility and sanctity? How fulsome, yea, how perfectly loathsome to us are the tales of those who have had the assurance to tell us of the amorous addresses of the blessed Virgin to certain persons, her devout worshippers,..... inasmuch, that wise men have thought that the authors of the e romances in religion were no better than the tools and instruments of Satan, used by him to expose the Christian religion, and thereby to introduce Atheism. In a word, such is the worship given to the blessed Virgin by many in the Church of Rome, that they deserve to be called *Mariani*, rather than *Christians*."—BISHOP BULL.

In the "*Papist Misrepresented*," a work of great authority amongst Romanists, the following anathema is pronounced, and quoted by Dr. Milner in his "End of Religious Controversy" as a sufficient refutation of the charge of Idolatry so frequently preferred against members of the Romish communion:—

Cursed is he that believes the Saints in Heaven to be his redeemers, that prays to them as such, or that gives God's honour to them, or to any creature whatever.—*Amen*.

Cursed is every goddess-worshipper that believes the B. Virgin Mary to be any more than a creature; that worships her or puts his trust in her more than in God; that believes her above her son, or that she can in any thing command him.—*Amen*.

"You see," says Dr. Milner, "how widely different is the doctrine of the Catholic (Romish) Church from the caricature which is given of it by Protestant controversialists."

Now we confess that we cannot discover in this artfully worded anathema any denial of the charge which is constantly alleged by intelligent Protestants as to the idolatrous practices of the Church of

Rome. We do not assert that the "Saints in heaven are regarded by Romanists as *Redeemers*," and that they are "*prayed to as such*," nor do we affirm that they "put their trust in the Virgin Mary MORE THAN in God. We shall not, therefore, be alarmed at Father Gotter's awful anathemas. Our accusation is this. Romanists are guilty of dishonouring the "*one mediator between God and man, the man Christ Jesus*," 1 Tim. ii. 5, by their adoption of many mediators and intercessors. And although they do not put their trust in the Virgin Mary more than in God, yet we assert that they give to a departed mortal creature a *share* at least of that honour which is due to the Almighty alone, and exalt the Virgin Mary into that office of mediation, advocacy, and intercession between God and man, which the written Word of Inspiration, and the doctrine and practice of the Primitive Church, have taught us to ascribe exclusively to Him who was God of the substance of his Father, begotten before the world; and man of the substance of his mother, born in the world; whose blood cleanseth from all sin, and "who is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

In instituting an inquiry into the nature of the worship which is actually offered to the Virgin Mary by members of the Church of Rome, we ought, of course, to attach no other meaning to the words "worship" and "adoration," than that which is naturally suggested by what is said or done by the worshipper. The word "worship" will doubtless admit of different significations, sometimes implying only the respect which is entertained by one individual towards another, it may be, from superior rank or merit; and sometimes it may signify the highest religious act which a creature is bound to render to the Great Creator of the universe.

The practical doctrine of the Church of Rome in this particular, is thus distinguished:—The worship paid to saints and angels, is called by a Greek word *dulia*, signifying "service;" the worship which is paid to the Supreme Being, is called by another Greek word *latría*, also signifying "service." There is, however, an imaginary distinction in the mind of the worshipper, between that of *dulia* and *latría*. But to the worship of the Virgin Mary there is a newly-invented word appropriated, *hyperdulia*, meaning a service

above the service called *dulia*, but not *latría*.

But notwithstanding these pretended distinctions, we shall perceive that in the worship of the Virgin Mary, the doctrine and practice of the Church of Rome could not be adopted by members of the Reformed Protestant Church of England without incurring the guilt of heresy and idolatry. We believe, in our consciences, that we should be guilty of that sin which excludes from the kingdom of heaven, if we were to associate in our words or in our minds, any created being whatever, either in heaven or upon earth, with the Almighty God, as the object of our prayers; and we believe, that were we to pray to the Virgin Mary for any good gift, or to pray to God in her name, pleading her advocacy and trusting to her merits, we should invade the province of the Almighty, the Giver of all good, and the province of the Lord Jesus Christ our Saviour, the only Mediator between God and man. We *protest*, therefore, against these errors and corruptions of the Romish Church, and bless God for our emancipation from such anti-scriptural usages. We believe such worship to be inconsistent with our duty to God, who has given us a revelation of his will, and who has therein declared that "He will not give his glory to another." We are also assured by our most merciful Redeemer, the Son of God, that He is himself the only mediator we need:—"Whatsoever ye shall ask *in my name*, that will I do;—" "If ye ask any thing *in my name*, I will do it."

Now, we shall see that the members of the Romish communion not only make prayer and supplication to the Almighty *in the name* of the Virgin Mary, pleading her merits and entreating her mediation, advocacy, and intercession, but they also make prayers to *her directly*, and implore at *her hands* protection from bodily and spiritual evil, guidance and aid, and such blessings as God alone can bestow.

To establish this charge, we appeal to the authorized Ritual of the Church of Rome, and must be content with only one or two examples out of very many which might be selected. In the service of the mass, on the second Sunday after Easter, we find that the offerings made to God at the Lord's Supper are said to have been made in honour of the Virgin—

Having received, O Lord, these helps of our Salvation, grant, we beseech Thee, that we may be everywhere protected by the patronage of the blessed

Mary, ever Virgin, in veneration of whom we have made these offerings to thy Majesty.

In the post communion of the day of the Assumption this prayer is offered—

"We, partakers of the heavenly board, implore thy clemency, O Lord our God, that we who celebrate the assumption of the Mother of God, may, by Her intercession, be freed from all impending evils.

And again—

We beseech Thee, O Lord, let the glorious intercession of the blessed and glorious ever Virgin Mary protect us, and bring us to life eternal.

In the Breviary the Virgin Mary is, in several instances, directly supplicated for blessings both temporal and spiritual at her own hands—

"Hail, O Queen, Mother of Mercy, our life, sweetness, and hope, hail! To thee we sigh, groaning and weeping in this valley of tears—come then, our advocate, turn those compassionate eyes of thine on us, and after this exile, show to us Jesus, the blessed fruit of thy womb, O merciful, O pious, O sweet Virgin Mary."

Another prayer in the authorized Ritual of Rome is thus expressed:—

Under thy protection we take refuge, Holy Mother of God; despise not our supplications in our necessities, but from all dangers do thou deliver us, O glorious and blessed Virgin.

We pass by the call upon the Virgin Mary, "Show that thou art a Mother!" as it appears many pious Romanists acknowledge the impropriety of the sentiments, and select another—

O Mother of pity and mercy, most blessed Virgin Mary, I, a miserable, and unworthy sinner, flee to thee with my whole heart and affection, and I pray thy sweetest pity, that as thou didst stand by thy sweetest Son upon the cross, so thou wouldst vouchsafe of thy clemency to stand by me a miserable priest, and by all priests who, here and in all the Holy Church, offer Him this day, that, aided by thy grace, we may be enabled to offer a worthy and acceptable victim in the sight of the most high and undivided Trinity, Amen.

Substitute the name of our blessed Redeemer and many of the expressions would become the lips of a Christian worshipper. The following ascriptions of praise are also addressed to the Virgin Mary—

The Holy Mother of God is exalted above the choir of angels to the heavenly realms. The gates of Paradise are opened to us by thee, who, glorious this day, triumphest with the angels. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world, deem me worthy to praise thee, hallowed Virgin—give me strength against thy enemies.

In some instances this ascription of praise is made in such a manner as to lead the unwary to form the same estimate of the debt of gratitude due from us to Mary as that which is due to the Saviour himself, and therefore cannot be regarded in any other sense than blasphemy. We have no desire to decry the worth and dignity of the Mother of our Lord and Saviour. We would not speak irreverently of the blessed Virgin Mary, we believe her to have been a "highly favoured woman," to have been "blessed among women." The Lord was with her and she was the earthly parent of our blessed Redeemer. She was herself blessed, and blessed was the fruit of her womb. The Virgin's own prophecy was "All generations shall call me blessed"—we entertain no desire to interrupt its fulfilment.

But when we are required to offer prayers to God through her interces-

sion and mediation, to plead her merits to address our supplications to her imploring her prayers, and even to seek at her hands temporal and spiritual blessings which God alone can bestow, and to offer praises to her; then we not only hesitate, but we protest against such profanations and practices. We have no alternative but to relinquish our love of unity for our love of the truth as it is in Jesus.

The limits assigned to us in this article forbid us to enter upon the practical workings of the whole system in Popish countries, and from exhibiting the deplorable excesses to which even popes, cardinals, bishops, priests, and canonised persons have run in the worship of the Virgin Mary. Enough, however, has been said, it is hoped, to induce the enlightened Roman Catholic to think seriously upon the kind of worship which is offered up to the Virgin in the public services of his Church, and to enable him to determine whether it is not, in very truth, in direct opposition to the first principles of the Gospel of Christ.

The private forms of devotions and manuals in use in France, Spain, and Italy are so shocking to delicacy of feeling and taste, as to compel us to draw a veil over them; but when we find the chief authorities of the Roman Church countenancing and encouraging the same superstitious observances, it becomes a duty in those who would assist in rescuing and preserving the truth from such corruptions, to expose the facts of the case without exaggeration or disguise.

Pope Gregory XVI., 1833, speaks of the Virgin Mary as "Our greatest hope, yea, the entire ground of our hope." And Pope Pius IX., in his Encyclical Letter dated 9th November, 1846, writes thus:—

But in order that our most merciful God may the more readily incline his ear to our prayers, and may grant that which we implore, let us ever have recourse to the intercession of the most Holy Mother of God, the immaculate Virgin Mary, our sweetest mother, our mediatrix, our advocate, our surest hope and firmest reliance, than whose patronage nothing is more potent, nothing more effectual with God.

Where shall we find any Scriptural authority for these sentiments? Throughout the entire Bible it is insisted upon that God is to be exclusively worshipped as the God who heareth prayer, who is alone to be called upon, alone to be invoked and adored. For the express purpose of protecting the sons and daughters of Adam from the fatal error of embracing in their worship any other being or name whatever, or of seeking from any other than the One Almighty God the supply of their wants, the Bible contains threats and promises, and an express prohibitory command. And with regard to the Doctrine of Mediation or Intercession, there is not to be found, in the Gospel of Christ, the slightest countenance for the notion that there are other mediators of intercession besides the one mediator of redemption! He who spake as never man spake, solemnly announced the completeness of

his own mediation in these words, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." We might select many other passages to the same effect. If it had been the will of God that we should approach the throne of mercy through any secondary mediators and intercessors, we should assuredly have been favoured with that revelation; but seeing that there exists not one single word—nothing which can even by implication be forced into the sanctioning of any prayer or religious invocation of any kind to any other being than to God himself; and that no reliance is to be placed on any mediation or intercession save that of Jesus Christ, we cannot but refuse to unite in prayer with those who supplicate the influence, the power, the kind offices of the Virgin Mary; and we place confidence solely in the coveted mercies of our God; and "If God be for us, who can be against us?"—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—"I am the way," says Jesus, "the truth, and the life; no man cometh unto the Father but by me."—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."—"He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Are not these blessed intimations of holy Scripture directly opposed to the notion, that the Virgin Mary is the mediatrix through whom and by whom we must seek the divine clemency?

During the first 500 years from the birth of Christ, the worship of the Virgin had no place or name in the Christian Church; the first persons who offered divine honours to her were the Collyridians, who derive their name from certain cakes, which they offered annually to St. Mary, in sacrifice, upon her festival, when they worshipped her as a goddess. This superstition came from Thrace, and the yet more distant regions of Scythia and Arabia. While they were mere Pagans, they had been accustomed to bake and present similar cakes to the goddess Venus, or Astarte (the Moon); and after they professed Christianity they thought that this honour might now be best shown to Mary. This superstition was condemned by Epiphanius, Bishop of Salamis, in the 4th century, and a canonised saint of the Romish Church, in as strong terms as if he had foreseen the *hyperdulia*, or transcendent kind of service, with which Romanists would one day worship the Virgin Mary. "What Scripture," he says, "has delivered anything concerning this? Which of the prophets have permitted a man to be worshipped, that I may not say a woman? For a choice vessel she is, indeed, but yet a woman. * * * The body of Mary was holy, indeed, but not God. The Virgin, indeed, was a virgin and honor-

able, but not given to us for adoration, but one that did herself worship Him who was born of her in the flesh, and [who] came down from heaven out of the bosom of his Father." After censuring the Collyridians at considerable length for invoking the Virgin as a goddess, he sums up the whole in the following very emphatic terms:—"Let Mary be in honour, but let the Father and the Son and the Holy Ghost be worshipped. Let no one worship Mary."

A TRINITARIAN.

THE LATE ARCHBISHOP OF
CANterbury.

THE decease of an Archbishop of Canterbury cannot but be at all times an event of importance to the Church of England, and the state of affairs at the present moment is such as occasions more than ordinary interest to be attached to the occurrence. It is our mournful duty to announce that the Primate of all England expired on the 11th of February last, at Lambeth Palace, and the high station and character of the deceased require that he should not be allowed to go down to the grave without a record of his services and a tribute to his memory in the pages of the *Sydney Guardian*.

The Most Reverend and Right Honorable William Howley, D.D., Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, was the only son of the late Rev. W. Howley, M.A., Vicar of King's Sutton (a small village in Hampshire on the road from Alton to Winchester,) with the Perpetual Curacy of Ropley annexed. The deceased Prelate was born on the 12th February, 1765, and died, therefore, on the day previous to the completion of his 83rd year. At the age of fourteen he was admitted into Winchester School, at that time flourishing under the mastership of the accomplished scholar, poet, and critic, Dr. Joseph Warton. The few remaining contemporaries of the late Archbishop bear testimony to the solidity and acuteness of his talents, the accuracy of his attainments, and the singular mildness and suavity of his disposition; and these properties accompanied him to the close of life. At the regular period he was removed from Winchester to New College, Oxford, and was elected to a fellowship in 1785. He afterwards removed to Christ Church, and was elected fellow of Winchester College. During this period of his life he was selected to superintend the studies of the Prince of Orange, then resident in the University of Oxford, and was engaged as tutor to other young men of the highest rank. In 1809, Mr. Howley was nominated to the Regius Professorship of Divinity, to which a Canonry of Christ Church is annexed. In this situation, so well adapted for the exercise of his peculiar qualities of sound judgment, accurate scholarship, and power of engaging the affection and respect of all who were placed under his instruc-

tion, he was not permitted to continue long. Bishop Randolph, who had been translated from the See of Oxford to that of London in 1809, having died suddenly in 1813, the Regius Professor of Divinity was selected as his successor by the late Earl of Liverpool, who had enjoyed the fullest opportunity of becoming acquainted with his character and ability, and with his eminent qualifications for the arduous office which was then vacant. Dr. Howley was consecrated Bishop of London at Lambeth, on the 3rd October, 1813, by Archbishop Sutton, assisted by the Bishops of Gloucester, Salisbury, and Oxford. On the decease of the former of those prelates in 1828, the Bishop of London was recommended by the Duke of Wellington as his successor in the primacy, to which he was translated, it may be said, with the unanimous consent and universal approbation of the Church.

Since his appointment to that high station, the Archbishop has exercised a directive influence rather than a prominent control in the affairs of the Church. Enjoying general confidence, and consulted by all parties upon every measure which was likely to affect the security of the establishment, his Grace appears generally to have chosen the employment of privately digesting such arrangements as were suitable and expedient, before the contemplated measures were brought into public discussion. To others, whose inclination and habits better qualified them for the discharge of it, he left the task of answering the objections, and contending with the opposition, which even the most moderate and well-considered proposals for the benefit of the Church had necessarily to undergo. In cases where concessions were unavoidably to be made, the abilities of the Primate were most serviceably engaged. His correctness of judgment, his steadfastness of principle, and disposition to conciliate, while they tended to inspire one party with confidence in the security of his views, made the other side to oppose his moderation; and thus he effected the easy settlement of some questions which might, in different hands, have proved the source of embittered hostility and permanent discussion. On occasions, however, when the concession of a principle was involved, and compromise would have been a crime, no one who ever held the primacy was ever found more steadfastly determined than Archbishop Howley in opposing measures which he deemed hurtful; by whomsoever introduced. As an instance it may be sufficient to mention his resistance to the Roman Catholic Relief Bill proposed by the Prime Minister in the House of Lords, in April, 1829. It is matter of history that his efforts were defeated, but to the close of his life the Archbishop ceased not to regret and condemn the concession then made, and found in the character of succeeding events a complete justification of his own endeavours to uphold the constitution of

1688. On the 4th of February, 1833, a Commission of Church Inquiry was issued by the Crown, which in the following year was replaced by a perpetual corporation, denominated the "Ecclesiastical Commissioners for England." By the operations of this body many reforms and improvements have been silently introduced into the distribution of the revenues of the Church of England; from which it is to be hoped an increase of its efficiency and stability may be looked for. The Archbishop of Canterbury was naturally placed at the head of the Commission and of the Corporation, and the arrangements which received the sanction of his Grace were approved in most cases, even by those who looked with apprehension upon the interference of a body so constituted, in the internal affairs of the Church. The chief exception to this unanimity was in the instance of the proposed incorporation of the Welsh Sees of Bangor and Saint Asaph. The Primate continuing to maintain the first recommendation of the Ecclesiastical Commissioners, the position of those who adopted the contrary view became highly embarrassing, divided as they were between a conscientious opposition to any further dismemberment of the Church, and unwillingness to differ upon any point from its time-honoured primate who could advance so many claims upon the veneration and obedience of all true churchmen. It was providentially ordered that the discussions upon this disputed point should be so long continued, as to afford a solution of the difficulty by the attainment of means to endow the See of Manchester, independently of the revenues of the Welsh Bishopsricks. Thus the energetic exertions of the much lamented Earl Powis were crowned with victory, yet the Archbishop was spared the mortification of a defeat. Each attained his object; the one in the establishment of the See of Manchester, the other in the rescue of that of St. Asaph from extinction. Another and most important subject of difference of opinion arose out of the establishment of the Bishoprick of Jerusalem, of which the late Archbishop was an earnest advocate. To the measure itself, of instituting that See, no opposition was expressed; but it cannot be dissembled that by a very large well-informed and loyal portion of the Church of England it was regarded as having been carried into effect upon principles incompatible with the perfect maintenance of canonical order, and dangerous therefore to the integrity of the episcopate. To these feelings of apprehension and dissatisfaction which were known to prevail extensively, open expression was given by the Bishop of Exeter, who "notified under his hand on the 25th of May, 1846, his dissent to the consecration of a successor to Bishop Alexander, as Bishop of the Church of England and Ireland at Jerusalem." In this elaborate and forcible representation addressed to the Archbishop, the Right Reverend dissentient

frankly states the necessity under which he had felt himself placed, so long ago as March 1842, of expressing in a personal communication with the Archbishop and subsequently by letter, his objection to the license granted to Bishop Alexander to disregard some of the most important canons of the Church of which he was a bishop. "I have waited silently," his lordship says, "in hope that some measure would be taken which might meet the objections most distressing to me to entertain, against an act bearing on it the high and venerable sanction of your Grace's name." It would be impossible within the limits of a brief memoir to offer even an abstract of the reasonings upon which these objections are founded. If indeed the affairs of the Church were always presided over by men of equal wisdom, piety, and prudence with Archbishop Howley, there might be but slight cause for apprehension; but if in those who are to have henceforth the ordering of our ecclesiastical concerns, there be a failure in these qualifications, or even an absence of that moderation by which the late Primate was distinguished, the result may confirm the correctness of the opinion expressed by the Bishop of Exeter, that the hope of introducing "an essential unity of discipline, as well as of doctrine, between our own Church and what are called the less perfectly constituted of the Protestant Churches of Europe, does not justify the seeking of that object, however desirable it may be, by any unlawful means, such as abandoning the requirements of our own Canons."

But the circumstance which may attach the strongest interest to the memory of the late Archbishop in the minds of the readers of the *Guardian* will be his long and earnest devotion of his time and services to the extension and support of the Colonial Churches. As Bishop of London he took part in the consecration of Dr. Middleton to the See of Calcutta, on the 8th of May, 1814, which may be considered as the first step towards the organization of the Colonial episcopate, and he was reserved to lay hands, as Primate of all England, on the four individuals who were admitted to the prelacy in Westminster Abbey on St. Peter's day, in 1847. This, it is believed, was the conclusion of his labours; or the last instance of his officiating publicly on any solemn occasion. As President of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, Archbishop Howley took an earnest and prominent part in every proposal for extending the blessings of Christianity, and the ordinances of the Church of England to the remotest dependencies of the British empire. All the energies of his benevolent mind seemed indeed to be peculiarly directed to the accomplishment of this purpose. He always spoke with extreme tenderness and commiseration of the condition of those of his countrymen and fellow-churchmen who

were thus withdrawn from a participation in those opportunities of constant communion in the devotions of the sanctuary, in which he piously and devoutly acknowledged a great share of his own happiness to consist; and by the munificence of his subscriptions, by his personal exertions, and by the influence of his high station, he was always foremost in promoting every well matured plan for lengthening the cords and strengthening the stakes of the Colonial tabernacle. At the same time, no man was so exact in his preliminary enquiries, so careful in his calculations, so averse to embark in any attempt until a reasonable probability of success appeared: insomuch that when the name of the Archbishop was attached to any proposed undertaking, it at once inspired a general confidence that the risk of failure was almost done away. It was in this spirit of prudence, induced by his regard for the spiritual welfare of the Colonies, that after scrupulous consideration he gave his sanction to the design for the establishment of St. Augustine's College, towards which his Grace was pleased to make a munificent donation of one thousand pounds. At the same time the value of such a gift was enhanced by its being the result of that prudent and cautious forethought which characterized all his proceedings. On the 9th of May, 1843, he writes—"I feel much satisfaction in giving my sanction to the circulation of the paper which you have placed in my hands, relating to a scheme for the erection of a college for the preparation of missionaries for the British Colonies, and the conversion of the heathen. The Bishop of London agrees with me in approving your paper, and the Archbishop of York has authorized me to answer for him. You know our reasons for objecting to a public appeal under present circumstances; but those objections are only temporary, and we shall be ready to give our support to the general scheme at the proper time." Another letter addressed to the same party, dated "Lambeth, January 8, 1845," is in the following terms:—"My dear Sir,—Mr. Hope's munificent offer of ground peculiarly eligible for the erection of a Missionary College has determined the question of site, upon which there has been some difference of opinion. The next thing to be looked to is the provision of means to supply the cost of the building, and the expense which must be incurred in setting the institution on foot, and bringing it into efficient action. It would be very imprudent to run the risk of failure by hastily commencing the work without a reasonable assurance of being able to complete it. I therefore approve of your purpose of ascertaining by private application to those who are favourable to the undertaking, what sum could be raised in the first instance; it being understood that the Institution is to be conducted in all respects on the principles of the Established Church, and to

be under the superintendence of the Archbishops of Canterbury as visitors. I do not object to the use of my name in the way stated above. In the hope that the blessing of God may prosper your exertions in the promotion of an object which, if carried into complete execution, may be expected to afford a supply of able and zealous ministers, prepared by judicious training in sound doctrine, and practice conformable to their faith, to diffuse the knowledge of Christian truth, and extend the kingdom of our ever blessed Redeemer.

I remain, my dear Sir,

Your faithful servant,

W. CANTUAR.

Thus minded, and thus occupied, has this wise and good man descended to the grave, full of years and honours; revered by all classes, from the sovereign on the throne to the alms-man and the retainer who were fed by his daily bounty, and witnessed daily proofs of his undissembled humility of disposition. The learning of the late Archbishop was varied and extensive; and his scholarship bore marks of solidity and accuracy, which denoted the schools in which it had been acquired. A prompt and retentive memory, united with a fine natural and highly cultivated taste, enabled him to apply his stores of knowledge with readiness and effect; and the calm and equable temper in which his sentiments were expressed upon subjects which he was so completely master of, rendered his society even more than pleasing to those who had the privilege of visiting him during the few hours which he was able to devote to retirement and leisure. It may render this sketch less imperfect to say that in an acquaintance with history he had few equals. In domestic life, Archbishop Howley had sustained those trials and afflictions with which it seems good to Eternal Wisdom to chasten whom he loveth. Out of a somewhat numerous family, he has left but one daughter surviving.

It would not easily be possible to meet with a passage more descriptive of the deceased Primate's character, than that which another Wykehamist* has dedicated to the memory of their common preceptor, the Rev. Joseph Warton.

Be it thy praise that thou didst clear the path
Which leads to Virtue's fane; nor her of stern
And stoic aspect dark, till Virtue wears
The gloom of Vice; but such as warms the heart
To acts of love, and peace, and gentleness,
And tenderest charity; such as around
Thy earthly passage shed her cheerful light,
And such as Wykeham best might love to view.
So thine allotted station didst thou fill,
And now art passed to thy peaceful grave,
In age and honours ripe. No earthly chains
Shall in this dreary prison-house confine
Spirits of light: nor shall the heaven-born mind
Oblivious linger in the silent cave
Of endless hopeless sleep. But as the Sun,
Who drove his fierce and fiery-tressed steeds
Glorious along the vault of heaven, at length
Sinks in the bosom of the western wave:
Anon from forth the chambers of the east
To run his giant course, so didst thou set,
So may'st thou rise in glory!

* The Right Reverend Richard Mant, Lord Bishop of Down and Connor.

*Extract from a Charge delivered by the
LORD BISHOP OF RIFON, 1847.*

BEFORE I conclude my remarks upon the general condition of the Church, you will not, I am sure, expect me to refrain from touching upon the aspect of that movement which has agitated the Church during the last fifteen years, and in which so remarkable a change has taken place since we last met on an occasion like this; and I shall touch upon it but briefly, because of the opportunity afforded me last autumn of expressing generally my sentiments thereupon. And in turning our thoughts towards those who have recently quitted the communion of our Church for that of Rome, painful as the retrospect may in some respects be, it is so far consoling to reflect that not one licensed clergyman in this diocese has thus renounced his vows of ordination; and that among the laity belonging to the Church within it the instances have been so very rare of persons abjuring its principles for those of Rome. As to those misguided persons who have fallen into this grievous error, in passing our judgment upon them, we may adopt the mild spirit of that eloquent passage of Bishop Jeremy Taylor, wherein he says, "I see it is possible for a man to believe anything he hath a mind to; and this seems to me to have been permitted to reprove the vanity of man's imagination, and the confidence of opinion, and make us humble, apt to learn, inquisitive, charitable;" adding afterwards, "It will concern the wisest man alive to be diligent in his search, modest in his sentences; to prejudge no man; to reprove his adversaries with meekness, and a spirit conscious of human weakness, and aptness to be abused." It will then, I think, be most becoming in us to view, with a spirit of deep compassion, the fall of those who have abandoned the communion of that Church which was their own first spiritual home, as well as that of their fathers before them. To forsake houses, and lands, and country, brethren and sisters, father and mother, for Christ's sake and the Gospel's, is indeed a sacrifice worthy of a Christian's self-devotion: but to see well-meaning but deluded persons renounce all these, and embrace poverty, with the loss of friends and kindred too, in order to vow allegiance to a Church which not only persists, in spite of centuries of remonstrance, in countenancing idolatry, but has usurped the place of Christ—disparaging His authority by refusing communion with the Church of God, upon the conditions on which Christ himself instructed His apostles to receive disciples, and by forbidding believers to partake of the Lord's supper after the manner of our Saviour's original institution—here is, indeed, a spectacle which may well awaken feelings of the truest pity—feelings which will not be mitigated by the anticipation of that disappointment that awaits many of them, when a deeper insight into the system they have embraced shall have revealed the

whole truth to them—nor by the testimony which some of them have unhappily given of the baneful influence on their Christian temper that has passed over them since they adopted their new profession. I am well aware that indiscriminate invective will surely recoil upon the head of him who uses it, and will rather disparage than strengthen the soundest cause. But there is a language which truth imperatively demands when we are dealing with the dangerous errors of the Church of Rome; and one cannot but lament that so many in the present day are to be found who, instead of using the language of those stern, masculine, and uncompromising protests that abound in the works not only of the Reformers themselves, but also of so many learned fathers of the English Church subsequent to the age of the Reformation—such as Jewell, Hall, Taylor, and Burrow, Bramhall, and Usher, and Bull—are prone to adopt a spurious liberality—a latitudinarian indifference, under the cloak of charity, which confounds right and wrong, truth and error, puts good for evil and evil for good, and seems to represent it to be matter of as little moment whether we abide in the Church of our baptism and ordination, or abandon it for the Church of Rome, as whether we quit or remain in a given diocese. I trust, however, that much has been done to check those secessions; and that recent events in this diocese, as elsewhere, will prove how dangerous it is to try how near we can approach forbidden ground without actually transgressing the limits proposed by the Church of England, and how necessary it is to confine ourselves to that line of teaching which she has clearly and expressly pointed out to us. I would hope, too, that one event in particular which occurred last year will impress upon you, my reverend brethren, the importance of complying with an injunction I addressed to you in a former charge; and that you will never on any account introduce a clergyman to officiate regularly in your parishes without first offering me the opportunity of enquiring as to character and principles.

It will, then, be our parts to gather its appropriate instruction from all that has occurred, and to endeavour to impress on the younger members of our Church, and more especially upon our younger clergy, the lessons of warning and of wisdom which they teach.

In the first place, let us observe the baneful effect of that idolatry of man which induces weak minds to surrender all those ordinary means of forming a sound judgment which are in mercy abundantly vouchsafed to us, and to yield a blind deference to the dicta of some favoured leader, however distinguished he may be for piety and learning. Such persons do not seem to be aware, that, while they are habitually denouncing the principle of private judgment, they are, in fact, acting upon it, to the practical subversion of legitimate authority; for they prefer yielding an implicit obedience to the

private judgment of one individual to accepting the deliberate, public, recognised judgment of their own Church. Nor do they seem to be aware of another inconsistency into which those who have this Romanising tendency are apt to fall—that while it is their avowed principle to inculcate a deeper reverence for things sacred, that most sacred of all things, the word of God itself, is usually treated with the greatest disrespect and irreverence. Of this we have a very striking illustration in the celebrated "Essay on Development." The author professes to investigate Christianity from the records of history, and we should, in the first instance, naturally look for such traces of its character as are to be found either formally or incidentally recorded in the word of God; but this portion of history, the only inspired portion, the only portion which contains truth, without any admixture of error, is studiously and disrespectfully passed by. It is difficult to over-rate the importance to the cause of truth of the appearance of such a volume at such a period. If, indeed, the Church of Rome requires the avowal of such principles to uphold its pretensions—if the most recent advocate of her system is compelled, in so doing, to acknowledge that there is no such thing as abstract divine truth, but that the developing power of the Church may stamp that tenet with falsehood which it held for truth before, without any charge of inconsistency—then, indeed, may we see how rotten must be the foundation which needs such desperate remedies to prop it up; and if I did not most truly believe that there was much more risk, from the perusal of that volume, of a young man becoming a confirmed sceptic than a Romanist, I would almost recommend it as the best antidote against a Romanising tendency.

The volume must, at any rate, prove a valuable warning to many, revealing, as it does, and happily with a startling abruptness, the danger into which those who follow its author will be led of renouncing entirely all reliance on the written word of God; and it will be well that our clergy should fortify themselves with those unanswerable arguments against the pretensions and corrupt practices of the Church of Rome which are set forth in the works of those powerful defenders of the Protestant faith whom I have before mentioned.

But amidst all the turmoils of the world and the divisions of the Church, may we, my reverend brethren, find our comfort in meekly and zealously fulfilling those sacred duties which it has pleased God to lay upon us, and in living to him who died for us. Let the weight of our responsibilities be felt more than the weight of our dignity, remembering that the pastor's real power consists, not in the high assumption of authority, but in the influence which the spirit of love will always gain over the hearts of men; that our province is to lead men in the ways of

everlasting life, rather than to force them to courses for which they are not yet prepared; and that if we forget the example of our blessed Lord, who ever dealt so tenderly with the previous habits and preconceived opinions of those who followed Him, we are destroying the efficacy of our own ministry and weakening the influence of the whole body of the Church. Let us rather give full proofs of our ministry in the way that St. Paul exhibited his, by being "in labours more abundant," and being equally zealous for the honour of our heavenly Master, that in nothing we disparage the cause of His holy Gospel by carelessness, or slothfulness, or worldliness, which will surely lead to a yet more grievous fall.

And withal, let us follow peace with all men: and if controversy there needs must be, let it chiefly consist in a Christian rivalry as to which shall bear the deepest impress of his heavenly Master's spirit—which shall be the most loving and gentle and easy to be entreated—which the most earnest in his efforts and the most fervent in his prayers for the souls which are committed to his keeping—which shall win most sinners to their Saviour's service—which shall wear the brightest crown when He comes who hath declared, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

THE CHURCH, THE TEACHER OF HER CHILDREN.

[Extracted from a Sermon by the Right Reverend Edward Denison, D.D., Lord Bishop of Salisbury.]

THE language of our Lord and of his Apostles did not lead those whom they addressed to expect that their principles, as members of his Church, would be free from the trials of difficulty, or that the way of Christian faith and practice would neither be embarrassed by obstacles or perplexed by uncertainties.

On the contrary, they foretold, not only the open opposition and enmity of the unbelieving world to the truth of the Gospel of Christ, but also the more insidious and dangerous downfalls to which it would be exposed from the perversions of those who called themselves its friends. Not only was it declared, in the language of prophecy, that the kings of the earth should stand up, and the rulers take counsel together against the Lord, and against his anointed, but also that those who would come in his name should deceive many; and that false Christs and false prophets, showing great signs and wonders, should, if it were possible, deceive even the elect; that false teachers should privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Obviously, then, would it be necessary that the disciples of their Lord should not only be armed by faith to endure with constancy persecution, and fire, and sword; but also be enabled, by singleness of mind and clearness of judgment, to discern the truth amidst specious perversions of it, so as not to be led astray by the crafty deceitfulness of men, from the profession of the faith once delivered unto the saints. It would be necessary that they should be enabled to bring their principles and practice to the test of God's revealed will; and having thus, by the touchstone of truth, proved all things, to hold fast that which is good.

The experience of the Church in all ages abundantly confirms the anticipations which the language of Scripture must have suggested from the first. Even the personal presence and authority of the Apostles did not preserve the Christian community in its infant state from the divisions caused by erroneous views of the truth, or heretical perversions of it; nor did Satan fail in each succeeding age to stir up vain imaginations and specious novelties, whereby the ignorant and unstable were led away, while the faith of those which were approved "was made manifest and confirmed."

Nor, while the Church was thus exposed to the trials which her Lord had foretold for her, did she, on the other hand, neglect the course which had been pointed out for her safety under them. In obedience to the injunction of the Apostle, she proved all things, and held fast that which was good. As each successive perversion of the truth was brought forward, she tried it by the touchstone of the word of God, and the received faith and practice of the universal Church. As a guide to direct her children aright, she appears to have had, even in the time of the Apostles, a "form of sound words," which St. Paul enjoins Timothy to "hold fast." And, as occasion required, the early creed to which the name of the Apostles has been given, and the fuller successive creeds, called the Nicene and Athanasian, were raised as bulwarks against heretical innovation, and developed the teaching of the Church of Christ.

Well would it have been had this vigilance of the Church been throughout efficiently maintained, so as to preserve in its pure simplicity the faith committed to her. But the slumber of ignorance, and the deceitfulness of error, came upon her; and they who should have been her guardians, betrayed their trust. Hence, through the dark period of successive ages, baneful superstition overshadowed the heritage of the Lord; and doctrines prevailed in the Church, and practices were upheld, equally at variance with the revealed word of God, and the pure and primitive antiquity of the catholic world. Then was the Church of Rome enabled to build up her system of tyranny and fraud; imposing on the reason of her subjects burdens too heavy to be borne; smothering the simplicity of the faith with pompous ceremonies and unmeaning forms; making the word of God of none effect through her traditions; and deadening the conscience by substituting a law of works for the faith which brings to justification, and for the inward holiness without which no man shall see the Lord.

But still, in due time, was the old rule again effectively applied. Again, at the period of the Reformation, did our Church bring to the proof the whole system of religion as then maintained, and, by the blessing of God, purged herself from the dross and brought out the pure metal, as gold twice refined from the furnace.

Then did our Reformers fall back upon the word of God, as the sole and sufficient rule of faith; while they held that, in the interpretation of that word, the earliest and purest ages of the Church, the consent of the fathers of catholic antiquity was not to be set at naught by each man's private opinion and unassisted judgment; but rather to be carefully sought for, and reverentially followed and received. Then did they set their protest against all such doctrines as were not either plainly to be read in the Holy Scriptures, or clearly to be proved thereby, and reformed all such rites and ceremonies as were either in themselves contrary to the word of God, or which, having been originally "devised of godly intent and purpose," had by the corruptions of men, been "turned to vanity and superstition." Then did they frame the Articles of our Church, as a standard of sound doctrine for succeeding generations, our form of common prayer, for the expression of the devotions of her children, and the suitable service of Almighty God; and the catechism, for training up the rising generation in the tenets of Christian faith, and in the practice of the virtues of the Christian life.

Thus did the Church, when the occasion called for it, prove all things, and hold fast that which was good. She proved all things, and rejected whatsoever was unable to withstand the proof—the corruptions that ignorance had introduced, or fraud invented, or superstition conceived. She proved all things, and held fast that which the word of God established as true, which the consent of antiquity marked as sound, and which reason and experience showed to be necessary for the order and quiet discipline of the Church, and to tend to godly edifying.

She thus approved herself to the judgment of her children as a faithful keeper and witness of the word of God, and commended herself to their affections as a careful and tender nursing mother, a safe and unerring guardian and guide.

The principle of the apostle, however, to prove all things and hold fast that which is good, which the Church thus maintained, has a wider application than that it should be confined to the doctrines of the Christian faith, or the rites and ceremonies of the Church. It is a sacred duty with regard to every thing to which principle belongs; it is an imperative injunction which we are bound to bear in mind with reference to all our duties, whether such as concern ourselves alone, or such as influence the condition of our fellowmen.

The circumstances of the present day appear to call for the application of this great principle to the work of education of the young, that, in this most important branch of duty, we may hold fast and maintain whatever, on sound consideration, our judgment may approve to us as good; while we readily alter or give up whatever may not be found capable of enduring the proof.

Few, probably, are ignorant that this momentous subject has of late (too tardily as I think) forced itself upon the public attention; and is now occupying, in some measure, that place of importance in the minds of men which it most justly and imperatively claims. Nor is it less sure, that the inquiries which have consequently been instituted, both by individuals and societies, prove, beyond doubt, that the means of instruction are deficient in this country to an extent which calls for the most earnest endeavours of all who have at heart the well-being of their fellow-men, the good order and stability of the social state, and the extension and establishment of the kingdom of Christ in the hearts of those who are called after his name.

But if the education now given in this country is defective in extent, it is also but too undoubtedly the truth, that in many instances it is in kind far inferior to what we may desire and expect; that it is often rather a work of mechanical routine than of moral and intellectual culture; that many of those to whom the office of instruction is committed are but very imperfectly qualified for the task; and that, in consequence, the instruction itself too often fails to exercise a due influence on the character and conduct, and to bear those fruits we expect from it in after life.

With the knowledge of these deficiencies, both in the extent of education, and in the manner of imparting it, it is natural that the minds of men who are sensible of the importance of the subject should be much exercised upon it; and it is natural, too, that various projects should be entertained, some of them distinguished rather by zeal than discretion; some framed rather with regard to immediate apparent expediency than to sound principle; some, perhaps, in which designs of mischief are cloaked under apparent zeal for the public good; and that the views even of those whose intentions are the best, should not always be such as the judgment can approve.

Here, then, it is that we have need to remember the precept of the Apostle. Here the Church must recall to mind the wisdom of former days; and proving, by the means which have been given her, her existing institutions; and proving, too, the various propositions now set before her, she must hold fast those, and those alone, which her judgment, enlightened and guided by the rules her Lord has supplied, shall proclaim to deserve her support, and pronounce to be good.

Doubtless it were the best, did no differences of belief or practice offer any obstacle to the combining in one common system of instruction all the population of our land, so that the nation at large could provide for the nation's wants, and train up all its children in one harmonious system of religious truth.

And such would have been the case had none been led astray to quit the sound doctrines of established truth for various self-devised systems of erroneous faith, and therefore to reject the instruction whereby the Church would train up those within her fold in the peaceful godliness of the Christian life.

But since, unhappily, schism has rent and torn that body which, according to the declared will of our blessed Lord, should have been maintained as one; and those who bear the common name of Christian, differ often in the most important doctrines of the faith, which many hold not aright; hence it is, because some portion of the people will not receive that form of instruction which the Church provides, that others propose different methods whereby their scruples may be respected at the expense of the sacrifice of more or less of the doctrines which the Church of Christ has ever held; or even of the whole body of Christian truth.

Thus, some would desire that the instruction given in our schools should not embrace the Scriptures or the subject of religion at all, but should leave this to be administered by parents at home, or by the Ministers of religion on the Lord's day. Thus, they say, all could be jointly instructed in that secular knowledge about which all agree; all could be trained together in those moral duties which men of every different creed admit; while the parents in each case would be left to provide for the religious instruction of their offspring, and for training them up in such system of religious truth as they themselves receive.

But when we consider what this proposal practi-

cally is, we find, in the first place, that it would amount but too generally to the neglect of religious instruction altogether, when it thus formed no part of the education of the school; the parents of children in the lower orders of society being not only very commonly incapable of conducting the religious education of their children, but frequently uninterested about it. Who, indeed, that is practically acquainted with the condition of the lower population either of our manufacturing or agricultural districts, could for a moment suppose that that could be a satisfactory system of education, which, in its most important point, was left in their hands? Is not the uneducated state of our population the very evil for which we are seeking a remedy? And how then can they, who are uneducated themselves, educate others? How can they, who have not themselves been trained in Christian truth, train their children therein? How can they be expected to provide for the due instruction of their offspring in religion, who have not learnt to value its blessings for themselves? In this system, therefore, the one thing needful would in fact be generally neglected; and would also, in theory, be, as it were, made of little account, when it appeared as if the rest of education could be carried on without it; and a false principle would be established, as if morals could be separated from religion, and from those Scriptures from whence we learn alike the will of God and the duty of man.

In short, when we prove this scheme of education, we find it one which we may not adopt and maintain. The Church cannot undertake to teach moral duties without reference to the divinely; she cannot sanction any system which excludes the word of God, because she holds that Christian morals are founded on Christian faith, of which faith the Scriptures are the sole and sufficient rule to which all teaching must refer.

But it is less necessary to dwell upon this head, because this plan of education is one which finds but few advocates, the general opinion of the country imperatively requiring that religion in some form or other should be made the basis of the education of the people.

Another, and a far more specious proposition, would admit the letter of the Bible, as being that which all who call themselves Christians agree to receive; but would exclude all formularies of faith, and systems of instruction in the doctrines of Christianity, confining the religious teaching to the bare letter and grammatical sense of the words of Scripture, and not allowing any deduction to be drawn from them whereby any offence could be given to the opinions or feelings of any members of the most conflicting sects. This is a system which meets with many supporters, which is carried on by a large and influential society, and which the Church is urged to consent to receive in lieu of that instruction by which she has hitherto imparted to her children the knowledge of Christian truth.

But when we prove this system, specious as it is, we find, in the first place, that if carried out to its legitimate consequences, it must exclude the whole body of revealed truth, and leave nothing of Christianity but the name, inasmuch as there is no doctrine which is not the subject of objection to one or other sect, which, if the principle be once admitted, may as fairly require its scruples to be respected as those of others. If the Baptist may claim that the sacrament of regeneration be not named to those whom he deems no fit recipients of it, the Quaker may equally require that both the sacraments be altogether omitted, as neither of them is received by him. If the Independent or Presbyterian is to succeed in causing to be suppressed what may be deemed the less important doctrines about which they differ from the Church, the Socinian has an equal right to demand that out of respect for his conscience the doctrines which are at the foundation of Christianity itself—the atonement of the Divine Saviour, and the sanctifying agency of the Holy Spirit, be banished from our schools.

But the Church deems not so. Her commission is not only to teach the truth, but the whole truth; she may not suppress any, the least title of the counsels of God, in tenderness to the errors of men. She cannot sanction, even in any degree, a principle which involves such consequences as these—a principle which, in its natural results, would strip the Gospel of all its peculiarities and all its power, and substitute the cold abstractions of philosophic morals for the living principles of faith and love.

But it is argued that such consequences as these will not follow, because the reading of the letter of Scripture is sufficient to guide the mind to a knowledge of Scripture truth. The essential doctrines of Christianity, it is said, are so plainly written as not to be mistaken or overlooked; and if, therefore, the

Bible itself be read in our schools there is no reason to apprehend but that a sound and sufficient knowledge of the doctrines of Christianity will be attained. But if this be so, whence is it that there are so many heresies and perversions of the truth among those who equally profess to receive the Bible as their guide? Is it not the case that every heretic in every age has received the Scriptures, and appealed to them, however wrongfully, in support of his errors or misbelief? Or if men be thus liable to go astray in the interpretation of the Word of God, are children indeed competent to interpret that Word to themselves? Are they sure to collect for themselves, from the bare letter of Scripture, a correct system of religious truth, and a sound code of moral law?

The Church has never sanctioned such a view as this. She has ever held that to omit to convey to her children the truths she knows, and to leave them to derive them themselves by their unassisted reason from the word of God would be to abandon her office as a faithful witness and keeper of the truth, would be to launch those committed to her care into an ocean of uncertainty and doubt,—a sea without a shore,—in which ignorance would be its own pilot, presumption its own instructor, and error its own judge; and that would be truth which each man's rash opinion devised for himself; and every man would without blame believe, and why therefore should he not also do, that which is right in his own eyes.

The Church, on the contrary, while she upholds in its full force the plenary authority of Holy Writ as the rule of faith, does not deem that children are capable of unfolding that volume for themselves, and of drawing from it, by their unassisted abilities, correct views of religious truth. She holds it her duty to train up her children, not to leave them to train up themselves. To teach them, not to leave them to teach themselves. To commit to them those truths which she has received, not to commit it to chance, whether they discover those truths or not. She therefore, as I have said, framed, for this end, her creeds in the days of primitive purity; her articles and her catechism, when she freed herself from the dominion of Rome, as standards and guides to sound orthodox faith.

And these things by God's blessing, we will maintain.

These are things which we have proved, and found agreeable to the word of God, and salutary for the edification of his people; and these, therefore, in obedience to the injunction of the Apostle, we will hold fast. It is by means of these that the Church claims the right, as she feels the duty, of teaching to her young members the whole body of Christian truth, in such measure as they may be able to receive it, of feeding her babes in Christ with the sincere milk of the word, as well as supplying strong meat for them of mature age.

We do not grudge to others that they teach to their children the views of doctrinal truth which they themselves hold; but the same privilege the Church concedes to them she claims for herself. She claims to train up the members of her own communion in that system of Christian truth which she has received and holds as true; and must needs withhold her assent from any scheme of education which impugns or interferes with this right.

Literary and Scientific.

MR. BROOKE AND BORNEO.

THE Island of Borneo, situated on the equator, measures at its extreme length nine hundred miles, at its greatest breadth seven hundred, and in circumference six thousand. Occupying a central situation in the Malayan Archipelago, in the direct track of an extensive and valuable commerce, intersected on all sides by navigable rivers, indented with safe and capacious harbours, possessing one of the richest soils on the globe, blessed with a healthy climate, which, though warm, is always tempered by the sea breezes, and abounding not only in all the necessities of life, but in most important mineral treasures, it is a country eminently favoured with the choicest gifts of Providence, and well adapted for the support of a numerous and

happy population. Very different, however, has its fate hitherto been. Its inhabitants are, first, the aborigines, who bear the general name of Dyaks, but are divided into numerous tribes, each with a particular designation; secondly, the Malays, the dominant people, who have, along the coast at least, obtained the entire authority, and reduced the Dyaks to a state of the most abject and cruel subjection; and, thirdly, a few Chinese, who are the chief workmen and artisans, and especially labour in the gold, diamond, and other mines. The Dyaks are an active well-made people, although somewhat diminutive in stature. They live in villages, if villages they can be called, for they consist of little besides one enormous house in each for the whole population. The following is Mr. Brooke's account of Tungong, a considerable settlement of the Sibnawan Dyaks:—

The common habitation, as rude as it is enormous, is 594 feet in length; the front room or street is the entire length of the building, and twenty-one feet broad. The back part is divided by mat partitions into the private apartments of the various families, and of these there are forty-five separate doors leading from the public apartment. The widowers and young unmarried men occupy the public room, as only those with wives are entitled to the advantage of separate rooms. The floor of this edifice is raised twelve feet from the ground, and the means of ascent is by the trunk of a tree, with notches cut in it—a most difficult, steep, and awkward ladder. In front is a terrace, fifty feet broad, running partially along the front of the building, formed, like the floors, of split bamboo. Over head, about seven feet high, is a secondary story, on which they store their stores of food and implements of labour and war.

The most valued ornament for these houses is a string of the skulls of enemies slain in war or surprised by craft: and it is indispensably necessary that a young man should procure a skull before he can be regarded as an eligible suitor by any Dyak fair one. This custom, however, Mr. Brooke has succeeded in checking among the tribes inhabiting the Sarawak territory. The Dyaks marry but one wife, and are remarkable for the general purity of their morals. Their religion Mr. Brooke considers to be a very debased Hindooism; but at what time that faith was introduced into the island it is impossible to determine. They have no priesthood, no temples, no distinction of caste; but they build small altars of bamboo, on which they place food as an offering to the deity. At marriages, councils, and other solemn assemblies, fowls are killed, and those present are sprinkled with the blood. Each tribe preserves with the greatest care certain mystical relics, generally consisting of round stones, which are said to change their colour according to the coming fortunes of the tribe. The widely extended superstition of omens, derived from the singing of birds, exists among them in the greatest force: if they hear a particular note on the right they go to the left, and *vice versa*, so that the bird may be considered as warning them of an evil. On the whole, Mr. Brooke thus sums up the characters of the Dyaks:—

That the Dyaks are in a low condition there is no doubt; but comparatively theirs is an innocent state, and I consider them capable of being easily raised in

the scale of society. The absence of all prejudice regarding diet, the simplicity of their characters, the purity of their morals, and their present ignorance of all forms of worship, and all idea of future responsibility, render them open to the conviction of truth and religious impressions.

Very different is the character of the Malays. They have for ages held all power in Borneo, and under them the Dyaks have been most tyrannically treated; their children and women carried away into slavery, the fruits of their industry seized by violence, and the numbers of their men constantly decreasing. Looking upon piracy not only as a lucrative, but also as a most honourable pursuit, the Malays have been the terror of the trader in the neighbouring seas, and have well-nigh driven away the Chinese merchants, who once carried on a large and important traffic with Borneo. In religion they are Mahometans; for the most part scantily instructed in their faith, and with little of the bigotry which distinguishes the followers of Islam in other countries. And yet even with this cruel and piratical people, there is a fairer side of the picture to be seen: in the private relations of life they are described as amiable, fond of children, courteous to strangers, and very sensible of kindness from others. Once rouse the Malay, and he is as the tiger in his native desert; but treat him with mildness and attention, and you obtain an influence over him that may lead to much good. The whole career of Mr. Brooke strongly exemplifies this view of the Malay character.

Such is the mixed people among whom we now find an English gentleman ruling as hereditary Rajah. We will give a sketch of the steps by which this extraordinary result has been brought about. Mr. Brooke is the only surviving son of the late Thomas Brooke, Esq., of the civil service of the East India Company. He was born in 1803; went out to India as a cadet, where he held prominent situations, and distinguished himself by his gallantry in the Burmese war. He was shot through the body in an action with the Burmese, received the thanks of the Government and returned to England for the recovery of his strength. He resumed his station, but shortly after relinquished the service, and in search of health and amusement left Calcutta for China in 1830. While going up the China seas, he saw for the first time the islands of the Indian Archipelago, and became an ardent admirer of the views which Sir Stamford Raffles had put forth, as to the prominent position which those islands were destined to hold in the Eastern world when blessed with the advantages of civilization. From that time Mr. Brooke determined to devote his life to the great object of opening these hitherto neglected lands to the intercourse of European nations, by suppressing piracy and slavery, and introducing in their stead the benefits of a safe and legitimate commerce. He returned to England; fitted out his yacht, the *Royalist*, schooner, of 142 tons, with a

crew of upwards of twenty men, and spent three years constantly cruising in the Mediterranean, in order to form his men to his purpose, and to raise in them a personal regard to himself and attachment to the vessel. Confident in his crew, he at length set sail on his adventurous voyage. On the 1st of August, 1838, the *Royalist* anchored off the coast of Borneo, and on the 15th came in sight of Sarawak, the place where its master was shortly to establish himself as hereditary sovereign. At this time the Rajah Muda Hassim, brother of the reigning Sultan, and heir presumptive to the throne of Borneo, happened to be at Sarawak, detained by a dangerous rebellion in the interior. Mr. Brooke soon gained the confidence of Muda Hassim, who earnestly entreated him to take an active part in putting down the insurrection and restoring peace to the country. Partly by the display of force, but chiefly by pacific influences, Mr. Brooke succeeded in bringing the rebels to a parley, who at length consented to lay down their arms on condition that no one should be put to death. With much difficulty he gained this boon from Muda Hassim; who, on the restoration of peace, renewed an offer, which had been previously made and declined, that Mr. Brooke should be appointed governor of Sarawak. The arrangement was interrupted, however, by intrigues on the part of the other Malay chiefs, and some time elapsed before the matter was finally settled. But on the 24th of September, 1841, the agreement was drawn out, sealed and signed; guns fired, flags waved, and Mr. Brooke was appointed Rajah of Sarawak with the fullest powers.

The first step of the new governor was to improve the position of the unhappy Dyaks, hitherto oppressed without remedy by their Malay tyrants. With this object he opened a court for the administration of justice, where he himself sat as judge, with such of Muda Hassim's brothers as were willing to assist. Here the rights of the Malay and Dyak were equally respected, and justice equitably administered to both without reference to their respective positions. As a foundation for the judgments pronounced, Mr. Brooke published a short and simple code of laws, making no violent changes in the relation of the different classes of society, but only asserting the perfect freedom of all, and the determination of the Rajah to punish any exhibition of Malay intolerance. He re-established three ancient offices among the Dyaks, which the Malays had suppressed; thus winning the confidence of the people by the restoration of their old customs, rather than startling them by innovations, which in themselves, perhaps, might be preferable. Having settled the domestic concerns of his government as well as circumstances would allow, and having made a voyage to Borneo Proper, the capital of the country, where he obtained the confirmation of his appointment from the sultan, Mr. Brooke turned his attention to

his next great object, the suppression of piracy. Captain the Hon. H. Keppel, who has rendered such excellent service by the publication of his interesting expedition to Borneo, was his chief assistant in this important work. The sailors of the *Dido*, with Mr. Brooke, and a large native fleet of prahus, forced the strongholds of the pirates, situated in well-selected positions on the various rivers, and reduced them, one after another, to a heap of smoking ruins. But Mr. Brooke was aware that this, unless followed up by permanent measures, would be only a temporary check, and that it would be necessary to have the British flag established at some point on the coast for the protection of that commerce which would naturally arise immediately the security of the seas was attained. Upon his representations, Captain Bethune was sent by Government to select the most eligible site for a permanent British settlement; and, at the same time, to convey to Mr. Brooke the well-merited appointment of confidential agent of her Majesty in Borneo. The small island of Labuan, about four hundred miles to the north of Sarawak, not far from the capital city, was selected as the best adapted for the settlement, and has since been formally ceded by the Sultan to the British Crown. It is understood that Mr. Brooke will shortly be gazetted as its first governor. He found Sarawak in civil war, reduced to want and famine by the contending parties; the Dyaks miserably oppressed by the Malays, and rapidly decreasing in numbers from their tyrannical sway; in the course of six years, under his beneficent rule, the change has been most remarkable. The fixed population of the town of Sarawak has increased to nearly 10,000 Malays, besides the Dyaks, who occasionally visit it, and a numerous body of Chinese. An active internal trade is springing up, and the natural wealth of the country beginning to be developed. Perfect security is established for life and property; and while native habits are as little interfered with as possible, no tyranny of one class over another is at all permitted. The Dyaks are rapidly increasing; applications are constantly made by tribes from distant parts of Borneo to be allowed to settle in the favoured district of Sarawak, where, under the protection of their "white friend" (for such is the name they give him), they find exemption from oppression, and are allowed to enjoy the fruits of their industry in cheerfulness and peace. Their numbers already amount to many thousands, and there is every probability of a steady increase.

We have thus described the scene in which, by the good providence of God, a mission of our Church is about to be established. There are many circumstances which, we trust, promise for that mission eminent success. The active interest which Mr. Brooke has from the first taken in its proceedings—the great benefit which the missionaries will derive, not only from

his advice and knowledge of the people, but also from his influence, especially amongst the Dyaks—must prove most favourable. And yet we ought not to under-rate the difficulties which are likely to check at first the work of the Gospel in Sarawak, and we should not allow ourselves to be too sanguine as to any remarkable results being immediately apparent. In the first place, the Dyak language, in which the communication of the missionaries with the greater part of the people must be held, is totally unformed, and must be reduced to a written system before any material progress can be made; for the little that has been done by the Dutch missionaries in systematizing the dialects of the southern parts of the island will be of no assistance at all at Sarawak; and the Malayan, complex and difficult as it is, has to be thoroughly mastered, both as the language of daily life and as the medium of communication with the Mahometan population. And, in the second place, the greatest care must be taken not to alarm the prejudices of the natives by any ill-judged movement; one hasty step may awaken suspicions which years cannot allay; and, therefore, it is only by a course of quiet and unobtrusive conduct, calculated to win respect from all, that the missionaries can hope to be ultimately successful. Mr. Brooke's own career affords the best example that can possibly be found of patient labouring on in hope; but, as he himself says, it has taken him seven years so far to civilize the natives as to make the introduction of Christianity a hopeful experiment; and therefore the missionaries must not complain if they, too, have some time to wait before they can raise their hearers to any just appreciation of the blessings which they offer. Much may be done by the establishment of schools, and the quiet influence of daily example; and then Mr. Brooke does not hesitate to express his own firm belief that the triumph of the cross in Borneo will be as signal and as successful as in New Zealand; that the movement among the Dyaks will probably become national; and that whole tribes will together come forward to be received into the Church of Christ. And when a foundation is thus firmly laid for Christianity in this central position of the great Malayan Archipelago, can we doubt that the grain of mustard-seed will become a great tree, and overshadow with its blessings the millions of immortal souls now scattered over those vast islands in all the horrors of the darkest heathenism? Our prayer must surely be—God speed the day!

We notice the appointment of the Rev. F. T. McDougall as chief missionary, and of the Rev. W. B. Wright as his assistant. A third clergyman, the Rev. S. F. Montgomery, M.A., of Corpus Christi College, Cambridge, incumbent of Upper Gormal, Staffordshire, has since, with the sanction of the Archbishop of Canterbury and the Bishop of London, been added to the

mission. From the very high character which Mr. Montgomery bears, and the earnestness and success with which he has laboured for some years among the population of a mining district, it is hoped he will prove a most valuable coadjutor. The missionaries will now sail as soon as a suitable opportunity offers, as they have been able to avail themselves of that personal advice and instruction from Mr. Brooke for which alone they have been waiting. We trust they will go forth with the offering of many effectual fervent prayers on their behalf, that the word spoken by them may not be spoken in vain, but that they may be allowed, in their far distant sphere of duty, to realise in their own experience, and to witness in the success of their labours, the converting and sanctifying influences of God's Holy Spirit.

At a meeting of the friends of the Church mission to Borneo, Mr. Brooke presented himself, and said that he should cordially co-operate in carrying out the objects of the Borneo mission; for, after the most mature deliberation, he had come to the conclusion that the season was arrived when the mission might proceed to its destination with safety, with an ultimate chance of success, and with a very wide field of immediate usefulness open to it. He would now say that he undertook the very solemn trust which they had devolved upon him. He would protect the members of that mission. He would render them every assistance to advance the objects for which they were to go out, and do his best to smooth the inevitable difficulties which must at first await them. They should enjoy every privilege that he enjoyed himself, or that the other members of the European community enjoyed. He did not apprehend that any danger was likely to occur to the members of the mission from the lawless tribes beyond the river of Sarawak. In that country they would find a quiet and peaceful community, with whom they might hold the most unreserved intercourse, and he might venture to predict that the most timid lady attached to the mission would in a short time enjoy a sense of security which she could hardly experience in some parts of her own country. He had been a follower of the views of Sir Stamford Raffles—a disciple trained from his works; but in the description which Sir Stamford gave of the Dyak people, and their character and capability of advancement, he had even fallen short of the truth. They were, indeed, a simple and an amiable people, and those habits which appeared so detestable to a country like England had already been checked and utterly destroyed in Sarawak—he meant the taking off the heads of their enemies. They did not now war with each other, and a European might go from village to village and from town to town, many a day's journey, totally unarmed, and confident of safety from their protection. He hoped they would

go on there in charity and in peace. If they proceed gradually—if the members of the mission, whilst they showed a Christian example, strove in every way to gain the love and the confidence of those around them—if they educated the young—if they alleviated human suffering and attended upon the sick—if gradually they changed the native mind, then, indeed, their success would be very great, and they would have laid a deep foundation upon which their successors might raise a noble superstructure. One virtue of the Malay character was a keen sensibility—so keen indeed that he felt assured the first impression given would be lasting and indelible, whether that impression were for good or for evil. He had unbounded confidence in the gentlemen of the mission, and he trusted the first impression would be for good; and that if any jealousy should exist in the Malay mind, it might be gently allayed; and that they might gradually and slowly proceed to the training of the Dyak population, without giving offence to or meeting with opposition from their Malay brethren. He trusted that the field of the mission would in time extend over the vast continent of Borneo, and fondly indulged the hope that the contact of civilization with a semi-barbarous people might be found conducive to their happiness both temporal and eternal. Mr. Brooke again thanked the meeting, and concluded his address amidst loud cheers.

REVELATIONS OF THE TELESCOPE.

OF all the physical sciences, Astronomy is unquestionably the most spiritualising; contemplated as one grand whole, it is the most beautiful monument of the human mind, the most noble record of its intelligence. In the earlier ages of the world, man, seduced by the illusions of his senses, for a long time deemed the earth on which he trod to be the centre of the motion of the heavenly bodies; but the slow discoveries of ages have gradually withdrawn the veil which covered the systems of the universe, and taught by Astronomy, he has learned that he is but the inhabitant of a third-rate planet, almost imperceptible in the vast extent of the solar system, that system itself only an insensible point in the immensity of space. And yet insignificant as man may appear, he has been permitted to penetrate, as it were, through all space, and become familiar with the laws of nature, at distances so enormous as to baffle our imaginations, to ascertain the relative density of our sun and planets, and to discover the laws by which the whole of the vast system is held together and maintained through countless ages in perfect security and order. By the revelations of the telescope, and its younger sister the microscope, we are taught that "we are in the midst of being, whose amount, perhaps, we cannot estimate, but which is yet all so exquisitely re-

lated, that the perfection of its parts has no dependence upon their magnitude—of being, within whose august bosom the little ant has its home, secure as the path of the most splendid star; and whose mightiest intervals—if infinite power has built up its frame work—infinite mercy and infinite love glowingly fill, and give all things warmth and lustre and life—the sense of the presence of God!”

It must always be a speculation of great interest to trace the growth of any science, from the first feeble efforts which mark its infancy, to the majestic and matured systems which have been strengthened by discovery and established by time. In no science is this progressive improvement so well marked as in Astronomy. Its onward march has been so rapid, and at the same time so progressive and continued, that we can follow its steps as distinctly and satisfactorily as we can trace the events of our own lives. It is, in all probability, the most ancient of all the sciences, and may be even considered to be coeval with the infancy of society itself, if the rude observations of shepherds and herdsmen may be taken into account. The shepherd as he watched his flocks by night, and the children of the nomade patriarchs, as they made their couches beneath the cloudless Asiatic sky, could not fail to observe that certain remarkable stars that were seen overhead in the evening twilight at any particular season, presented themselves upon the western edge of the celestial hemisphere at the corresponding hour, when two or three months had glided by; and then after a considerable time, again appeared overhead in the twilight. Hence by some denomination or other, we should have a distinction made between what we now call fixed stars, and the planets. This was in all probability, the origin of Astronomy, and in this state, doubtless, did it remain for many ages, and in many countries, unknown to and unconnected with each other.

The honour of arranging these observed facts into something like order, and consequently, the invention of the science of Astronomy, is attributed by different writers to various nations, namely—the Chaldeans, the Egyptians, the Chinese, and the Indians. But the available historic records of these nations tend to show that their whole knowledge of Astronomy was confined to a few plain and simple phenomena, the result of observation alone; and Astronomy, therefore, continued for ages a science of mere record, in which theory had no part, except in so far as it attempted to conciliate the inequalities of the celestial motions with that assumed law of uniform circular revolution, which was alone considered consistent with the perfection of the heavenly mechanism. Hence arose an unwieldy, if not self-contradictory, mass of hypothetical motions of sun, moon, and planets, in circles, whose centres were carried round in other circles, and these again by others, without end. But even amidst

these confused hypotheses and erroneous notions, a glimpse of the truth seems to have illumined the mind of one philosopher (Pythagoras), to whom it occurred; that were the earth a solid globe revolving upon an axis, and at the same time advancing in a circular orbit round the sun, many of the irregularities of the heavenly motions would be therefore simply and at once accounted for. This notion, however, was dismissed by Ptolemy, who formed a new theory, to the effect that the earth was a solid globe, at rest in the centre of the universe, with the various planetary bodies revolving according to the order of their distances; and until the middle of the 16th century, Ptolemy continued to be the supreme authority upon astronomical subjects, about which time Copernicus, a native of Prussia, revived the Pythagorean doctrine. With great boldness he launched the solid earth from the position of rest assigned to it by Ptolemy, replaced the sun in the centre of the solar system, and showed how simply, by this new arrangement, he could account for the apparent motions of the sun, moon, and planets. But although this revived system of the universe was well received by the generality of accurate thinkers of that age, it at the same time met with great opposition, and among its chief opponents was the celebrated Danish astronomer, Tycho Brahe, whose incessant labours at Uraniberg, during a period of twenty-one years, enabled him to collect that mass of observations which at his death fell into the hands of his assistant, Kepler, and formed the groundwork of the three most important discoveries which have ever been made in natural science, and which have since passed by the name of Kepler's laws.

At the very period when Kepler was working out his beautiful generalizations, Galileo was constructing that instrument, by the aid of which so much has since been effected—the telescope. The interest excited by this discovery transcended all that has ever been inspired by any of the other wonders of science. With his newly constructed instrument he proceeded to examine the heavens. The belts and satellites of Jupiter for the first time revealed themselves to the human eye; other stars, unseen before, met him in every quarter of the heavens to which he turned. Saturn showed his singular encompassing ring. The moon unveiled her mountains. The sun himself discovered spots of dark lying in the midst of his brightness. But a singular confirmation of the truth of the Copernican System remains to be related. It had been objected to that system that, were it true, Venus should appear sometimes horned like the moon. To this Galileo replied by admitting the conclusion, and it is easy to imagine with what force the application would strike every mind when the telescope showed the planet just as both the philosopher and his objectors had agreed it ought to appear.

The next great step in the progress of

Astronomy was the discovery by Newton of the universal principle of gravitation, by which he was enabled to show, that all the celestial motions known in his time, were consequences of the simple law, that every particle of matter attracts every other particle of matter in the universe, with a force proportional to the product of their masses directly, and the square of their mutual distance inversely, and is itself attracted with an equal force. From this law he explained how the elliptic motions of planets about the sun, and of satellites about their primaries, according to the exact rules inductively arrived at by Kepler, result as necessary consequences; and how the orbits of comets themselves are only particular cases of planetary movements. Thence proceeding to applications of greater difficulty, he explained how the perplexing inequalities of the moon's motion result from the sun's disturbing action; how tides arise from the unequal attraction of the sun, as well as of the moon, on the earth and the ocean which surrounds it; and lastly how the precession of the equinoxes is a necessary consequence of the same law. Such is a brief abstract of the discoveries of Newton, of whom Sir J. Herschel remarks, "Whichever way we turn our view, we find ourselves compelled to bow before his genius, and to assign to the name of Newton a place in our veneration, which belongs to no other in the annals of science."

But, during the progress of discovery thus briefly narrated, the telescope was not neglected. The original instrument of Galileo, depended upon the phenomenon of the refraction of light. In the year 1666, Newton turned his attention to telescopes, and finding there were many disadvantages to contend against in refracting substances, he was led to the construction of what has since been called the Newtonian, or reflecting telescope. His first telescope, moulded by his own hands, was furnished with an object speculum of two inches and three-tenths in diameter, dimensions which were extended by Watson, Short, Ramage, and Tulley, to nine inches, fifteen inches, and three feet.

Towards the close of the last, and in the beginning of the present century, the improvements in the construction of telescopes received a vast impulse from the labours of Sir William Herschel, whose invention of instruments and methods of observation, were no less surprising than the wonders which they disclose. Obstacles insuperable to other men he speedily surmounted. The telescope, which Galileo held in his hand as a portable toy, became, under Herschel's direction, a machine which supported the astronomer himself, and which mechanical energy was requisite even to move. In 1789 he completed his gigantic telescope, having a focal length of forty feet, and an object speculum four feet in diameter, weighing when newly cast, 2,118lbs.

But the triumph of mechanical achievement in the construction of the telescope has been reserved for Lord Rosse, who by the application of beautifully devised machinery to the task of polishing, has completed, at the expense of £12,000, a telescope whose object speculum is of the enormous diameter of six feet, while the metal of which it is composed is of faultless material and perfect form; an instrument by which we are informed that there are stars and systems so distant, that the ray of light which impinges on the eye of their observer, and enables him to detect it, issued from that orb sixty thousand years back. Thus, while we gaze upon that star, we view it not as it may exist at present, but as it did exist many thousand years ago. Such an idea takes us back into an eternity of time, in which the mind loses itself as in a dream.

But we must turn our attention to the recent discoveries in Astronomy, and particularly to the revelations of this mighty tube of Lord Rosse, with its vast eye of *six feet diameter*.

And first, then, of the planetary system. Up to the beginning of the present century six planets were known to exist, viz., Mercury, Venus, the Earth, Mars, Jupiter, and Saturn. At the close of the last century, Sir William Herschel discovered another planet, Uranus, revolving at a distance of 1,840,000,000 of miles from the sun, and subsequently other philosophers discovered the Asteroids, or minor planets, Ceres, Pallas, Juno, and Vesta, to which have been more recently added Astræa, and Flora, the latter within the last year.

But the crowning triumph of the science has been the recent discovery of that body which at present goes by the name of Le Verrier's planet, and which is one of the largest of our system, being 50,000 miles in diameter. This discovery of itself is an event of no inconsiderable consequence; but it assumes a new interest when it is remembered that it was not the result of chance or of a fortunate supposition, but was the consequence of the unaided power of profound thought, and of abstract mathematical reasoning. There has not, in the whole history of science, occurred any more striking event than this. It would be impracticable, in the present paper, to enter into any detailed account of this discovery and the calculations on which it is founded, suffice it to say, that the known irregularities of the orbit of Uranus were the exciting cause which led to the discovery of a mighty planet, exceeding Uranus in size, rolling in orbits of 217 years, unknown in its outer darkness until its blind but strong influence upon the latter body at length betrayed its presence.

The comparative proximity of our own satellite, the Moon, has necessarily rendered it an object of the greatest interest, and it has, perhaps, in a greater degree than the other celestial orbs, been subjected to the scrutinizing observations of

the telescope. Dr. Scoresby thus describes its appearance through Lord Rosse's instrument:—

It appeared like a globe of molten silver, and every object of the extent of 100 yards was quite visible; but there was no appearance or indication of the existence of water or of an atmosphere. There was a vast number of extinct volcanoes several miles in breadth; through one of them there was a line, in continuance of one about 150 miles in length, which ran in a straight direction like a railway. The general appearance, however, was like one vast ruin of nature, and many of the pieces of rock, driven out of the volcanoes, appeared to be laid at various distances.

We have here a strong, nay, a complete confirmation of the most interesting recent discoveries of the continental philosophers, Maedler and Baer. The result of their curious and elaborate observations has been a map of what may now be called, without a figure, the geography of the moon, in which the surface of that satellite has been laid out with as much accuracy as that of our own globe. The general character of the moon is highly irregular, marked by huge mountains and pits, the height and depth of which have been accurately measured. About a third part only of the surface presented to us is comparatively regular, this regular portion being plains, and not seas, as was formerly imagined. There is no appearance of water, and although astronomers are divided in opinion about the existence of an atmosphere, we are to conclude that the moon is not, in its present state, adapted for the abode of organised beings.

The consideration of the stellar system, leads us to another most important and comparatively recent discovery in astronomical science, the *parallax of the fixed stars*. Parallax is the apparent change of position in an immovable body, resulting from real change of position in a moving one, from which the former is viewed; thus, the apparent motion of houses and trees when seen from a carriage window, is a familiar instance of parallax. It is by parallax that the distances of the heavenly bodies from us is ascertained. The military engineer, who directs a shell against the buildings within a besieged town, can so level it as to cause it to drop on any particular building which may have been selected; to do which, however, he must of necessity know the exact distance of that building. To accomplish this, he lays down a space upon the ground which he occupies, called the *base line*, from the two extremities of which he takes the bearings or directions of the buildings in question. From these bearings, and from the length of the base line, he is enabled to calculate, by the most simple principles of geometry and arithmetic, the distance of the building against which he is about to act. Now, in the case of any celestial body—the sun, for example—its distance is measured by precisely the same means; the earth's diameter is taken for the base line, and the bearings of the sun may be easily taken from the two opposite extremities of the earth's diameter, by two observers, or

what is the same thing, by one observer, regarding it at the distance of twelve hours; for from the revolution of the globe round its axis, he will, in twelve hours, be at points distant from each other by a little more than the earth's diameter, the angle deduced from this admeasurement is called *diurnal parallax*. Now, the fixed stars are so distant that they exhibit no appearance of diurnal parallax; but fortunately, we have much under ground from whence to measure this parallax; as they are outside our solar system, we are enabled to observe them, not only from the extremities of the earth's diameter, but from the extremities of the earth's orbit. Having then, by the diurnal parallax of the sun, ascertained the length of the diameter of this orbit, which is 190,000,000 of miles, we get, by observing at periods six months apart, 190,000,000, as our base line; and we thus obtain what is called *annual parallax*. Notwithstanding, however, this immense vantage ground, so enormous is the distance of the fixed stars from us, that observers have, until the last few years, failed in detecting any measurable parallax. Recently, however, "parallaxes of fixed stars have been simultaneously detected by three eminent astronomers—Bessel of Königsberg, Struve of St. Petersburg, and Henderson of Edinburgh. The star on which Bessel worked, was 61 *Cygni*; it gives a parallax from which its distance from us is calculated at 670,000 times that of the sun, or 63,650,000,000,000. Of such a distance we can form no conception; the mind must fail to grasp the immensity of the space thus estimated; and, however it may delight to indulge in curious speculations concerning it, or endeavour to assist itself by comparative admeasurements, it cannot pursue them far without being led beyond its limited powers, and falls "intoxicated with eternity."

We shall now very briefly advert to the nebula hypothesis of Herschel, Laplace's celebrated theory of the birth of the solar system, and their complete annihilation by the discoveries of Lord Ross's gigantic telescope. From observations of the star Theta, in the sword of Orion, which appears as if shining through a patch of filmy cloud, just dense enough to render it indefinite without obscuring its light; and of the nebula near to the star Nu, in Andromeda, which presents the appearance of an elongated ellipse of light, concentrated into a distinct nucleus in the central part, but fading away insensibly towards the borders, and of many other nebula of the same character, the elder Herschel conceived that all the stars pass through these various stages of progressive development before they assume their mature form, and that the objects we have described were star-masses, seen in their more rudimentary, or in their more perfect stages. By this theory it is assumed that stellar orbs are formed from diffuse nebulous material, and that we are able to see them by our telescopes in their various

stages of growth; the ruder nebulae being now in the precise condition through which the more advanced structures have passed, and the defined stars having completed their organization, by concentrating in solid nuclei the last visible portion of their luminous atmospheres.

Such was the hypothesis of Herschel, which was adopted by the great astronomer Laplace, and by him made use of to account for the original creation of our solar system. It is evident, however, that both these hypotheses depended entirely upon the irresolvability of the nebulae of which we have previously spoken, and it is not therefore matter of wonder that the scientific world should have watched with intense anxiety the examination of Orion (that nebula which had obstinately defied all attempts to analyse or resolve it), by the gigantic telescope of Lord Rosse. The noble owner of the Parsonstown leviathan communicated to the scientific world in March, 1847, the fact that he had resolved the nebula into a galaxy of stars. It is no longer then a mass of self-luminous vapour, but a bright firmament of stellar orbs, so far removed from us in space, that the brilliancy of its constituent stars are merged into an uniform, faint light, and thus doubt and speculation on this great subject have vanished for ever. Herschel's beautiful hypothesis has no longer any support; and it is evident that the various appearances of the nebulae, as observed by him and detailed above, are but the effect of varying distances. Thus, a nebula removed, as is that in Orion, to a certain distance, would assume the appearance of a cloudy luminous speck; at a less distance we should see a greater degree of brightness in the centre where the stars were closer, and thus we should have a nucleated nebula; and so on through those various appearances which were formerly held to indicate various stages of stellar development. Deprived too of the nebulae, the cosmogony of Laplace has no longer visible foundation in fact.—*Abridged from the Westminster Review.*

Reviews.

"A LETTER TO THE LORD BISHOP OF SYDNEY, BY R. K. SCONCE, B.A."

THIS is without exception the most impertinent and insulting production that it has ever been our misfortune to peruse. On laying it down we could not repress the exclamation, when will the eyes of this presumptuous young man be opened to see himself as others see him! He may be assured that he does not add to his reputation, either mentally or morally, by the course he is pursuing. We cannot believe but that if he had exercised sober reflection, he would have acted more discreetly. Let us see the position in which he has now placed himself. He first insinuates something more than a doubt of the Bishop's veracity—and most rudely sneers at his learning and talents. The Bishop explains, and Mr. Sconce is compelled to admit that he had preferred a false charge; and makes an effort to escape from his unpleasant predicament by saying, that when he asserted that the Bishop had answered his doubts *mainly* by referring him to such divines as Dr. Jortin, he meant "such divinity as Dr. Jortin's," that is "flippant" and "scoffing" divinity; that under this head he includes "Archbishop Usher and Dr. Wordsworth;" then, that he meant no

divines at all, for the Bishop referred him to 'none' but he meant his Lordship's own divinity, which, in his estimation, is like Jortin's. Next it turns out that the exposition of a passage in Irenaeus, which appeared so ludicrous to Mr. Sconce that he founds upon it his sneer at the Bishop's learning, and states that he could scarcely restrain himself from laughing in his face when it was put before him, was the exposition of that eminent prelate Bishop Stillingfleet. The details of this impotent attempt at self-vindication need not be further enlarged upon. The whole concern is a lamentable failure.

But after all, as so much has been said about him, we cannot avoid asking—what is the matter with poor Dr. Jortin? He was certainly one of the most celebrated writers of his day, and bore the reputation of being a man of great abilities, and uncommon erudition. All that we have ever heard alleged against him, is that he was somewhat too flippant in his style, and too apt to turn into ridicule things which, from their nature, ought to have been treated with more seriousness. But we must recollect that there have ever been laughing, as well as crying, philosophers in the world. The vices and follies of mankind are certainly more fit subjects for grave reprehension than for ridicule; yet there are those who would rather laugh at, than weep over, them. So also the gross deceptions by which the ignorant have been too often imposed upon, and by means of which the Church of Rome has been enabled to build up her system of tyranny and fraud, are, properly speaking, less suited to the indulgence of a jest than the expression of sorrow. Men, however, will judge of these things, and will treat them according to their respective temperaments. Jortin regarded them as deserving of ridicule, and therefore in his exposure of them indulged in a strain which, to men of a severer cast of mind, and perhaps of better taste, savoured of unbecoming flippancy. Still, when we consider the very great absurdities with which he had to deal, we can scarcely find it in our hearts to award him any very large amount of blame. Our readers shall judge for themselves. Here are a few passages from the life of St. Hilario, who lived in the fourth century. He appears to have been noted chiefly for his success in casting out devils from persons possessed, and so skilful was he in detecting a devil, that we are told that "he was able to discover from the smell of the bodies and the clothes of men, or anything else which they had but touched, to what particular demon, or to what vice, they were severally subject." Numberless ridiculous stories are told of him, of which we give the following by way of sample:—"A citizen of Majuma, called Italiaeus, who was a Christian, kept horses to run in the circus against a Dummvir of Gaza, who adored Marnas, which was the great idol of Gaza, that word signify in Syriac Lord of men. Italiaeus, knowing that his adversary had recourse to spells to stop his horses, came to St. Hilario, by whose blessing his horses seemed to fly, while the others seemed fettered; upon seeing which the people cried out that Marnas was vanquished by Christ." Again: not only did devils possess men, but for the sake of doing still further mischief, they possessed beasts also; and so we read, "brute animals were also daily brought to him, mad or possessed; among the rest, a Bactrian camel, of an enormous size, which had already destroyed many people; about thirty men were employed to drag him along with the strongest ropes. His eyes were bloody; his mouth foaming; his tongue rolling and swollen, and his strange roaring above all terrors: the old man ordered it to be let loose, upon which all that were about him ran away; immediately the saint came forward alone, and in the Syriac tongue said, 'Thou dost not fright me, devil, with all that bulk of body; thou art one and the same in a little fox as in a camel;' and so he stood before him with his arm stretched out; and as the beast advanced towards him, furious, and ready to devour him, it presently fell down with its head to the ground, so that all present were amazed at the sudden change from so great a fierceness to such a tameness. Upon which the old man took occasion to teach them that the devil used to seize cattle, out of his hatred to man, to whom he bore so great a grudge, as to wish, not only that they, but that all which they had, might perish." Once more, we are told, "That a serpent of an enormous size devoured both cattle and men, and that the saint, having prayed, commanded this monster to come into the midst of a pile of wood, prepared on purpose, then set fire to it, so that this pernicious creature was burnt to ashes." After these specimens, who can blame Jortin for writing in terms of the most unbounded contempt of the miracles of the fourth and fifth centuries, and of the credulity

of those who could believe them? Yet it is of such trash that Mr. Sconce says, in his letter to the Bishop of Sydney. "In truth there is as much evidence, and evidence of the same kind, for the miracles of these ages, as for those of Holy Scripture." Alas! we cannot but fear that the time will come when this miserably deluded man will, convinced of the falsity of the pretended miracles of his saints, reject those of our Saviour and his Apostles too; when seeing the gross absurdity of his present belief, he will, like too many before him, fall away from the faith altogether, and from the height of credulity and superstition sink into the lowest depths of the most undisguised infidelity. This transition is a natural, and by no means an uncommon one. Let him fear lest it should be his own end.

THE CHURCH, THE FOUNDATION, AND THE KEYS;

Being the substance of three Discourses preached by the
REV. ROBERT ROSS, M.D.

WE have read these sermons with some attention, and have found them precisely what we had expected coming from such a quarter. Truth mingled with error; good alloyed with evil. The minister of an Independent congregation would not be likely to evince less hostility to the Church of England than to the Church of Rome. Dr. Ross belongs to that school of dissent which has taught its disciples to believe that "the Church of England destroys more souls than she saves, and that her destruction is a consummation most devoutly to be wished;" and he is himself by no means an inactive agent in disseminating, throughout this colony, tracts of the most virulent and calumnious character, directed against the doctrines, formularies, and discipline of the Church of England. In the sermons before us, professedly Anti-Popish, there is a direct attack made upon the services of our Church. "She adopts in her belief," he says, "some of the worst parts of Romanism;" and "she endeavours to bring into bondage the minds of those who attend upon her ministrations." He further remarks, "In one per cent of her service is exhibited one of the most deadly errors of Popery;" and again, "The minister utters a lie at the bedside of the dying man." Now these are grave charges, and must not be permitted to pass unnoticed. We pledge ourselves that in its turn every point raised by Dr. Ross against the Church of England shall receive due consideration; and we take this opportunity of stating the course we had marked out for ourselves in all cases of this nature. It is not our intention to engage in controversy with individuals, but rather to set forth the truth of the doctrines, the excellency of the discipline, and the propriety of the forms and ceremonies of our Church, without reference to particular assailants. This course appears to us to be the one most likely to elicit truth, without, at the same time, exciting those angry feelings which personal controversy is almost certain of calling into action. The virulent attack upon the Church by one who had recently been a Minister of the Sanctuary, but called for a particular mode of refutation. This will be the exception, and not the rule. We cannot, however, congratulate Dr. Ross upon having, in the slightest degree, contributed to stay the progress of Romanism by the arguments adduced in the sermons before us, as we fully coincide in the sentiment of the Rev. H. Melvill—"That in ecclesiastical contests there must be an appeal to antiquity, to the practices and principles of the Primitive Church; and this is an appeal in which Romanism with all its abuses, must carry it over Sectarianism, with all its reforms." Although we are no advocates of the principle that the doctrines and truths of Christianity are to be believed implicitly on the authority of the teacher without examination or enquiry, yet, seeing that the powers of reason are often perverted, especially in matters of religion, and that private judgment is often little more than private caprice, we attach very great importance to ancient and universal determinations of controversies respecting the faith and practice of a Christian. Dr. Ross's opinion is of no more weight with us than that of George Fox or Dr. Priestley, whose opinions and decisions are of equal authority with his own, and therefore entitled to as much respect. We do not, indeed, insist upon a blind submission to the priesthood; but we hold that there is a divinely instituted authority wisely intended to aid the conclusions of reason, and to control the decisions of the judgment in cases of doubt, difficulty, perplexity, weakness of intellect, or tenderness of conscience, and which demands universal obedience. The following extract from Stowell's Sermons against Tractarianism is commended to Dr. Ross's most serious attention: "We conclude therefore, Bre-

then, that the argument in support of Episcopacy, and of Episcopal ordination, founded on Scripture, attested by history, and confirmed by fact, is quite sufficient to satisfy any fair and unbiased mind. For my own part, my convictions on the point have been so clear, even from my childhood upwards, that, however I might have humbly trusted, that I was disposed and qualified, I could not, under ordinary circumstances, have dared to minister in holy things, unless I had been commissioned and ordained in accordance with my convictions." We fully agree with these sentiments and also with the remark of another of the greatest writers of the day, (the Rev. G. Townsend, Prebendary of Durham,) that "though the Independents and Dissenters are still very numerous, there is reason to believe that their religious influence, in spite of their zeal and activity, is rapidly declining." * * * The doctrines of the Gospel which they do teach, are taught with equal purity by the Episcopal Church, which in the name of Christ they still love to oppose."

Original Correspondence.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

Sydney, 24th June.
GENTLEMEN,—The Romanist writers appear to triumph in an expression employed by the Bishop of Sydney, in his sermon preached at Balmain, and since printed, namely—that we owe our Church to the Reformation, as if this contained an admission that our Church derived its origin and existence from that event. For my own part I cannot see how such a sense can be extracted from those words, when the very term *Reformation* itself implies not the formation of a thing *de novo*, but the removal from an already existing body of some irregularities and disorders. The Bishop, it appears to me, has taken sufficient pains to shew this by speaking of the *recovery* of the Catholic faith delivered by Christ, and its *re-establishment* in the Church of England, excerpted from the numerous fables and deceptions under which (in the same Church of England) it had been nearly crushed. The context clearly shows what is the true meaning of the expression. But even separately it does not imply what is pretended. Suppose I were to fall into the water, and to be struggling almost hopelessly, and on the point of sinking, when rescued from that peril, surely I might say to my deliverer, I owe my life to you, without meaning to imply that my life had commenced only from that instant, or was not the same life which I had before falling into the water. The Church had fallen into the noxious slough of popery, and was in danger of being totally sunk in corruption, when by the powerful arm of the Reformation she was rescued, and cleansed from former defilement, and re-established in the likeness of the primitive model freed from popish disfigurement. God forbid that the Church which was thus washed should ever return to her wallowing in the mire; but it is mere word-catching to maintain that because we owe our Church thus cleansed to the Reformation, she has forfeited her identity. Take another illustration. We owe our constitution to the Revolution of 1688. No one hesitates to say this. Yet will any maintain that our constitution as then reformed ceased to be the same constitution that had before existed, namely—the government by King, Lords, and Commons? One element had crept in, the exorbitant dispensing power claimed by the Sovereign, which endangered civil liberty and gave a sanction to many corruptions. And we owe our constitution to the Revolution of 1688, not because we had a government formed altogether anew, but because the government which had before existed, was recovered from an arbitrary dominion or prerogative which had been exercised contrary to law, and threatened, if not resisted and expelled, to destroy the whole constitution. The papal supremacy in the Church very closely resembled the dispensing power of the Crown in its nature. Both were usurpations. The real question is, did the renunciation by the Church of England of that foreign dominion which for many centuries had been unjustly exercised over her, contrary to God's word, annihilate her as a Church? We answer, No. Scripture and antiquity in a voice of thunder echo No. She was a corrupt Church; now she is a reformed Church, but essentially the same Church still; and in this sense (let the Romanists make the most of it they can) we owe our Church to the Reformation in England, which restored it to a conformity with the Primitive Church of Christ.

I am, &c.
R. C.

CHURCH ARCHITECTURE.—THE CATHEDRAL.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—The subjoined letter from the Secretary of the Oxford Architectural Society will be satisfactory to the ecclesiologists of Australia, as well as to all interested in the erection of the Cathedral. The strictures are only such as were anticipated. That which relates to the heaviness of the Towers will, I think, lose much of its force when they are completed and so seen, as in the mere drawing they can never be represented.

We have great reason to be thankful for the skill and good taste of our present architect, which have saved us from errors both in the design and in the construction of the Cathedral, which, had the original plan been carried out, would have been truly disastrous and discreditable.

So soon as I receive the Report of the Ecclesiological Society of London I will communicate with you further on the subject.

I am, Gentlemen,
your obedient servant,
ONE OF THE CATHEDRAL COMMITTEE.

Oxford, November 26th, 1847.

Reverend Sir,—I am instructed by the Oxford Architectural Society to return their best thanks for the sight of the plans of the proposed Cathedral at Sydney, with which they were favoured. They feel much interest in its success, and had much pleasure in viewing the proposed plans of so excellent an undertaking.

They would congratulate you upon the change of plan, the original design being faulty in so many respects, and that at present contemplated so much more satisfactory.

As your letter led us to believe that you desired to know our opinion of the present design, I may reply that it was considered to possess many excellent points in it, and to be a most satisfactory design compared with that which had originally been proposed.

The general effect of both the exterior and the interior view of the Cathedral is pleasing, and serves to recall the effects of portions of our English Cathedrals, still it was generally felt that the two western towers are rather too massive, and consequently a little heavy for the rest of the design (as far as we could judge of it). It was also suggested that the roof of the side aisles might be open to improvement. The effect of a flat or very low pitched roof over the side aisles being considered to have rather an effect of heaviness and depression, especially on the exterior, though precedents can be found for it in a considerable number of Churches.

The President suggested that the good effects of the interior of the side aisles would be a good deal heightened by the introduction of a string course, running along the wall between the bases of the windows and the pavement.

These are the three suggestions the Society have to offer on the designs submitted to them.

Trusting that the erection of the Cathedral at Sydney will meet with the support it deserves, and thanking you for your interesting communication,

I remain,
Reverend Sir, your obedient Servant,
GEORGE FREDERICK BOYLE,
Secretary of the Oxford Architectural Society.

I forwarded, this morning, the plans of the Cathedral to the Rev. Mr. Webb, Secretary of the Ecclesiological Society.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—Through the kindness of a friend I have been favoured with a sight of the *Chronicle* of the 10th ult., in which I find the following sentence: "In Mr. Watson's letter to Mr. Scence there are many passages which prove that he must have derived from Mr. Walsh the substance of private conversations between that gentleman and his friend." To this assertion I beg to give the most unqualified denial. I have only seen Mr. Walsh once, and that for a very few minutes, since Mr. Scence's perversion, and during that time no reference whatever was made, either direct or indirect, to Mr. Scence, or to anything concerning him. Thus much it is only justice to Mr. Walsh to say. To what passages allusion is made in the above extract, I am utterly at a loss to imagine. The only passage I can even guess at is that in which I mention Mr. Scence's having been prevented from preaching at Christ Church in consequence of Mr. Walsh's disapproval of his doctrine. Strange as it may appear my knowledge of this circumstance was derived, not from Mr. Walsh,

but indirectly from Mr. Scence himself! What a very high-minded truly honorable man Mr. Scence must be, to make a vague suspicion, and as it happens an erroneous one, a ground for the avowal of a cool determination to betray to the world all the secret thoughts and private expressions of intimate and confiding friendship! Such a course he attempts further to justify by saying that confidence has been broken with him. But how does this appear? The only ground for the charge is, that his friends when they heard him accused of Romanist tendencies and also opinions expressed that it would be an advantage to the Church of England if he would leave her communion, were in the habit of defending him, and saying to his accusers, "You do him injustice, he is sincerely attached to the Church of England as it is possible for any man to be; I have his solemn assurance to that effect, and upon some certain occasions he used to me such and such expressions, which are utterly inconsistent with the idea you entertain of him." Now I would ask Mr. Scence himself whether (had he been sincere in his expressions, and had he remained in the Church,) he would not have been most indignant with his friends, and justly so, if, on hearing such grave censure passed upon him, they had neglected to defend him by those means with which he had himself furnished them. As he wishes to know how I became possessed of the knowledge of his many and strong declarations of affection for the Church, I will tell him I have myself been his accuser, and my accusations have been met in the way I have here stated. When he had not only succeeded, but in his published "reasons," grossly slandered and misrepresented the communion he had forsaken; and when he also stated that his change of sentiment was "not sudden but was the natural and legitimate termination of a long course of steady progress," I as a matter of course made use of my knowledge to expose his inconsistency and to show him in his true colours.

In the same paper there is also what purports to be an answer to my letter; its perusal certainly afforded me much satisfaction, as it displayed a consciousness of the weakness of the cause advocated in it. As however that article was anonymous, it can scarcely be expected that I should notice either its arguments (such as they are) or personalities. One statement however will serve to show the amount of credit due to all the other statements proceeding from the same quarter. It will prove indubitably that there is an utter recklessness in making assertions which now appear to serve a purpose. The statement is this: that some years ago Mr. Scence expressed a great reverence for Mr. Newman, and silenced me by a stern rebuke, which made me look very foolish, when I avowed contrary sentiments. Now all I can say is, that I most sincerely trust that whenever I take upon myself to expose the wrongful doings and erroneous doctrines of men, I may be as effectually silenced as I was upon that occasion, and in the same way. The circumstances are these: Nearly five years ago, in course of conversation, Mr. Scence uttered a very high eulogium upon Mr. Newman, and appealed to me for the expression of my opinion. In answer to the call, I stated my conviction to be that he was a concealed Papist, at the same time giving my reasons for forming that opinion, which events have justified. Mr. Scence then asked me how it was possible for me to think so ill of so holy and humble a man? To which I replied, that considering him to be a concealed Papist, and as a necessary consequence, a hypocrite, I could not admit that he was a holy man; and that as to his humility, I knew that he had in numberless instances shown himself to be a man of an overbearing and imperious disposition; and upon the whole, I firmly believed that his apparent humility and other virtues were only assumed in order to form a party in the University, whom he might induce to follow him to Rome when the time came for the open declaration of his real sentiments. Upon this Mr. Scence became very angry, and gave utterance to the most extraordinary declaration, which I quoted in my letter. I simply replied that I deeply regretted to hear such an avowal from him, for, as I felt confident the time would come when Mr. Newman would act as I had said, I could not but fear that many of those who held him in such idolatrous veneration would follow in his footsteps. This ended our conversation. Mr. Scence withdrew to another part of the room much disconcerted, where he sat reading the remainder of the evening! So much for his having silenced me by a stern rebuke, which made me look very foolish! Happily we were not alone; and therefore I think that, upon reflection, Mr. Scence will hardly dare deny the correctness of my statement. I can assure him that since his perversion I have often thought of this

conversation; had he listened to the warning I then gave him, he might at the present moment have been a happy, useful, and respected man, instead of being what I will not venture to characterize. Mr. Sconce will at once perceive that the direct and explicit contradiction that I have given to this statement, of which he must be regarded as the author, conveys a very grave imputation: an imputation of such a nature as will prevent any person from noticing any future assertions he may judge it expedient to make. Once more I repeat, that I have noticed this assertion, not on account of its own intrinsic importance or because of its reference to myself, but simply because it affords a safe criterion by which to test the truth of any statements which may emanate from the same authority.

I remain, Gentlemen,
Your obedient servant,
B. LUCAS WATSON.

Penrith Parsonage,
June 20, 1848.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

Penrith Parsonage, 9th June, 1848. GENTLEMEN,—In my letter to Mr. Sconce, which appeared in the first number of the *Guardian*, there is a small oversight, which I shall feel obliged by your allowing me to correct. It is this:—Referring to the use made of 2 John 12, as proving the authority of tradition, I said that that epistle was addressed by St. John "to a friend Gaius," &c. It is the third, and not the second epistle which was so addressed; but in both is there the same sentiment expressed, and in almost identical words, hence the oversight. Although the argument is not in the slightest degree imaginable affected by this slip, yet as Mr. Sconce's quotation is made from the second and not the third epistle, I am desirous of making the necessary correction by striking out the word "Gaius," and changing "him" into "her."

I beg to point out also the following errata:—

Page 7, column 1, line 28 from the bottom, for "from" read "for." Column 2, line 11 from the bottom, for "scriptural" read "soffing." Page 8, column 2, line 48 from the top, for "staple" read "style." Page 9, column 1, line 20 from the top, for "masquerading" read "dress." Column 1, line 29 from the bottom, for "Scottists" read "Scottists." Column 1, lines 11 and 10 from the bottom, for "there would have been" read "there have been." Column 2, line 19 from the top, for "seemed" read "served." Column 2, line 36 from the bottom, for "whom" read "of whom." Column 2, lines 28 and 27 from the bottom, for "somebody" read "everybody." Column 3, line 17 from the top, for "this Church" read "Christ Church." Column 3, line 49 from the bottom, for "unwarrantable" read "unaccountable." Column 3, line 16 from the bottom, for "pristine" read "prime." Column 10, column 1, line 28 from the top, for "ever" read "even." Column 3, line 27 from the top, for "stricely" read "strictly." Column 3, line 18 from the bottom, for "Scripture" read "Scripture." Page 11, column 2, line 37, from the top, for "constitutions" read "commentators." Column 2, line 38 from the top, for "understood" read "understand." Column 2, line 41 from the top, for "Instance" read "For instance."

I remain, Gentlemen,
Your obedient servant,
B. LUCAS WATSON.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—Mr. Sconce has put forth a second letter in reply to the Bishop's second letter to the Archdeacon. So long as the subject of Mr. Sconce's publications was one for fair argument upon the great controversy in which he has taken such an unhappy position, controversialists were content to deal with him. But as Mr. Sconce's pamphlets, like those writings in the *Chronicle* which bear the stamp of his pen, have degenerated into mere questions about himself personally, and gross misrepresentations of others, I hope you will agree with me that there is nothing in them of sufficient importance to merit serious notice. Moreover, it is truly painful to say that he has so violated those laws which regulate the social intercourse of gentlemen, by perverting the confidences of former friendships to the most unworthy purposes, as to make it impossible to enter into further argument without dishonour to ourselves. All, therefore, that I would observe is, that if the seceder to the Church of Rome needs mere scandal-bearing and base and disingenuous representations of matters occurring in the fireside intercourse of friendly privacy to help his apology for his new position, I am quite sure he may well be left to himself as more effectually destroying his own influence and claim to respect than any argument that could be used against him.

I am, Gentlemen,
Your obedient servant,
COMPASSIONATE,

Poetry.

AGAINST WANDERING THOUGHTS ON THE SABBATH DAY.

Oh! why should the thought of a world that is flying
Encumber the pleasures of seasons like these!
Or why should the Sabbath be sullied with sighing,
While faith the bright things of eternity sees!

Now let us repose from our labour and sorrow,
And all that is anxious and sad pass away;
The rough care of life lay aside till to-morrow,
But let us be tranquil and happy to-day.

And say to the world, should it tempt us to wander,
As Abraham said to his often on the plain,
"There's the mountain of Prayer, I am going up yonder,
And tarry you here till I seek you again."

To-day on that mount we should seek for thy blessing,
O spirit of holiness! meet with us there,
Our hearts will then feel, thy sweet influence possessing,
The sweetness of praise, and the fervour of prayer.
From *Gems of Sacred Poetry*.

KEBLE'S POETRY.

It is painful to think of the evil tendencies of some beautiful poetry, even of the highest order. The fact, however, is undeniable: no one will doubt the transcendent genius of Dryden or Otway, of Byron or Shelley; and yet they were "wandering stars," whose light shed no benignant influence around them. But there is no fear lest, in such a mind and heart as Keble's, the disjunction of truth from imagination should lower the tone of moral feeling, and lead to irreligion or vice: still there may be great danger of its leading to error and superstition, especially if they are of a nature to captivate the fancy. This we believe to be the case in the work before us. We are not alarmists, nor are we disposed to magnify loose and unguarded expressions into defined and dogmatic statements; but our attention has been called to the subject per force. We have heard Romanists declare that "Lyra Innocentium" contains all their peculiar opinions, and that its author was with them in heart, and ought to be with them openly and avowedly. Now, we ask if a presbyter of the reformed Church ought to place himself in such a position? He may, and we trust does, so modify the opinions in question in his own mind as to lessen, if not entirely destroy, as far as he is concerned, their mischievous effect. For example, he may take up the subject in poetry as he would not take it up in prose, and thus gratify his imagination without injuring his principles. But ought he to run the risk of injuring the principles of others? Was there not one who said:—

"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" The danger which we deprecate is not imaginary, nor is it confined to the ignorant and unthinking. It is by publications like this, which nullify the difference between the pure Church of Christ and that Church overlaid with error, that the finest and noblest minds have been led away from "the faith once delivered to the saints." We wish Mr. Keble to consider this, for his own sake, as well as for that of others. —*Church of England Quarterly Review*.

Fossil Remains of New Zealand.—Dr. Mantell read a paper on this very interesting subject before the Geographical Society on the 2nd February, upon which there arose some important discussion.

A DISSENTER AT CHURCH.

The following interesting description of the sensations experienced by a Dissenter on his first visit to a Church is from a correspondent of the *Bristol Times*:—

"Not to be obliged to listen to the 'set prayers' read by a man from a book, not spoken from the heart," as I had heard the liturgy of your church designated, I regulated my time so as to arrive (as I thought) immediately before the sermon. Ignorant of the topography of the building, I entered by chance the staircase to the north gallery, and not wishing to be seen in a state church, stood outside the door, so as to be able to hear without being observed by those within. Notwithstanding my calculations, I was too early after all, and was therefore obliged to listen to a considerable portion of 'read prayers,' which it was my object to avoid. At first I felt some impatience on finding myself so situated, and was disposed to retire for twenty minutes to the churchyard; but some how or the other, while I was deliberating, a sentence or two caught my ear, and struck upon my attention. 'Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting,' was the first passage I heard, and is, I believe, the conclusion of what is called the Litany.

"I did not retire into the churchyard—I did not go to scoff, nevertheless 'I remained to pray.' I was not before wholly ignorant of the nature of your liturgy; I had more than once looked into a book of Common Prayer, but I had never (unless when a very young boy, and that for a short time, and through idle curiosity) been present at the celebration of worship. I had once read an anecdote of Bishop Bull, who when a clergyman of St. George's-in-Gordano, in this neighbourhood, was sent for to christen the child of some nonconformists; he complied, and having the Baptismal Service by heart, repeated it without book, to the great wonder and admiration of all who heard it, and who believed it was the natural and extemporaneous effusion of the good man's mind. I doubted the anecdote, because I disliked its tendency; but I understood it on Sunday last. The contrast between the devotional exercises at my own place of worship and those I was then hearing, struck me, in spite of all my preconceived notions on the subject, and for the first time I felt bound to admit the force of the argument, that prayers need not necessarily be dry or defective, from the fact of having been previously and carefully prepared and compiled by wise and learned heads. It had been before often urged upon me by Churchmen in controversy, that between a man in a pulpit composing a prayer, or, if not composing, thoughtlessly pouring out sentences not always replete with signification, and a people waiting for these sentences, or else following an independent train of private devotion to themselves, no harmony or unity of worship could exist; and the answer which habit supplied to such arguments was, that book prayers were parrot prayers. Now, however, I saw and felt the superiority of the broken and short sentences, the brief and varied petitions in which the Church service abounds, and which every where breathe a coherent contrition, piety, or Christian confidence, over the long pulpit-delivered prayer, however perfect as a whole; but before all, and above all, I noticed the participation which the people have in the worship of the Church, and from which the nature and form of Dissent, where everything is left to the minister, debar us. Strange as it may appear to those who have been in the habit of calling, and hearing the Church service called, cold, this alternating supplicating from priest to people—this solemn and earnest mediation from the one, this unanimous and responsive imploring from the other—made me consider it far more warm, aye, and less formal than ours. And even before the service concluded, I had grown reconciled to the decorations and ceremonials—what I was in the habit of hearing called the pomp and vanities of a State establishment—and which harmonized and blended in a manner I could never have expected with the spirit and feeling of the worship. The royal arms established near the pulpit, the civic insignia, with the list of past mayors, and the long boards with the dim records of benefactions centuries ago bestowed, from at first sight offending my severe notions of things, began, (before I had been in the building half an hour) to interest me with their peculiarity, and become suggestive of associations that never before occurred to my mind. The novelty of the whole in fact awoke in me sensations and impressions new and almost unaccountable."

IMMIGRATION.

AMONGST the passing subjects of colonial interest there is one which needs to be considered in its ecclesiastical bearing, if only from the fact that it seems as yet in no quarter to have been so considered, we mean that of immigration. We hear on all hands, public and private, official and confidential, that a vast and for some time continuous stream of English, Irish, and Scotch immigrants is to be poured into this colony. The colonists have been clamouring for supplies of labour, and labour they are to have in abundance; parishes in the mother country, overburdened with poor rates, clamour to be relieved of their starving paupers, and the Government supplies ships and money to take them to distant shores. Mr. Boyd's letter, published in the *Sydney Morning Herald* not long since, tells us how the anxious settlers and the embarrassed ministers have been comparing notes on the subject of the mutual advantage to be gained by such importations of human beings. "We have more food than we can consume," says the colonist, "we manure our land with the soup from the superabundant meat which we boil down, our wheat rots in the stack which we boil down, our land lies untill for want of mouths to consume the produce; send us these starving thousands who infest your streets as beggars, and wander up and down the country in rags;" and the Minister takes the hint, and he thinks not of paupers only, but of orphans from the orphan institutions, and exiles from the prisons and penitentiaries, as fit subjects for so reasonable an experiment. And so the colonial delegate and the official of Downing-street part company, the latter to declare his generous intentions to the colony in a despatch, the former to return amongst his fellow-colonists with the exulting news that he has achieved the restoration of steady and permanent prosperity by his successful negotiations. So far well. Emigration is the legitimate outlet for the superabundant population of an old country. New countries afford labour for the hands, and sufficiency of food and objects for the physical energies, such as are not to be found in the suffocating competitions of the old. It is a fair bargain in political economy, between the parent country and her youthful and promising scion. But there is one painful fact connected with all this: both the Minister in England and the patriotic colonist treat of the whole subject as the disposal to the best advantage of a mass of mere beasts of burden, the one rejoicing in the means being found of feeding them on extra-national resources, the other in the chance of employing them to his own enrichment. What one solitary word has been heard on either side of the deliberation beyond what relates to the mere animal benefit that these thousands of people, old and young, are to get by their emigration? What one word has been said of the moral and spiritual loss the greater number of these people are to suffer by their removal from a comparative abundance of religious and educational blessings, into the howling waste of the bush, where the sights and sounds of Christian privileges which surrounded them at home, and helped to comfort and support them under, if not to relieve, their bodily privations, are to be exchanged for the godless wilderness of this ill-christianized country? While they are promised abundance of meat that perisheth, is there any foreboding or precautionary word of the "dearth not of bread nor of water, but of hearing the Word of the Lord," which is to befall them? In short, has thought been taken of providing for the religious wants of this multitude of souls which is to come amongst us?—No; we look in vain for a hint of it. Thousands at home want food, the colony wants labour; the two wants fit each other, and that is all; nothing more is thought or talked of. They may demoralize and heathenize under their new circumstances, but what of that, so that the old country be rid of them, and the new have their labour cheap? We do think therefore that the subject requires notice, and that a claim should be put forth on behalf of the emigrants for the consideration of that want, for the supply of which no provision whatever has been made or even thought of. We say a claim *advisably*; for whereas the man, Minister of State, or colonist, who would stand up in his place as a Christian, and say, when God should ask of his brethren's welfare in this highest point of interest, "Am I my brother's keeper?" The claim is God's claim; and it means, surely, that no man who has the power and charge of caring and providing for the moral and spiritual welfare of his fellow-men, has a right to hurt them, either by neglect or by the misleading of bad example and precept.

Let it come home, then, to those upon whom it is most directly to be made. The mother-country lightens her social burdens by sending away as

emigrants her hundreds and thousands of superabundant population. Is she not bound to help to supply that needful Christian care, of which she is then virtually depriving them?

The colonists, the squatters, the settlers, the merchants, all classes who are employers of labour, entreat, petition, agitate for emigration, that their expenses may be diminished, their profits increased, their domestic inconveniences lightened. We ask them, are they not bound to care and provide for the moral, the eternal well-being of those whom they invite amongst them? If there be such a thing as moral benefit or loss, as Christian privileges or irreligion, and if the one be of highest worth, and the other eternally disastrous to the individuals consulted for, then the question resolves itself into a mere matter of equity and justice. The duty then lies in the two quarters we have named; with the mother country on the one hand, and with the colonists on the other. The Colonial Church, we repeat, has a direct claim for help from the former, for every man, woman, and child that is expatriated from the Christian blessings of that which they have previously enjoyed; in one way or another, from one source or another, these should be reckoned as *due*, and there should be provided a rateable contribution to the religious purposes of the colony for every emigrant landed on our shores; and until this is done, the plan of emigration is utterly incomplete, it is mischievous, it is iniquitous, and the very heathen of old, who never sent out colonies without sending also with them the means and appliances of religious worship, would rise up against us at the judgment.

To the Colonial Church herself we make a yet more direct appeal. These thousands of souls whom we have invited hither must be cared for, their neglect is not a mere negative evil, but it involves their positive destruction. To leave them without a Clergyman and Church, and School for their children, in the several districts and parishes through which they are being dispersed, is virtually to teach them to think that they are here with one only object, the providing for the body; that in coming "to the uttermost part of the earth" they have come out of the presence and overruling hand and all seeing eye of God, and that they may live without God in this part of the world, to die without hope and unblest. While the settlers and squatters are exclaiming about small profits, and ruinous investments, and slow returns, does it never enter into their minds that there is one great debt which they have left unpaid, and which so long as it is unpaid will be a clog and a burden upon their prosperity—the debt of Christian care which they owe to their families and dependants, the debt of Christian consistency which they owe to the Christian profession they made and the obligation they undertook in earlier and better times of their lives? We thank Mr. Wentworth most cordially for the cue his recent strange, because manifestly untrue, accusation against the Church of England, of which he professes himself a member, has given to us upon this very subject, and to which Mr. Cowper made so happy a reply. We thank him for having most unequivocally shown that there has been neglect of the spiritual interests of the people beyond the boundaries. He knew that he himself had done nothing to provide a remedy: he knew that there was not one squatter in 500 who cared to make the least sacrifice of money, or time, or trouble for such a purpose. He knew that the employers were as indifferent, generally speaking, as the employed about the matter. The only mistake he made was in laying it to the account of the Bishop and clergy, one or both; but here the opportunity he gave for reply let the secret out, that the only religious provision that there is—and in the three most important squatting districts clergymen are stationed, and in active labour—has been supplied mostly by Bishops and clergymen, and of the latter, a very large proportion on curates, whose incomes are not half the wages Mr. W. probably pays the overseers of his sheep-stations. There has been *absolutely nothing* done by the colonists themselves. Mr. Wentworth has, we believe, a warm heart and a warm temper, and we are quite sure that, as a popular Candidate, he has such a sincere regard for the best interests of the people whom he wishes to represent, as not to let go by unobserved the proof which he has drawn forth of a disregard for them, in time past, on the part of himself and his brother patriots; and that one of his declarations in his next electioneering manifesto will be "Religious justice to the People," as well as religious liberty. "Wentworth and the Church of England." Spiritual destitution beyond the boundaries. "Fellow-Churchmen, Vote for Wentworth, your best friend." Then if so, we shall take him as a representative of the whole order of squatocracy, and at once, naming him as a vice-

president of "the Society for Church extension beyond the Boundaries," shall bid his fellow-patriots see in him a notable example of what true conscientiousness will do, and of that true patriotism which, looking "not only on its own things, but also on the things of others," seeks, with heart and hand, with purse and voice, to show Christian care for the souls, as well as to give employment to the hands, of those whom the colonial desire of self-aggrandisement has gathered round us.

The Society we have mentioned above is at present but a fiction of the fancy, but it touches upon a subject to which we shall hope one day to return.

H. W.

Miscellanea.

OPEN SEATS IN CHURCHES.—One simple restoration, now somewhat in vogue, and getting more into favour, is much to be commended—the practice of providing open benches for all the congregation, with proper kneelings. I wish the custom were so universal as to supersede those tall and ugly square pews, which seem intended for dormitories, as they certainly invite to slumber, rather than for the occupation of persons whose minds and bodies are engaged in the worship of God.—*Charge of the Bishop of Hereford, now Archbishop of York.*

THE BISHOP OF LONDON AND JESUS COLLEGE, OXFORD.—The Bishop of London and the Fellows of Jesus College, Oxford, have recently come into collision upon a matter which affects the privileges of the College on the one hand, and the interests of the Colonial Church on the other. It appears that a fellowship was founded, nearly 200 years since, in Jesus College, by a native of Glamorganshire, to be held only by such persons as had been educated at Cowbridge School (recently erected into a Divinity College for the diocese of Llandaff), an express provision having been introduced by the founder, that in the event of the Bishop of London deeming it requisite that the holder should proceed as a missionary to either of the colonies or dependencies of the British Crown, the "Fellow" should have no option in the matter, but should at once obey the Bishop's instructions. The power thus conferred on the Bishop of London has never yet been exercised until now, but the present Bishop, in consequence of the great demand for colonial clergymen, has intimated his intention of carrying the wishes of the founder of the fellowship into effect. The fellowship is at present held by the Rev. Thomas Morgan Davies, M.A., lately holding a curacy at Ramsgate, which, however, he resigned on receiving a communication from the Bishop. It seems that the rev. gentleman, being anxious to escape from the dilemma of either proceeding to the colonies or resigning his fellowship, obtained an appointment as chaplain to one of her Majesty's ships, but, upon the circumstances being represented to the Earl of Auckland, the First Lord of the Admiralty, the appointment was cancelled. Thus the matter stands at present, the Bishop insisting on his right, and the Fellows of Jesus College being determined on resisting his lordship's interposition. From the will of the founder it appears that, in proceeding to the colonies, the "Fellow" would obtain no additional stipend, the fellowship, of the annual value of £300, being considered a sufficient compensation for his services.—*Morning Post.*

THE LAST DAY DRAWETH NEAR.—"The day draweth near;" the day of every man's particular dissolution, and the day of that general judgment to all men. Although the day of our death be uncertain, yet, because all our days are few, our first day is no sooner come but we are sure and certain that the last draweth near. Wherefore it behooveth us continually to watch, to look for our end, and to put ourselves in readiness for it. For, as we are found in that day, so shall we find in the day after that, the day of the glorious appearing of Christ, when all secrets shall be unsealed, all faults made manifest, and every man receive a blessing or a curse, as he hath wrought in his body good or bad. Many days are past since Christ must needs draw much nearer; therefore now it must needs draw much nearer, and be even at the door. We may now say justly, "It is time to rise from sleep. Our salvation is nearer than when we believed. The night is past, the day draweth on."—*Abp. Sandys.*

Register of Ecclesiastical Intelligence.

ST. PAUL'S CATHEDRAL, CALCUTTA.

THE following letter, from the Lord Bishop of Calcutta, was read at the January meeting of the Christian Knowledge Society:—"The anxious labours and cares of many years (he says) were amply rewarded on the day of consecration, October 8th

last. Such a sight had never been seen in Calcutta as on that day. Uninterrupted success had attended the progress of the works. The deviation from the regular Gothic, imposed by the climate, had long been acknowledged to be wise and proper. Expectation was all awake. The magnificence of the scene, both within and without the sacred edifice, must have been witnessed in order to be fully credited. When I entered the great western door (observes his Lordship) the whole length of the sacred edifice opened before me—248 feet, including the walls; a sea of heads on all hands; the beautiful picture of the crucifixion, rising above them in the great eastern window; the holy table, with Her Majesty's superb service of communion plate; the stalls for the clergy on the south and north sides of the choir, &c. In a moment the organ burst forth, and the procession began. Forty clergy were present, and twenty divinity students. At the Offertory, nearly 2000 rupees were collected for the Calcutta Additional Clergy Society. The Holy Communion then commenced. The clergy kneeling round the sacred table, all in their surplices, as in cathedrals at home, was a touching scene. Between 140 and 150 communicants partook of the blessed Sacrament of the Body and Blood of the Lord. The entire service lasted about five hours. The impression of the whole scene on the native crowds was extraordinary, and scarcely less on the East Indian population. Daily services have been celebrated since, and two full services on the Lord's-day, with every prospect of steady congregations. About 400 on Sunday mornings, and from thirty to fifty on week days. I trust that the edifying usages and rites of our Protestant Episcopal Church, as settled by Cranmer, Ridley, Jewell, and Hooker, may be most carefully and strictly observed."

DIOCESE OF NEWCASTLE.—During the past month the Lord Bishop of Newcastle has been on a visit to the Moreton Bay district, where he has been most cordially received, and has made many arrangements which will tend to the future efficiency of the Church in that important part of the district. It is to be hoped that the numerous settlers in the district will enable the Bishop to send another clergyman there immediately; at present there is but one, while at least three (one for Brisbane, one for Ipswich, and one to itinerate) are urgently required. It is the intention of the Bishop to proceed to Port Stephens next week, and it is probable that his lordship will visit some of the stations at the head of the Manning.

DIOCESE OF TASMANIA.—We have the pleasure of announcing that the Lord Bishop of Tasmania has arrived in safety, after his protracted absence from his diocese. During his stay in England, his lordship collected nearly £10,000 for assisting his missionary operations in Van Diemen's Land. The Rev. F. H. Cox had been appointed Warden of Christ's College, in succession to the Rev. J. P. Gell, who was about to proceed to England. We regret that we did not receive an account of the interesting proceedings at the College in time to make use of it in our present number.

DIOCESES OF MELBOURNE AND ADELAIDE.—We have nothing to report from these dioceses during the month, except that the Bishops were to hold ordinations during the present month.

CHURCH SCHOOLS.—On the 20th ult., (being the Tuesday after Trinity Sunday) according to annual custom, the children of the Church Schools in Sydney attended Divine Service in St. James's Church. The prayers were read by the Rev. C. F. Priddle, and a sermon, appropriate to the occasion, was preached by the Rev. W. H. Walsh, M.A., from the 14th verse of the 10th chapter of St. Mark's Gospel—"Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God." There was a very crowded congregation, among whom were the Lord Bishop and most of the clergy residing in Sydney and Parramatta and their vicinities. The total number of children present was 1547, from the following schools:—St. Philip's, 125 boys, 122 girls, 247; St. James's, 193 boys, 68 girls, 261; Christ Church, 296; St. Andrew's, 92 boys, 70 girls; Trinity, 146 boys, 121 girls, 267; Paddington, 34; Darlinghurst, 48 boys, 33 girls, 81; Chippendale, 90; Balmain, 28 boys, 40 girls, 68; School of Industry, 41. As there are a great number of children attending the schools who from various causes are not taken to church on such occasions, there is no doubt that at the present time there are not less than two thousand children receiving a sound Christian education in the schools connected with the Church in the city and district of Sydney. After the service a collection was made in aid of the school fund of the Diocesan Society, which amounted to £18 12s.

TO CORRESPONDENTS.

W. L.'s letter on Justification by Faith will be inserted in the next number, if he will do us the favour, in accordance with the views of our introductory article, to erase its party references.

We shall be happy to receive communications from Appin. The project for the extension of the Episcopate at Home emanates from no authority, and is not likely to be entertained.

R. J. 137 Psalm in our next.

RECEIVED, AND UNDER CONSIDERATION.

Ode to the Ocean.

Pharisee and Publican (Petros.)

R. P. Too late for this month; his contributions will be always acceptable.

ST. JAMES'S GRAMMAR SCHOOL, SYDNEY.

Head Master.....The Rev. T. W. BODENHAM
Second Master.....Mr. THOMAS DRUITT
Assistant Master.....Mr. WHITEHEAD.

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

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

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

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

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

THE SPECIAL ATTENTION OF PARENTS is invited to the circumstance, that a JUNIOR DEPARTMENT has been established under a kind and well-qualified assistant, in which children too young for the older classes are carefully trained up by him, under the eye and supervision of the Head Master, until sufficiently advanced to enter the senior school; and that a separate play-ground is provided for their use.

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

The Quarterly Fee for Day Scholars is Two Guineas, payable in advance from the day of entrance. Boarders may have the additional advantages of a residence in the Head Master's or Second Master's family, on terms having reference to age and other details, of which the particulars may be learned on application at the School-room, in Phillip-street, near to St. James's Church; or at Mr. BODENHAM's residence, 347, Castlereagh-street North.

Sydney, 1st June, 1848.

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J. V. LAVERS & Co. take this opportunity to inform their friends and the public, they have the above article again prepared, and can confidently recommend it as not only being wholesome as a stomachic, but an excellent substitute for some of the most expensive imported wines. They have much pleasure in stating, the GINGER MEAD made by them last year gave so much satisfaction, that after their stock of it was sold, repeated applications were made from the persons who purchased it for a further supply.

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NOTICE TO CORRESPONDENTS.

The Clergy and Churchmen throughout the colony are requested to assist the Conductors of this periodical by contributing articles, as well as by forwarding intelligence of events connected with the Church in their respective localities, authenticating their communications with their names, confidentially if thought desirable.

Address (pre-paid) to the Editors, at Messrs. Colman and Piddington's, George-street, Sydney.

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