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Theology.

LECTURES

ON THE

PAPAL CLAIM TO SUPREMACY.

NO. V.

[Two Sermons and an Appendix, containing much valuable matter, have been lately published by the Lord Bishop of Sydney, on the subject of the present lecture; it may therefore be expected that some apology should be offered by me for re-opening a question which has been so recently discussed by the Bishop, but as the Romish Claim for the Supremacy of St. Peter forms an essential link in the chain of argument carried out in these lectures, I have not felt at liberty to omit the consideration of it.]*

THE idea upon which the whole system of Papal Supremacy is founded, is the unwarrantable and unsupported presumption, that whatever is said of St. Peter in the New Testament is said of the Bishop of Rome as his *single successor*: in the words of the Canon of the 10th Session of the Council of Florence (A.D. 1349)—“That the Holy Apostolical See of the Roman Pontiff holds the primacy over the whole world; and that the Roman Pontiff himself is the successor of the blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, and the Father and Teacher of all Christians; that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ plenary power of feeding, ruling, and governing the Universal Church.”

Accordingly converts, on their admission into the Roman Church, publicly repeat and testify their assent, without restriction or qualification, to the following clause in the creed of Pope Pius IV.:—“I acknowledge the holy Catholic

* Two Sermons, &c., with an Appendix, by the Right Rev. the Lord Bishop of Sydney. Kemp and Fairfax, 1849.

and Apostolical Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ.”

This confession, therefore, together with the decree of the Council of Florence, and the claims set forth by the advocates of the Papal Church, may be comprehended under two propositions.

(1.) That our Lord constituted St. Peter the supreme head of the Universal Church in the *Romanist sense of the term*; and

(2.) That this supremacy, originally conferred upon St. Peter, is inherited by each Roman Bishop in succession.

We require that each of these propositions should be demonstrated from Holy Scripture, and have the witness of antiquity to their reception and acknowledgment in the Christian Church from the times of the Apostles; if this cannot be done we reject them, as being amongst those peculiarities of the Latin Church which have originated from the opinions of erring men, and not from the sure and infallible word of God.

In requiring to be satisfied upon these points we are not requiring anything unreasonable, or inconsistent with the most humble faith: for unless our blessed Lord did confer upon St. Peter the supremacy over his fellow-apostles and the Universal Church, in the sense in which the Romish Church understands it, it is evident that no such supremacy can be claimed in virtue of inheritance from him; and it is equally clear, that even though it could be demonstrated that our Lord did confer such a supremacy upon St. Peter, the conferring of such supremacy upon the apostle cannot support the claim of the Bishop of Rome, unless he can show that he is the Divinely constituted heir of St. Peter.

Before entering upon the enquiry I would observe, that in examining the words of Holy Scripture and the opinions of the early Christian writers, this one point should be prominently kept in view, viz.: the difference between primacy and supremacy. The not distinguishing between these two has given an advantage to the advocates of the Papal Claims, of which they have not been slow to avail themselves. The question is not, whether St. Peter was honoured by our blessed Lord with special marks of favour and confidence; nor whether

he took the lead among his fellow-apostles on occasions of the greatest interest in the history of the early Church; nor whether his precedence among them arose from his being the *first called*, as is the opinion of St. Hilary; or being the *first in age*, according to St. Jerome; or being the *first in zeal*, according to St. Cyril; or being the *first to confess Christ*, according to St. Ambrose, and the greater number of the early writers;—these are enquiries of comparatively little moment; well calculated to exercise the ingenuity of the Christian scholar, and furnishing matter for much thoughtful and interesting speculation, but in no sense subjects of faith: the real and only truly important question is, whether this primacy or precedence included supremacy of power, and authority and jurisdiction over the other apostles.

Now we find no traces of any such authority in Holy Scripture, either conferred upon St. Peter by our Lord, or claimed or exercised by himself, or acknowledged by the other apostles. Our Lord promised that his Church should be founded upon the faith confessed by St. Peter, and we read the fulfilment of this promise in the honour conferred on the apostle, not only in being the first preacher of the Gospel to the Jews in Jerusalem, but in being selected to open the door of salvation to the Gentiles in Cæsarea; but there is not one single passage in the Acts of the Apostles, or in their Epistles, that can, by just interpretation, be adduced to prove that St. Peter exercised pastoral supremacy over his fellow-apostles, or that they, by their sayings or doings, gave countenance to such an opinion. Holy Scripture not only contradicts such supposition, but clearly witnesses that whatever might be the nature of St. Peter's precedence it did not affect the equality that subsisted between the apostles; it argued no supremacy on his part, no inferiority on theirs. It was merely a precedence among those who had received equal powers with himself. What Peter was all the others were: endowed with an equal share in the fellowship of an equal authority. Each one was a vicar of Jesus Christ, deriving his commission and apostolical power not from a brother disciple, but immediately from their common Lord, the Great Shepherd and Bishop of the flock.

It is easy to collect together all the pas-

sages of Holy Scripture in which St. Peter is spoken of with commendation, and by a skilful arrangement of those texts which witness to his zeal and forwardness among his fellow-disciples, to build up a plausible theory of supremacy; but it would not require much ingenuity, with the like application of passages from Holy Writ and the opinions of the early Christian writers, to argue the supremacy of St. Paul. We might dwell on the surpassing excellency of the man, in order to effect whose conversion our Lord was pleased to reveal himself from Heaven; who received his instructions in the faith not from the apostles, but immediately from the Lord himself; who "was caught up into Paradise, and heard words which it is not lawful for a man to utter;" who was so highly honoured by his Lord, that Divine virtue flowed forth from him, so that not only did he work special miracles, but even "from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them;" whose authority was so great that he withstood and censured Peter in the great question of circumcision and adherence to the Mosaic rites at Antioch, reversed his judgment, and thus showed himself to be the great leader and teacher of the Church; who declared of himself, that "in labours he was more abundant" than the other apostles—that he "had the care of all the Churches"—that "so he ordained in all Churches." Upon whose conversion the sacred historian, who had previously detailed the doings of the other apostles, ceased to make other than casual mention of them, as though their importance in the annals of the Church had gone by, and their light had been dimmed by the rising of a greater luminary; and devotes the remainder of the inspired narrative to the setting forth the labours and magnifying the ministry of *St. Paul*, as though the Church and its interests were henceforth committed to and centred in him. His singular pre-eminence and authority as the great apostle might also be argued from the fact that while it has seemed good to the Holy Spirit to put on record only seven epistles of other apostles, no less than fourteen of St. Paul have been preserved for the comfort and instruction of the Church,—so that even in death he ministereth to her edification and enlargement, as he did in life, more abundantly than they all.

Such we may suppose the witness of Holy Scripture to his pre-eminence, nor need the argument end here. It might be shown that so strong was the conviction of his superiority, that many were led away in the early Church to magnify his teaching even to the disparagement of the other apostles, so that Irenæus saw fit to direct a chapter of his Treatise on Heresies to prove that St. Paul was not the only one of the apostles to whom was revealed the whole counsel of God.

"Peter," he argues, "was an apostle of the same God as Paul; and the same God and Son of God whom Peter preached to the circumcision, Paul preached to the Gentiles. For our Lord did not come to save Paul only; nor is God so poor as to have only one apostle who should know the dispensation of his Son." Hæc. iii. c. xiii.

So Tertullian in arguing against the error of those in his day who maintained that the whole truth was not known to the Apostles, and that they did not reveal it in all its perfection and completeness to all men, (the *Roman Theory of Development*) devotes a chapter in his Prescription against Heretics (c. xxiv.) to prove that St. Peter was not inferior in teaching to St. Paul.

So St. Augustine observes—"When one says 'the apostle,' without saying what apostle, no one understands any but Paul, because he is best known from the number of his Epistles, and because he laboured most."—Ad. Bonif. Cont. Ep. Pel. l. iii. c. 3.

So St. Chrysostom calls Paul "the apostle of the whole world," (Com. on 1 Cor. ix. 2); and declares that he was "equal in dignity with Peter, for at present I will say no more," in Gal. i. 18.

I offer these observations not with any wish to show that these quotations argue any superiority in St. Paul over the other Apostles (*excepting in the abundance of his labours*), but in order to expose the fallacy of attempting to establish as a truth, by the citation of a number of passages which seem to approximate to it, a theory which has not the support of Holy Scripture: as though a number of negatives could prove an affirmative, and a doctrine which cannot be demonstrated from Scripture might yet be inferred from an array of texts which, however plausible, are wholly irrelevant to the real question at issue.

In citing these passages which speak of the eminence of St. Paul, I would not be understood as wishing to institute a comparison between him and St. Peter. It is not for me to compare the merits of these holy men of God, called by their Divine Lord to labour in different portions of His vineyard—mere instruments in His hand—and endowed by Him with just so much of ability and zeal as He considered necessary for the fulfilment of His gracious will. I would rather say with Tertullian to those who in his day strove to exalt one apostle of the Lord above another. "I am not good enough," or rather, "I am not bad enough to set the apostles the one against the other." De Præs. Hæc. c. xxiv.

I can see no difference in the rank or dignity of those of whom their blessed Master says, "In the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." I cannot comprehend a supremacy of power and dominion and jurisdiction to be the prerogative of one of that sacred band over his fellows, to whom

collectively our Lord addressed those words so subversive of all idea of superiority, so full of rebuke of all ambitious strivings. "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors,—but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve," (St. Luke, xxii. 25, 26); to whose equality St. Cyprian bears the decisive testimony, "The other apostles were, what Peter was, endowed with an equal participation of honour and power." De Unit. Eccl.; of whom St. Jerome declares, "John and James did not, though they sought it, obtain more than the rest; and yet their dignity was not diminished, because they were equal to the rest of the apostles." Adv. Jovin, lib. 1.; who were, according to St. Chrysostom, "All in common entrusted with the charge of the whole world." De Util. Lect. Script.; whom Cyril (Alexandria) tells us, were "The universal judges and rulers of the whole world;" Whom Victor, of Carthage, declares, "Were endowed with equal fellowship of honour and power." Epist. ad Theod. Pap.; and to whose sufficiency and independence of each other the 5th Œcumenical Synod bears this witness, "The grace of the Holy Spirit abounded in each of the apostles, so that they needed not the counsel of any other in the things that should be done."

This equality of dignity and power, or equal fellowship and participation in all the rights and prerogatives of the Apostolate, is perfectly consistent with that personal priority, or precedence of St. Peter which may fairly be deduced from Holy Scripture, and which the early Christian writers attribute to him; "the precedence in confession; *not in honour*," as St. Jerome expresses it, "the precedence in faith, *not in order*." De Incarn. c. iv.

This precedence or primacy is clearly set forth by St. Hilary. "This is to be considered in Peter, that he *preceded the others in faith*; for while the others were still ignorant, he *first* (primus) answered, Thou art the Son of the living God. He *first* (primus) expressed his abhorrence of the passion of Christ, while he thought it evil. He *first* (primus) asserted that he was ready to die for the Lord, and that he would not deny him. He *first* (primus) refused to have his feet washed." Com. in Matt. c. xiv.

This is one of the many passages which explains what the Fathers understood by St. Peter's primacy. They did not imagine that he was invested with any power or authority over his fellow-apostles whom they constantly declare to be his equals; but inasmuch as he had been the first (primus) to make confession of the faith, so they attribute to him the first place (primatum) among his brethren.

So again, in speaking of the cure of Peter's mother-in-law, the same Father observes, "Primus credit, et apostolatus

est princeps," in Matt. c. viii. "He first believed, and is the beginning of the Apostolate" not the *Prince of the Apostles*.*

Let us now consider those passages of Holy Scripture on which the members of the Latin Church rely as witnessing to the supremacy of St. Peter. These are a passage from the Gospel of St. Matthew, xvi. 15—19, in which St. Peter confessed our Lord to be the Son of the living God, and received from him the gracious answer—"Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

A passage from the Gospel of St. Luke, xxii. 31, 32—"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

A passage from the Gospel of St. John, c. xxi. 15—17.—"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

These are the passages of Holy Scripture which are cited by Roman controversialists as demonstrating a supremacy conferred by our blessed Lord upon St. Peter over the other apostles and Universal Church. Upon these passages the claims of the Roman Bishop to universal jurisdiction and monarchical authority in the Church, as Successor of St. Peter and Vicar of Jesus Christ, are founded.

* The word *princeps* in its primary signification means "first, original, beginning." Its second meaning is "chief, principal." It is only in its third meaning that it bears the sense of "prince, ruler." Hence it is not doing justice to Hilary, nor to the other Fathers, to confine this word to that single meaning which the modern languages of Europe have derived from it. The great bulk of the supposed authority for Peter's supremacy in the writings of the Fathers rests upon this limited and unclassical rendering of the word *princeps*, which can only be made to serve the purpose of Rome by trying it down to this third signification.—See Hopkins on the Church of Rome, p. 224. So also Thomassin, Vet. et Nov. Eccl. Discip. De Benef. p. 1. l. 1. c. 3. xi.—"Primum et princeps Latine idem sonant. Principem locum, tenet, qui primum."

We have, therefore, to enquire what was the nature of the prerogatives and authority conferred upon St. Peter? how they were understood and submitted to by the other apostles? whether and when they were delegated to the Bishop of Rome? and if so, whether the claims of the Roman Bishops are identical with the privileges conferred upon St. Peter? If they exceed them, then have they encroached upon the liberties of the Church; they have usurped a power which St. Peter did not receive, and therefore could not confer.

In regard to the passage from St. Luke, c. xxii. 31, 32, it requires some ingenuity to discover its bearing on St. Peter's supposed supremacy. It is as difficult to conceive how our blessed Lord's prayer, that St. Peter's faith should not fail, and his injunction to that apostle, that when he should be converted he should strengthen his brethren, can afford any just argument for the supremacy of St. Peter over his fellow-apostles, as "it is absurd," to use the words of Bishop Stillington, "to infer a promise of infallibility to the Pope from falling, from a promise to St. Peter of recovery and restoration."

St. Chrysostom, in commenting on this passage, assigns a different reason for our Lord's words. "I, our Lord says, restrained him, knowing that ye cannot bear the temptation. For the expression 'that thy faith fail not,' shows that had he permitted it his faith would have failed. But if Peter, the fervent lover of Christ, who exposed his life for him times numberless, even starting forth before the company of the apostles, and blessed by his master, and therefore called Peter, because he had a firm unchangeable faith, if he would have been carried away and given up his confession, had Christ permitted the devil to tempt him as much as he wished, what other shall be able to stand without his assistance?"

"Clearly hath he (St. Peter) strengthened us, says St. Augustine, by his apostolate, by his martyrdom, by his letters."

Nor does there seem to be much more force in the argument for St. Peter's supremacy, derived from the passage of St. John, c. xxi. 15, 17.

Commentators generally have understood these words of *exhortation* and not of *ordination*; that our Lord was not conferring any power or extraordinary authority upon St. Peter, but giving an admonition and injunction; exhorting him to manifest his love to him by the earnest and devoted discharge of his pastoral office; and enquiring of him thrice if he loved him, in order, as St. Augustine says, "that by a three-fold confession of love, he might efface the three-fold sin of denial." Serm. 138, Ben.

So St. Jerome, in nearly the same words, "By his three-fold confession he blotted out his three-fold denial." Ep. 42.

St. Cyril of Alexandria explains and illustrates these words in a passage of much beauty and perspicuity.

"May not some one say with reason, *why does he ask Simon only*, though the other disciples were standing by? What do the words 'feed my lambs,' and the like, mean? We answer, that St. Peter had already been elected to the Divine Apostolate, together with the other disciples; but when the plot of the Jews took place, and he fell, (for St. Peter, overwhelmed with fear, thrice denied the Lord,) Christ heals the offence, and by questions draws forth the triple confession; *setting this as it were against that, and fitting the restoration as an equivalent to the falls*. All the holy disciples shared in the crime of fleeing away, when the cruelty of the Jews, and the soldiers who came to seize Jesus, threatened them with a horrible death; but the crime of Peter in the triple denial was over and above this, peculiarly his own. *Therefore as having received a fuller forgiveness than the rest, he is required to say if he loves him more*; according to our Saviour's words, to whom much is forgiven, he loveth much. *Therefore by the triple confession, the crime of the triple denial was done away; and by the Lord's words, feed my sheep, a restoration of the Apostolate previously conferred upon him is understood to have been bestowed, putting away the reproach of his former falls, and effacing the littleness of human infirmity*."

The only passage which seems to favour the supremacy of St. Peter is that which records the *promise* of our Lord to that disciple in the 16th chapter of St. Matthew, v. 15—19.

We are to bear in mind that these words were, in the first instance, addressed to St. Peter alone, as a *promise*, and yet we know that they were not intended for him exclusively, for very shortly after the same *promise* is made to all the apostles, (Matt. xviii. 18,) but in the 20th chapter of St. John when the promise is fulfilled, the gift or power is conferred *not upon St. Peter only, but upon all the apostles*, without distinction or difference, not immediately through Peter, or in virtue of their union with him, but *immediately and directly from our Lord himself, and in virtue of their corporate union with Him, their sole head: so that Peter never possessed this power by himself, or before the other apostles*.

Our attention should be particularly directed to this fact, inasmuch as the advocates of Rome tell us that "Our Lord commissioned Peter, and made him the supreme pastor and visible head of His Church, and then commissioned the rest of the apostles in conjunction with Peter. So that Peter may be said to be the source of their jurisdiction, not as if it were conferred by him, but because though conferred immediately by Christ, it was conferred upon them *only as united with Peter*."

These, it is to be borne in mind, are mere assertions, unfounded inferences from the words of our Lord, advanced not only without any shadow of proof, but in direct violation of the natural course and consistency of the inspired narrative, and a forced construction of the plain and simple terms in which the promise was made; in fact, adaptations of Scripture to serve the purposes of Rome, all proceeding upon the assumption that these words of our Lord to St. Peter were *not a promise of a power to be afterwards bestowed, but the actual bestowment then and there of that power*, and upon this unwarrantable and dangerous assumption is founded the equally pernicious fallacies of St. Peter being the supreme head and source of jurisdiction, and of the other apostles receiving their commission and authority only in virtue of their union with him.

As regards the privilege with which the promise is introduced, namely, "I give unto thee the keys of the kingdom of heaven," it is a question whether it has any meaning distinct from the power of binding and loosing; if it have, then without doubt it refers to St. Peter, and St. Peter alone as the apostle selected to open the door of salvation to the Gentiles.*

I will observe further on this passage of St. Matthew, that if it confers the grant of that supremacy for which the advocates of the Papal Church contend, namely, that our Lord in these words conferred upon St. Peter supreme authority and jurisdiction over the other apostles, this grant of supremacy can only rest upon proof that St. Peter is the rock upon which the Church is built, and that the keys, and power of binding and loosing were conferred upon him *exclusively*, and not upon him *in union with the rest of the apostles*. These are points which the advocates of Rome are bound to set forth as having been universally held by the Church from the beginning.

Now there is scarcely one passage of Scripture on which more diversities of opinion have been expressed by Christian writers. Different expositors even among Roman writers explain the term *rock* in different senses, and freely admit that there was no one received or authorised interpretation of it in the early Church. Dupin, Launoy, Calmet confess the variety of opinions on this passage of Holy Writ, and distinguish the different interpretations under four classes.

1. One class refer the rock to *St. Peter*. In this are to be found Origen, Tertullian, Cyprian, Jerome, Augustine, Cyril, and others.

2. A second class interprets it of the apostles *generally*. In this are to be found Cyprian, Jerome, Hilary, Ambrose, Cyril, Chrysostom, Augustine, and the Councils of Constance and Basil.

3. A third class understands it to mean *our Lord himself*. Origen, Cyprian, Cyril, Augustine, Jerome, Eusebius, Theodoret

explain the words in this sense, as do also the Councils of Nice, Constantinople, Basil, and Trent.

4. A fourth class, and by far the greater majority of the early writers, interpret it to mean *the confession of the true faith*. Launoy and Dupin reckons forty-four Fathers and Romish authors who held this opinion, which was also approved in the second Council of Nice, and in Councils of Constantinople, Constance, Basil, and Lateran, under Leo X. Among the Fathers are to be found Eusebius, Theodoret, Hilary, Ambrose, Gregory, Chrysostom, Cyril, Augustine, &c.

These four expositions, though apparently differing, may, according to Launoy and Dupin, be shown to be in agreement. The meaning of the two former expositions, as signifying the apostles, is not inconsistent with the acceptation of the two latter, which are interpreted to denote our Lord. The first and second interpretations are the same in sense, they differ in appearance rather than in reality, for the Fathers who represent Peter as the foundation, do not exclude his apostolic companions; none of the ancients characterized Peter as the only foundation; those who ascribe to him this honour, never in a single instance attribute it to him alone, but refer it in common to the whole apostolic college. Both interpretations, therefore, we find adopted by Origen, Cyprian, Jerome, Augustine. Account the apostles the subordinate, and the Lord the supreme foundation, and all the apparent difficulties and diversities of opinion will be reconciled.

The Church, says St. Paul, "is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The twelve foundations of the new Jerusalem accordingly had, says St. John, "the names of the twelve apostles." This in the metaphorical and prophetic language of Revelation is an emblem of the extraordinary commission which these missionaries executed as the primary heralds of the Gospel. All the sacred college therefore are represented as the foundation of the New Jerusalem, which in their Master's name, and as His spiritual kingdom, was by their united efforts to be reared.*

As regards the second part of the text, viz.: the *gift of the keys and power of binding and loosing*, it is admitted by the learned Roman Catholic Theologian Dupin, that the ancient fathers, "with an unanimous consent, teach that *the keys were given to the whole Church in the person of Peter*."... "That the keys in this place cannot mean the chief power over the whole Church."... And that "it cannot be inferred from this place that St. Peter received anything which was not given to the other apostles." He says—"Supposing Christ to have spoken these words to Peter personally, he meant nothing else than that Peter should labour exceedingly in the edification of the

Church, that is, in the conversion of the faithful, or administration of the Churches. The utmost, then, that can be deduced from hence is, that he should be the first and chief among those who were to preach the Gospel; but it cannot be collected that the *government of the whole Church was committed to Peter*, especially in matters of faith."—De Antiq. Eccl. Discip. Diss. iv. p. 307—9.

"St. Peter's custody of the keys," says Bishop Horsley, in his sermon on this text, "was a temporary, not a perpetual authority; its object was not individuals, but the whole human race. The kingdom of heaven upon earth is the true Church of God. It is now, therefore, the Christian Church; formerly the Jewish Church was that kingdom. The true Church is represented in this text, as in many passages of Holy Writ, under the image of a walled city, to be entered only at the gates. Under the Mosaic economy these gates were shut, and particular persons only could obtain admittance, Israelites by birth, or by legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But, after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter, by that vision which taught him and authorised him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission the great apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this, and to this only, our Lord prophetically alludes when he promises to St. Peter the custody of the keys.... No authority over the rest of the apostles was given to St. Peter by the promise made to him, nor was any right conveyed to him which could descend from him to his successors in any see. The promise was, indeed, simply a prediction that he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and being done, it cannot be repeated. The great apostle fulfilled his commission in his life-time. He applied his key—he turned back the lock—he loosed, and he bound. The gates of the kingdom of heaven are thrown open—the ceremonial law is abrogated—the moral is confirmed,—and the successors of St. Peter, in the see of Rome, can give neither furtherance nor obstruction to the business."

OCCASIONAL MEDITATIONS
FOR THE MONTH OF MAY, 1849.

THE FEAST OF SAINT PHILIP AND
SAINT JAMES.

MAY 1.

"Follow me."—From the Second Lesson at Morning Prayer.

From the circumstance, that, previously to the last review of the Liturgy, in 1661, the Church read the eighth chapter of the Acts of the Apostles for the Second Lesson at Morning Prayer on this Feast, it

* See Bishop of Sydney's Sermons, p. 13.

* Edgar Variations of Popery, p. 138.

would appear that the intention was to commemorate Saint Philip the Deacon, as well as the Apostle of the same name, who is alluded to in the passage from the fourteenth chapter of Saint John, appointed for the Holy Gospel. At that time however it was considered right by the Convocation to abolish this commemoration of the two Philips, and to restrict the services of the day to the commemoration of Saint Philip the Apostle only, in connexion with the Apostle James, called for distinction's sake, Saint James the Less, the brother of our Lord, author of the Catholic Epistle, and first bishop of Jerusalem.*

Not many particulars are recorded in the sacred narrative concerning these two holy Apostles. Philip was a native of Bethsaida, a small town situated at the point where the Jordan enters the lake of Tiberias, celebrated also as being the city of the Apostles Andrew and Peter. Our blessed Saviour frequently visited this city, as he did all the cities in that district; and there is something both melancholy and awful in the fact, that we find Him upbraiding those very cities wherein most of His mighty works were done, because they repented not. From these fearful denunciations, Bethsaida was not exempt. "Woe unto thee, Bethsaida! It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for thee!"

Let us take hence a *warning* and an *encouragement*. A nation, or a city, or a church, may produce holy and distinguished men, and may be highly honoured of God, and yet this shall not avail the people thereof in the day of God's anger, if they do not collectively repent and give glory to God. The Lord is long-suffering; but at length His vengeance assuredly falls. There was a time when ten righteous men would have saved Sodom: in the days of Ezekiel the corruptions of Judah had risen to such a pitch of enormity, that though Noah, Daniel, and Job had been in it, they could not have delivered even their own sons and daughters. (Ezek. xiv. 20.) Bethsaida, though honoured by the birth of three Apostles, and by many miracles of Christ, could not thereby be redeemed from the consequences of general unbelief and impenitence. That is the dark side of the picture: it has also a bright side. That out of the polluted and guilty Bethsaida should have come forth Peter, and Andrew, and Philip, may serve to assure us that the Word of God is never preached altogether in vain. Even of the Jewish people, degraded among nations, persecuted, outcast, forsaken, there is at this present time a remnant according to the election of grace, just as in the days of wicked Ahab, the Lord had reserved to Himself seven thousand men who had not bowed the knee to Baal. Let ministers of God, then, who see little or no apparent fruit resulting from their labours, have faith in their Divine Master, who is able to raise up instruments for His service even from the most unpromising materials. He who brought Apostles out of Bethsaida, will never leave Himself without a witness in the midst of an ungodly world lying in wickedness.

Concerning the Apostle James, whom, in connexion with Saint Philip, we also commemorate on this day, we are informed that he was the son of Cleopas or Alphaeus and Mary, sister of the Virgin Mary, and consequently first-cousin of our Lord. That he was early called to bear rule in the Church at Jerusalem, is evident from the record of the proceedings of the first General Council, (A. D. 51), at which it seems clear that he presided. According to the testimony of all the ancient Fathers who speak of this Apostle, he was, both before and after his being called to the Apostleship, a rigid observer of the Mosaic institutions, and this shows the wisdom of the Church in appointing him to the bishopric of Jerusalem, as he would be less likely to give unnecessary offence to the Jewish Rulers. But no degree of wisdom or forbearance could satisfy the hatred of the Pharisaic party, by whom this holy Apostle was at length stoned. The wisest of the Jews, however, condemned this murder, and Ananias, the High Priest, the chief promoter of the deed, was deposed from his office by Agrippa. Josephus goes so far as to impute the sufferings of the Jews in their wars with the Romans to the death of this just man.

Well, then, may we pray for grace to emulate the zeal and holiness of these two holy Apostles of the Lord, and at the same time to obey with fixed purpose of heart the gracious and earnest invitation of our Saviour, addressed to us as well as to them,—"FOLLOW ME." Whatever interest we may take in the lives of holy men, and however laudable the desire of imitating their virtues, let us never forget the Creator in doing honour to the creature. The Church does not commemorate the Apostles and

Evangelists from a notion of honouring *them*, who were but instruments, but to honour God, the alone proper object of all worship. We pray that we may follow the steps of the Apostles, only so far as they followed Christ. We give thanks to God for His grace displayed in the lives of His chosen servants; but at the same time we must not forget to look to Jesus Himself, as the true example whereby we ought to govern our lives and conversation.

ASCENSION DAY.

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of Glory shall come in.

SEMICHORUS.

Who is this King of Glory?

SEMICHORUS.

The Lord strong and mighty,
The Lord mighty in battle.

CHORUS.

Lift up your heads, O ye gates;
Even lift them up ye everlasting doors;
And the King of Glory shall come in.

SEMICHORUS.

Who is this King of Glory?

SEMICHORUS.

The Lord of Hosts, He is the King of Glory."

From the Proper Psalms at Evensong.

Having shewn Himself alive to His disciples by many infallible proofs, during a space of forty days, the time at length arrived when the Lord must ascend unto the Father, and be received into His glory. The place which He chose for His parting scene was that Mount of Olives, on which He had so often sate and taught His disciples, and to which He had so often retired alone, passing the whole night in prayer to God. It was, as the pious Hall observes, both His pulpit and His oratory—the scene alike of His most solemn instructions, and of His prayers and supplications offered up with strong crying and tears. Such was the place whence our Lord would take His final departure from earth; there were His disciples assembled with Him for the last time, and speaking of things pertaining to the kingdom of God.

Three things did the Saviour give, or more properly renew, to His Apostles, before He left them:—A Promise; a Commission; a Blessing.

1. THE PROMISE.—"Ye shall be baptized with the Holy Ghost not many days hence." He had, indeed, already breathed on them and said, Receive ye the Holy Ghost; but the descent of the Heavenly Comforter was to be made visible. In the purpose of God a promise and its fulfilment are identical; with Him there is no succession of time, no antecedent, or consequent; the past and the future are to Him the present. In the purpose of God Jesus Christ was slain before the foundation of the world; but the manifestation of this purpose to man was gradual. At first it was revealed by remote prophecies, and sacrifices; afterwards by the various ceremonies and shadows of the Mosaic ritual; until at length, in the fulness of time, God literally and visibly sent forth His Son, made of a woman, made under the law. The Eternal Son was truly and properly made flesh, and dwelt among us. In the same way it may be said that in the purpose of God the Holy Ghost was given from the beginning. By Him were the benefits of Christ's Atonement applied to the souls of Abel and Enoch, and all the saints of old. But the outward manifestation of this purpose was, like that of the Atonement itself, gradual. The anointing oil of the priesthood, the descent of fire from heaven to consume the sacrifices, and the Feast of Weeks, foreshadowed this manifestation; as the time of fulfilment approached, the voice of prophecy became more clear and significant; and at length the repeated promises of the Saviour Himself, as well as His personal acts, prepared the Church for a sudden and miraculous communication of power from above; and until they received this they were commanded to abide in Jerusalem, and not to exercise their ministry until they had received the seal of the Spirit, externally as well as internally.

2. THE COMMISSION.—"Go ye into all the world, and preach the Gospel to every creature." Simple words, and spoken to simple unlettered men, yet they have sufficed to turn the world upside down. If we would have our minds fully impressed with the nothingness of man, and with the all-sufficiency of God, let us pause for a moment and contemplate the effect of these words. Twelve men, chiefly from the very humblest walks of life, announce to the world the stupendous fact of the resurrection of Jesus Christ. In spite of every opposition, in spite of the most tremendous and incredible persecutions, the infant society of believers increases in every part of the civilized world, until the Emperor of Rome himself bows meekly at the foot of the cross. The history of the world can shew no parallel to this. Systems

have been propagated at different times with partial success; but have either sunk into obscurity, or have been restricted to particular kingdoms or districts. Christianity alone is essentially Catholic; the religion of all countries, of all ages, and of all men. How completely does this shew us that the Gospel is not of man, and that the spread of religious truth, though effected by human instrumentality, depends upon influences altogether beyond human control. The boast of the present age is, that "Knowledge is Power;" and with regard to human affairs, it is true. But in the conversion of souls, all the knowledge of man is but as foolishness; his strength is but as weakness. The history of the Church is a striking proof that spiritual gifts are not the inseparable attendants on high station or high talents. God purposely chose the weak things of this world to confound the mighty. He choseth a few illiterate fishermen as the instruments in His hands to save men from the flood that shall destroy the ungodly.

3. THE BLESSING.—"While he blessed them he was carried up into heaven." Delightful thought! While He blessed them, he was carried up; as if to intimate that he would continue to bless them for ever. Indeed he says as much. "Lo, I am with you always, even to the end of the world." Mark also what follows from the lips of the angels. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He shall come again, and come in like manner as He went—blessing His Church. Oh, that our souls were ardent enough to follow Him even to the gates of heaven, and join in that chorus of angels and burning seraphs who attend the triumphant Conqueror of Death and Hell:—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." Would that even in fancy we could obtain a glimpse of the marvellous glories of the Celestial City, and that our ears could catch even the echo of the eternal choir, the number of which is ten thousand times ten thousand, and thousands of thousands, crying and answering without ceasing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

"Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.—Amen.

THE FEAST OF PENTECOST, OR WHITSUNDAY.*

"The chariots of God are twenty thousand,
Even thousands of angels."

The Lord is among them,
As in Sinai, in the holy place.
Thou hast ascended on high,
Thou hast led captivity captive:
Thou hast received gifts for men;
Yea, for the rebellions also,
That the Lord God might dwell among them.
Blessed be the Lord,
Who daily loadeth us with benefits,
Even the God of our salvation."
From the Proper Psalms at Matins.

THE PENTECOST, or *Fiftieth*, Day after the Feast of the Passover, was celebrated by the Jews for two reasons:—First, because on this day they offered the first-fruits of their wheat harvest, in bread baked of the new corn; and secondly, in commemoration of the giving of the moral law from Mount Sinai. It is called by various names in the

* Liturgical writers are not agreed as to the origin of the term *Whitsunday*. The common explanation is, that the catechumens in the primitive Church were baptized at this season were clothed in white garments. A similar practice was observed by the catechumens baptized at Easter, and on this account the first Sunday after Easter was anciently called *Domini in Albis*, or rather, *post Albas*, (sc. *deposuit*); i. e. the Sunday of putting off the white robes, because those who had been baptized on Easter-even, on this day laid aside their white robes or chryssoms, when they afterwards laid up in the churches, as evidences against them if they should apostatize. It should also be noted, that the Primitive Christians did not, except in cases of necessity, baptize adults on any other occasions than Easter and Whitsunday. This explanation is unobjectionable; but some writers have exercised their ingenuity in devising others. Two may be mentioned:—Mr. Hamon L'Estrange derives the term from the French *Whit*, signifying *Eight*, because Whitsunday is the Eighth Sunday after Easter! And Mr. Wheatly quotes from an anonymous monkish manuscript, discented from the dust of the Bodleian Library by Gerard Langbain, in which we are informed "that it was a custom among our ancestors, upon this day, to give all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost; which milk, being then (as it is still in some counties) called *White Mead*, &c., therefore this day from that custom took the name of Whitsunday!"—Vid. *Wheatly on Common Prayer*, chap. v. sect. 28.

* Vide Wheatly on the Book of Common Prayer, chap. v. section 28, § 6.

Sacred Writings: as, The Feast of Harvest, the Day of First-fruits, also The Feast of Weeks, because it was celebrated seven weeks, or a week of weeks after the Passover.

The offering of the first-fruits of Harvest was typical of the gift of the Holy Ghost, which the Apostle Paul expressly assures us is given to them that believe, as "the earnest of our inheritance, until the redemption of the purchased possession." The Delivery of the Law from Sinai by the voice of God Himself was, as it were, the seal of the charter of incorporation of the Jewish Church. In like manner the miraculous descent of the Holy Ghost was the seal of the antitypical charter, the privileges of which were not to be limited to one nation, but to be shed abundantly upon all flesh. The wisdom of God in appointing the Day of Pentecost for the performance of this stupendous miracle, is therefore evident: the signification of the ancient types and ordinances was thus pointed out: the obligation of those ordinances was solemnly repealed, and the very handwriting blotted out for ever.

Two minor reasons for the selection of this day may be noticed. It was the first day of the week; and, as Stanhope has well observed, the descent of the Holy Spirit on that day afforded an additional intimation that the day of solemn observance was thenceforth to be changed. The practice of the early Church, at least, proves that the intimation was thus understood. The circumstance, also, that Jerusalem was at that season, filled with a great concourse of people, is not unimportant, with reference to the practical effect which the miracle was intended to produce, and which it actually did produce, namely, the conversion of a large number of souls to God.

With regard to the numbers of foreign Jews at that time in Jerusalem, it should, however, be observed, that they were not all brought thither by the occasion of the Feast of Weeks. It would, in fact, be absurd to suppose that Jews could possibly come from every nation under heaven to Jerusalem, three times a year. The concourse of Jews then at Jerusalem was not an ordinary one, nor does the language of the narrative seem to intimate that they were merely visitors: they were "dwelling at Jerusalem." The true explanation of this fact is to be found in the general expectation of a Messiah which prevailed at this time, the seventy weeks of Daniel having expired, and the sceptre having departed from Judah. That such an expectation was universal among the Jews about this period, we have the clearest evidence, and such an expectation only can account for the residence in Jerusalem of such multitudes of Jews, many of whom came from the remotest parts of the Roman Empire. The expectation they had entertained would also lead them the more readily to receive the statements of the Apostles, and the conversion in one day of three thousand souls seems less marvellous. Moreover, the greater part of these, after their conversion, doubtless returned to the countries wherein they had previously fixed their abodes, carrying with them the glad tidings they had received, and thus the amazing rapidity which distinguished the first dissemination of the Gospel receives a natural and easy solution.

One or two circumstances in the narrative of this great miracle, which the Church has appointed to be read for the Epistle of the Day, seem well calculated to awaken devout meditation.

"They were all with one accord in one place." The influences of the Holy Ghost are not to be expected where there is strife. "The Dove," as a devotional writer beautifully remarks, "is easily frightened from its nest." Hence the significance of the statement, "they were all with one accord." If we expect the promise from on high, we must be at peace among ourselves, and above all be at peace with God. "God is not the author of confusion, but of peace, as in all Churches of the saints." And, saith another apostle, "where envying and strife is, there is confusion and every evil work." The 133rd Psalm affords a blessed illustration of the beauties of brotherly love. It is there compared to the anointing oil that ran down the beard of Aaron, and flowed even to the skirts of his garments, prefiguring the Holy Ghost, who first descended on Christ, our great High Priest, and afterwards upon all the members of His mystical body.

"There appeared unto them eleven tongues like as of fire, and it sat upon each of them." It is ingeniously observed by Lightfoot, that the outward form in which the Holy Ghost was manifested on this occasion had, not improbably, some reference to the confusion of tongues at Babel. That remarkable dispensation of God's providence was in fact a casting off of the heathen, for with the language in which the true God was spoken of, they seem to have lost the knowledge of Him. There was there-

fore a singular appropriateness in this circumstance, that, after two thousand years, God, by another division of tongues, restored the knowledge of Himself to the nations of the earth.

"They began to speak with other tongues." This was no doubt the most astonishing miracle that was ever performed in the world. The raising of a corpse to life, scarcely oppresses the imagination so much as the communication, in a moment, of the faculty of speaking, with ease and correctness, in all the languages of the world. We admire the wonderful capacity and perseverance of such men as Sir William Jones, who, after the labour of years, and at the sacrifice of their health, acquire a general knowledge of some twenty or thirty dead and living languages; but the accomplishments of our modern linguists, however surprising, are absolutely rude and trivial, when compared with the miraculous gift which the Disciples received on the day of Pentecost.

This miraculous gift may perhaps explain our Saviour's promise, "He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go to the Father." The Saviour had now ascended up on high, and sat down on the right hand of the Father: He had received gifts for men, even for the rebellious; and in the communication of these precious gifts, He fulfils His gracious promise, that they should do greater works than Himself. Jesus Himself did not speak with other tongues. Jesus during His own ministry converted but few; the Apostles on the day of Pentecost converted three thousand souls. This was because Jesus had gone to the Father. He had said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." The promise was now fulfilled, and the great work of evangelization had commenced, by a manifestation of supernatural power so astonishing, as to put to silence the hardest cavils of unbelief. Other miracles have been rejected by the infidel, as the work of magic, or the effect of an overheated imagination. But no supposition of this kind could account for the miracle of Pentecost. No magician has ever pretended to the gift of tongues: no heat of imagination could make any man fancy that he was able to speak in every language of the world, if he were not so able; or at least, it would be impossible to persuade an assembly of men of different nations into a belief that they heard every man in his tongue wherein he was born, the wonderful works of God, unless such were the actual fact.

"O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners."

MONDAY IN WHITSUN-WEEK.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—From the Second Lesson at Morning Prayer.

The chapter from which the above words are quoted, and which the Church reads this day as the Second Lesson at Morning Prayer, contains a most animated statement of the nature of that unity, which is one of the essential and striking characteristics of Christ's spiritual body, the Church. This forms a very appropriate subject for consideration in connexion with the great celebration of Pentecost; for whatever may be the precise import of the term unity as applied to the Church of Christ, there can be no doubt that the preservation of it is one of the leading operations of the Holy Spirit. A reflection or two on this important topic may therefore not be unseasonable.

In our Lord's sublime prayer, recorded in the 17th chapter of St. John's Gospel, among many touching petitions for the welfare of His followers, occurs this remarkable one:—"Neither pray I for these alone, but for them also which shall believe on me through thy word: that they ALL may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us." By comparing this passage with that at the head of this Meditation, the true nature of Christian unity may be perceived. Observe—

FIRST, the extent of the unity spoken of. "That they all may be one," that is, all who should believe in Jesus through the word of the apostles, which language includes all Christians from the apostolic age to the day of judgment. The unity also is to be such as our Lord has with the Father—"as Thou, Father, art in me, and I in thee, that they also may be one in us." Glorious privileges indeed, to which, as believers in Jesus, we are encouraged to look! To be made partakers of the Divine nature—to be purged from all the gross sensual elements of our fallen condition, and to be raised up in glory to dwell for ever in the presence of our Blessed Redeemer and

the Father of Lights—nay more, to be one with the Everlasting Trinity—such is the ineffable happiness prepared for the Christian Church, for the manifestation of which we must not cease to make our supplications at the throne of grace.

SECONDLY, The unity of the Church is of a spiritual character. It is declared by the Apostle to consist in this, that we have been all made to drink into one Spirit. The only outward and visible sign which may be regarded as essential, is the baptism of water: by this we are admitted into the "one body." But the sacrament of Baptism does not, it is evident, accomplish a complete external unity: divisions continue: there are still diversities of gifts, diversities of administrations, diversities of operations; and yet, the same Spirit, the same Lord, the same God that worketh all in all.

THIRDLY, The complete unity of the Church may not be manifested in the world, until the second Advent of our Lord, when He shall come to judge the world. Doubtless it is the duty of Christians to promote even external unity as much as possible; doubtless heresy and schism are grievous evils; doubtless we may, in spite of all the disadvantages opposed to us, enjoy much true spiritual harmony, in spite of outward differences; but all appearances of unity in the present state of things are unsatisfactory, compared with that glorious unity which shall hereafter be manifested. It is for this that our Lord prays—the manifestation of the sons of God, when all His saints shall appear with Him in glory, and receive in fact, what they now wait for, the adoption, to wit, the redemption, of the body from the power of death. Then shall we all come unto the measure of the stature of the fulness of Christ; then shall all our little differences which agitated us here be buried in the waters of oblivion; then shall the Church, in a manifested state of union, come up from the wilderness, leaning upon her Beloved; then shall the mystical body of Christ, for ever openly united to her Divine Head, look forth upon the world whose judgment she shall witness, "fair as the moon, clear as the sun, and terrible as an army with banners!"

TUESDAY IN WHITSUN-WEEK.

"Quench not the Spirit."—From the Second Lesson at Evening Prayer.

The office of the Holy Ghost in the great scheme of salvation is primarily this—to apply to the hearts of men the benefits of Christ's sacrifice. Mankind labour under a disease, sin, for which the death of Christ is the sovereign antidote. But the antidote is of no use to an individual sufferer unless it be administered to him. The prescription of the physician is not enough: the healing balm must actually be applied to the hurt, that it may be searched to the bottom, and the patient radically cured. Or, to borrow another illustration. We may construct a sun-dial on the most accurate principles—the gnomon may be fixed to a mathematical nicety—and yet, without the sun, the instrument is utterly useless. To the natural man in his unrenewed state the gospel is as a dial in the shade—calculated for a particular purpose, but not accomplishing that purpose for want of light. This light is supplied to the soul by the Holy Ghost. Where man is ignorant, he finds in Him a Teacher; where he is reluctant, a gracious Disposer; where he is hostile, a gentle Subduer.

Hereupon let us examine ourselves, whether we be of the faith. Since the Spirit of God applies the Passion of Christ to the souls of believers by teaching, disposing, and subduing them, let each of us ask himself seriously—Have I been thus taught, disposed, and subdued? Have I listened with humility and patience to the Heavenly Teacher; or have I rejected His gracious doctrine? When He has shown me the corruption of my natural heart, and convinced me of utter ruin, have I, in contrition of soul, abhorred myself and repented in dust and ashes? Have I been content to receive the kingdom of God as a little child, and as a new-born babe to receive the sincere milk of the word? Or have I, in the pride of human ignorance, regarded the preaching of Christ as foolishness? Have I refused to be instructed in the things of God, and to be taught that spiritual discernment by which alone the truth of God can be learned? Alas! how many professing Christians are there, with whom the Spirit has thus been long striving, and striving in vain. But God hath said, "My Spirit shall not always strive with man." It is vain for the sun to shine, if man will persist in keeping his dial in the shade. To such a one the day of grace will speedily pass away, and the sun be quenched in the waters of Ocean. Let us take heed then that we "Quench not the Spirit."

If, by the teaching of the Spirit, I have learned something of heavenly things, have I always been willing to follow the winning invitations of the Guide? Have I been willing to partake of the blessings which He has prepared for me? Have I availed myself of those means of grace within reach of which He has placed me? Or have I displayed a cold, reluctant, murmuring spirit, like that of a sheep that knows not the voice of the shepherd? Alas! my conscience accuses me bitterly in this matter! I know that I am carnal, and that even when I would do good, evil is present with me.

But even if I have graciously been permitted to taste somewhat of the blessedness of the sons of God, who are led by the Spirit of God, have not my worldly affections and lusts frequently urged me to rebellion? Have I always yielded my members to the government of Him who first subdued my stubborn will, and made me bow at the feet of Jesus? Alas! which of us can boast of pure, undeviating, undivided loyalty to the King of Kings? But God be thanked that the blessed Saviour hath received gifts, even for the rebellious sons of men, that the Lord God might dwell among them. Wonderful mystery, which the miracle of Pentecost has revealed! God the Holy Ghost then manifestly descended from on high to dwell among us rebellious sinners, to take of the things of Christ and show them to our souls. Let us, then, beware that we grieve not this blessed Guest. If we have been rebels, let us henceforth lay down our arms, and submit to the mercy of our King. Then shall the Holy Paraclete speak comfort to our souls, and communicate to us the joyful assurance that we are indeed "children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ."

"O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners!"

J. B. L.

ERRATA.—In the Meditations for last month, the date of the Feast of St. Mark was inadvertently stated as March 25, instead of April 25. And towards the conclusion of the fourth paragraph of the Meditation for St. Mark's Day, for "as was afterwards pretended by the process," &c., read, "as he was afterwards proved by the pretended process," &c.

CURATES. This word was formerly used, not as it is now, but to denote any clergyman having the cure of souls, whether the rector or vicar of a parish, or any one officiating in his place. From being unaware of this, some persons have expressed surprise that prayer is offered up for "our bishops and curates" only; whereas, by the latter term is intended all the parochial clergy.

PREVENT. "To prevent," formerly meant 'to go before' as a guide, assistant, and helper. The word is composed of two Latin words, one meaning 'to go,' and the other 'before.' Thus it is used in our collects, "Prevent us, O Lord, in all our doings,"—"Let Thy grace always prevent and follows us."—And in the Tenth Article—"the grace of God in Christ preventing us." For examples in the Bible, See Psa. lix. 10; lxxix. 8; Matt. xvii. 25; 1 Thess. iv. 15.

A CHARGE

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

DISCIPLINE.—The careful preparation of Candidates for Baptism may be advantageously followed up by a further interval before the converts are admitted to Confirmation, and to the Lord's Supper. Many of you must have observed, that Baptism, followed by partaking of the Holy Communion, is often looked upon as an act to be done once for all, rather than as the beginning of a course of religious duty to be continued through life. We do not find that the steady number of our communicants increases in proportion to the number of baptisms. Many shrink from the continual effort which is required of those who attend regularly the preliminary instruction before the administration of the Lord's Supper. To meet this natural tendency of the weaker order of minds, it seems to be desirable to prolong the interval before Confirmation; and to require the same stated attendance on the instruction of the Missionary, as was necessary for a candidate for Baptism. The duties of religion, and especially the Holy Communion, may thus be represented to their minds, not as single acts, but as steady habits of Christian duty requiring a sustained zeal and perseverance till death. It will be my desire to give full effect to this system by personally examining all the candidates for Confirmation before their admission.

On the admission of Native converts to the Lord's Supper I have nothing to remark, because I find the

good practice of previous instruction generally adopted. I have only to encourage my Missionary brethren to persevere in the plan, which they have long followed, of assembling their communicants for prayer, Scripture reading, and catechizing, at least one day before the celebration of the Sacrament.

But I have much to remark under the head of Discipline, on the exclusion of offenders from the Lord's Supper. I find that the native mind has run wild upon the love of power, and the eagerness to wield the censures of the Church. A native teacher will often do in his own village, what I should have recourse to with fear and trembling, and only in extreme cases, in the English towns. It is a matter of history, that nothing is more fatal to the exercise of real discipline, than the assumption of unwarranted authority. The excessive rigour of native judgments, the public and unscriptural mode of trial of the offender, the absence of all desire to bring back and reconcile those who have been excommunicated, are evils which lie at the root of the whole Native Teacher system, and threaten to overthrow it, before a supply of Clergymen can be trained up to undertake their work. No better course can be adopted than to follow strictly the rule of our Lord in Matt. xviii. 18, beginning first with private admonition; then with the addition of two or three witnesses; and lastly by an appeal to the authority of the Church. It ought to be impressed upon the Native Teachers, that they have only authority to admonish and report to their minister, but no authority whatever to excommunicate the offender. By holding a public trial and exposing a weak brother to the shame of having his offence discussed before all the men, women, and even the children of the place, we shall harden his heart against every thought of penitence, and defeat the main object of Church discipline, which is not punishment, but repentance and reconciliation.

You will see the difficulty in which I am placed by the excessive and arbitrary rigour of discipline in the Native Church, and by the total absence of it in the English settlements. We cannot allow this state of things to continue without exposing alike our laws and our lawlessness to the contempt of all thinking men. A moderate exercise of penitential correction, uniformly acted upon in all cases without distinction of persons, would be a blessing to the country, and fulfil the wish which we express on Ash Wednesday, that the godly discipline of the primitive Church may be restored. I am well aware that there is no function of my office more difficult of administration than this; and that I shall incur the suspicions of many in attempting to exercise it. But it is impossible to doubt, that a law is right which is enjoined in Scripture, and that a course is practicable which is actually practised by all other Christian communities but our own. The strict communion and the prompt expulsion of notorious evil livers are the boast of all the dissenting bodies, and the point of all others upon which they regard their system as superior to that of the Church. Not that we can be said to recognise no penitential system of discipline, but that we seldom put it into operation. And thus we are censured for every ungodly sinner who continues among us unreproved; and for every notorious profligate whose remains we consign to the earth with the same words of "sure and certain hope of a joyful resurrection." And worse than all, it is not we alone that suffer, for it may be good for us to be reviled, but our erring brethren, for whom Christ died, may be lost for ever by our timidity, for lack of that solemn and even awful warning, which the Church prescribes, but which we dare not pronounce.

If we seek the cause of all failure of Church discipline among ourselves, while it remains in force among other religious communities, we shall find, I think, that our Church departed from her vantage ground when she sought the aid of the secular arm to enforce her censures. It was not the mourning of the mother over the child whom she repels from her bosom; it was not the Church of the apostles holding the keys, and one day using them to exclude the sinner, and the next day to re-admit the penitent; but it was the merging of her own spiritual authority in worldly ordinances; and, "as if unworthy to judge the smallest matters," vacating the power which she had received to judge angels and the world. 1 Cor. vi. 1. In the train of this false alliance with the civil power came the vain and fatal attempts to constrain men to uniformity, not by force of reason, or by her own purity of doctrine, but by the terrors of the law; till men "started aside like a broken bow," and the power which had been abused to coerce conscience, became useless for its own proper work of reforming sin.

In endeavouring to establish in our infant Church a moderate and guarded system of discipline, we

seem to be guided by two great principles; to assert no more authority than Christ gives and requires us to use, and in the exercise of that authority to rely only on the law of God, and the inherent power of the Church. First of all we must make it clear to all men, that Church discipline is a ministry of love; a warning given in this world to save a soul from perdition in the life to come. It must never be confounded with human notions of retribution or punishment; for we know Him, who has said: "Vengeance is mine, I will repay." It must never be severed from its twin principle of reconciliation; for the door of forgiveness is open to the repentant sinner, to the number of seventy times seven sins.

The last solemn warning, when all others have failed, is the sentence of excommunication. And if we cannot be safe in withholding the lower and less striking warning, how can we dare, in extreme cases, to keep back that which is the most solemn and impressive of all. To allow a man to go down without repentance to his grave, while any means remained untried for his conversion, would be worse than the act of a physician, who having tried many of the usual remedies in vain, suffered the sick man to die without trying the effect of the strongest of all. What a false charity is this, to shrink from giving pain, while time is still allowed for repentance; and so to leave the pain to be felt first in all its agony, when repentance will be unavailing.

Neither can the conscience of a Clergyman be at ease in consigning to the grave the corpse of a notorious evil liver, with the same solemn words of faith and hope which he pronounces over the grave of the penitent; and this has been felt by many Clergymen as so heavy a burden, that they have risked legal penalties, and the illwill of their parishioners, rather than read the Burial Service over those who have been out of unrepeated sin. And it is true that the law of the Church, which is also the law of the land, expressed in the Rubric before the Burial Office, directs that it shall not be used for any that die excommunicated. But if the appointed warnings of the Church have not been pronounced, if the sinner has not had the benefit of every motive to repentance that the Gospel supplies; we are not the persons to cast the first stone at him, but must take a share of his guilt upon ourselves, upon the Church which has not worked out its penitential system of discipline, and upon the Minister who has withheld from his sinful brother the last and strongest warning to repentance. On no account can we express over the dead corpse the censures which we ought to have addressed to the living man for the reformation of his life.

In no other way can we come to peace of conscience in the discharge of our ministry, than by fulfilling the law of the Church relating to discipline. Neither can a Clergyman discharge his full duty to a sinner while he withholds from him any of the appointed warnings of the Gospel, nor can he avoid the obligation to use the Burial office without alteration or omission, unless the final warning shall have been given in the most solemn form of excommunication. It remains then only to state, what seems to be the practical course to which we are bound to adhere, in few words: if any parishioner, after repeated warnings, continues to live in such a state, that his Clergyman could not with a safe conscience use the burial service over his grave, he must be presented formally to the Bishop, to be by him again and again admonished and exhorted to repent. As a last resource, and with fear and searching of heart, I would pronounce the sentence of excommunication, which would release you from the obligation of violating your own consciences by giving Christian burial to one who persisted in an unchristian course of life. This burden falls upon me and not upon you, and, with God's help, I will not shrink from it. God forbid that you should incur the hatred of your people, or raise up angry passions over the graves of the dead; let it be known to be your plain duty, from which you cannot swerve; founded on a law which you cannot alter; commended to your conscience by reasons drawn from the word of God itself; and directed in its special application by an authority to which you have promised obedience.

The question has sometimes been asked how far a clergyman may be compelled by law to bury a corpse. In England there is no doubt that he may be compelled to bury all persons except those who come within the three classes specified in the Rubric, viz., those who die unbaptized, or excommunicated, or who have laid violent hands upon themselves. But the point has not yet been settled how far the general principle adopted in the colony, of equal rights of all religious bodies, implies also an equal responsibility for all duties of a burdensome nature. Where the burial grounds are exclusively in the possession of

the Church, and the rites of sepulture can be administered only by the Clergyman, it is reasonable that he should bury all persons, against whom none of the excepted objections can be alleged. But where every community of Christians has its own burial ground, and space is allowed, where all who have declined to attach themselves to any religious body may be buried according to the discretion of their friends; it will probably be seen to be a just conclusion, that the Church of England should not be required by law to administer its ordinances to any but its own members. But I must at once warn you, that no system of Ecclesiastical Law has yet been framed for the colonies, though the subject has not escaped the attention of his Grace the Primate. In many essential points the Ecclesiastical Law of England seems to be inapplicable to the colonial Church; but at present we can do no more than conform our practice as closely as we can to such laws as we have.

There are many other questions of discipline, upon which for the same reasons, I cannot give you complete satisfaction. The Marriage Law of the colony has been discussed by the Colonial Legislature. As regards our own Church, the difficulty is felt only in the case of marriages formerly performed by laymen among our own body, in places where the presence of a Clergyman could not be obtained. Such cases have been brought under my notice, and I have been unable to certify that the marriages were legal, though, under the circumstances, I should be far from asserting that the contracting parties were guilty of sin. The safe course which I have recommended, is that the marriage should be again solemnized, by a Clergyman, which would remove all doubts of conscience, and the question of the legitimacy of the issue already born is settled by the colonial ordinance. Our course of proceeding is now more clear; and I must request you, my reverend brethren, to attend scrupulously to all the formalities of marriage required in England; viz., the previous notice by application for banns; the canonical hours of the forenoon; and the public celebration in the Church or Chapel of the parish or district. You will remember that no laxity permitted by any colonial ordinance, in favour of any other body of Christians, can set aside the obligation, by which we are bound to conform to the Church Law of England, till it shall have been altered by an authority equal to that by which it was enacted.

A very important branch of this subject arises from the intermarriage of the two races. In many instances, especially in the Southern Islands, alliances with native women were formed by our countrymen, before they had any opportunity of being lawfully married. Wherever I have found upon enquiry that such persons have lived faithfully together as man and wife, (in some cases for many years) I have not scrupled to marry them immediately. Every other case will have to be judged upon its own merits. The danger on the one hand is, that marriage will be contracted as a mere cloak for sin, and that the native wife will be deserted by her husband as soon as it suits his convenience. On the other hand, there are numerous instances of a union apparently not less sincere or lasting than those contracted between persons of our own race. To discourage such marriages altogether, or to refuse to solemnize them, would be to attempt to resist the inevitable progress of amalgamation, which may be desirable, if conducted with the sanctions of religion. You will use your own discretion in examining the circumstances of each case as it occurs, with especial reference to the probability of the permanence of the union. If you have reason to believe that the husband and wife would soon be put asunder, it will clearly be your duty to refuse to pronounce that they have been "joined together by God."

Many questions having been addressed to me on the subject of divorce, I am thankful to be able to state at once, that I have no power or jurisdiction whatever in such matters. I believe that the difficulty of obtaining a divorce is one great security against the occurrence of the only cause for which it could be claimed, in accordance with the precept of the Gospel. Most certainly I will never consent to assist in introducing into this country any system by which the offending parties, if they are rich enough to incur the expense of the process, can obtain legal sanction for their unlawful desires, and bring in a second breach of the law of Christ as a direct consequence of the first. Though I am in doubt upon the general question, upon this point it is my duty to speak clearly and decisively, that, in the event of any power being created in the colony, by which divorces can be pronounced, you have my full authority to refuse to remarry those who have been divorced, and I will take upon myself the consequences of your

refusal. We must obey the law of Christ at all hazards, whatever may be the ordinances of men.

In the case of those persons who have lived together in a state of sin, and then desire to be married, the old rule of the Church was, (and in some cases I have already seen the good effect of the regulation,) that they should consent to a temporary separation, lest the Church should seem to lend its ordinances to gloss over sin, without requiring any signs or acts of repentance. The time of this separation will depend upon the circumstances of each particular case, but I think that it ought never to exceed one year.

A doubt seems to have occurred whether unbaptized persons could be married with the rites of the Church. In the case of unbelievers, I think that we ought not to use the Christian ordinances; but where persons have already professed their belief, and are only hindered from baptism by the prescribed course of probation, I see no reason to think that they may not rightly receive the marriage benediction. As a practical observation, founded upon the state of the native people, I should very much prefer that marriage should be allowed first, to be followed by baptism in its own convenient season, than that baptism should be unduly hurried as a qualification for marriage. There is a doubt in either case which may be expressed in the form of a dilemma. We hesitate to marry persons, because they are not baptized; and we hesitate to baptize them, because they are living in sin. No doubt the clear course would be to postpone marriage and enforce separation till both persons had been duly examined and baptized; but we must remember that we are legislating for a Church of proselytes; and that there is a rule of the Gospel which teaches us not to put new wine into old bottles. The doubt is of a temporary nature, and in the next generation we may hope, will be entirely removed by the administration of Infant Baptism.

On the general discipline of the Church as prescribed in the Prayer-book, I feel bound to offer a few words of earnest advice. It is generally an unsafe principle to accept part of a benefit, and to reject the rest. It is as true of the Prayer-book, as it is of the Bible, that the book, the whole book, and nothing but the book, is the standard of our practice. Not indeed that they are enacted by the same law, for one is of God, and the other of man; but a law, by whatsoever power it be enacted, may not be broken or impaired by those who accept its benefits and place themselves under its protection. If they disapprove of the law, provided it be of man, they may use all lawful influence to procure the repeal of it, either altogether or in part; but as long as it remains in force, it is one law, to be taken as a whole, with the caution of St. James, that whomsoever shall keep the whole law, and yet offend in one point, he is guilty of all. I cordially unite with all those who devoutly thank God for all the blessings of the Reformation, and acknowledge the sacred deposit of pure truth and scriptural devotion which we have inherited in the Liturgy and Articles of our Church. But I cannot go one step with those, who maintain the right to alter and omit such portions of our formularies, as may not be in accordance with their own feelings and views. There seems to be no alternative, but either to take the whole, or to reject the whole. If once we begin the work of alteration, each in his own narrow circle of prejudice, under the influence at least, perhaps under the dominion, of our congregations, the substance of that sacred deposit will melt away, till scarcely a trace of it remain, while we are glorying in the deaths of the martyrs who fought the good fight of faith at the Reformation, and boasting of our devoted antagonism to Rome. With calmer feelings perhaps, than some of which we have heard and read, but with no less steadfast opposition to error, without railing accusations, or hard names, or private interpretations of prophecy, or any other of the false and carnal arms of controversy, may we be strengthened by divine grace to oppose army to army, discipline to discipline, unity to unity, order to order; adding to the truth, in which we are already strong, the bond of system and the watchword of obedience.

I freely avow, (and who can do otherwise with a safe conscience?) that there is no rule of the Prayer-book which I feel at liberty to alter, or which I do not desire to practise myself, and to recommend to you. In the present circumstances of the country I shall not attempt to prescribe the exact degree of conformity to the letter of the Rubric which is to be expected from every one. I am well aware that my own ministrations are as irregular as those of any of my brethren; that in vestments, services, times, and modes of Divine worship, I am guided by the state of the case, rather than by a rigid adherence to any prescribed rule. It is a sound principle, never to suffer any point of primary importance to be

neglected for want of some secondary adjunct. It is our duty to be ready to preach the Gospel at all places, at all times, and under all circumstances; and many are the times when we have all gathered our native congregations under some shady tree, with as much comfort, as if we had met within the walls of a Cathedral. But it is a rule no less sound than the other, never to be disorderly where it is possible to do all things decently and in order. We can avoid superstition, without running into the opposite extreme of denying to the service of God the ordinary proprieties of cleanliness and arrangement, which we value and practise in our own domestic life. The care of sacred things is not an idolatry of inanimate matter, but a recognition of the unseen God, to whose service they have been dedicated. It has been deemed worthy of record in the Gospel, that Christ, when He had ended His reading, closed the book and delivered it to the Minister, to be deposited no doubt in its proper place, to be preserved from injury and desecration. No event ever happened on earth more awful than the Resurrection, yet it was a work not unworthy of the care of the Angels, even at that solemn season, to lay the linen clothes by themselves, and to wrap together the napkin that was about the head in a place by itself. Even the linen cloth which had touched the most Holy Sign Offering was holy in the sight of those heavenly Ministers. In a like spirit, the last words which St. Paul wrote to the Corinthians before he began his sublime discourse on the Resurrection, were the words of the rule already quoted: "let all things be done decently and in order." The more solemn the subject or occasion, the more contrary to its tone and spirit will be the appearance of irreverence and neglect.

In the use of the Liturgy, to which you are well aware that we are bound to confine our public ministrations, I can freely authorize you to return to the practice, in use before the time of Archbishop Grindal, of dividing the distinct services of Morning Prayer, the Litany, and the Holy Communion. Most of us are engaged in four public services every Lord's Day; two in the native language, besides the usual school; and two to our English congregations. Even if it be within the compass of our strength to perform the whole service in every case, it often happens that the time will not admit of it, when the places are far apart. Some consideration is also due to the feelings of our native converts, who are naturally less capable than ourselves of deriving benefit from any long service. All that I have to request is, that the separate services may be performed entire, and not mutilated or garbled by omission or intermixture; and that such an order may be observed, as will give to all an equal prominence, and thereby impress them all equally upon the minds of the people. Where there are three congregations, the Morning Prayer might be read in one, the Litany in another, and the Communion Service in the third; and the order should be so observed, that the whole Morning Service may be read in all the congregations, every three weeks. Where there are two congregations, the Morning Prayer might be read in one, and the Litany with the Communion Service in the other; the order being alternated as before. In all cases a sermon ought to be added, and the rule to be observed, that the Communion Service shall always be read on the day appointed for the Holy Communion. The same principle will apply to all places, where the Church accommodation is not sufficient for the inhabitants. You will be at liberty to divide the morning service into two parts, and perform them to different congregations assembling in the same Church; with a sermon to each. This regulation will apply particularly to the garrison towns, where the military are in sufficient numbers to form a congregation by themselves. But I must caution you against allowing the military service to be conducted on any other than the general rule, as we are taught to look upon all men alike as members of our congregation; and we would rather see them united with ourselves in social prayer, if the size of our Churches would admit of it. At least we can take care, that the same uniform provision both for prayer and instruction be made for all classes of our people. I commend especially to the care of the Clergymen of the English towns this deeply interesting body of our inhabitants, of whom, while we require that they shall risk their lives in our defence, we must also take account that they may not be unprepared to enter suddenly into eternity.

LET. "We are sore let . . . in running the race set before us." This word was formerly used to signify hindrance and obstruction. Several instances occur in our translation of the Bible. (See Num. xxii. 16; Isa. xliii. 13; 2 Thess. ii. 7.)

Literary and Scientific.

A PILGRIMAGE TO ROME.

BY THE REV. HOBART SEYMOUR.

THE object of the author, in this visit, was to acquire as much information as was attainable, of its religion, and of the habits and characters of the people. He was desirous of ascertaining clearly the points at issue between his own Church and that of Rome; and he returns from his travels, he tells us, more protesting than ever. The caution with which he narrates the peculiarities of the Romish system, sufficiently proves that he did not wish to set down aught in malice, but rather to bear an unexaggerated testimony to the merits and demerits of a system to which he is himself so directly opposed. In travelling through Italy, our author constantly recurs to the system of Monastic Institutions, which, he tells us, meet the eye on every side. The life of a monk, according to his account, appears to be much misunderstood. We generally connect it with the idea of austerity and penance, with a lonely cell and hard fare; but this is by no means a correct conception, as may be gathered from the following remarks of Mr. Seymour:—

"As for the life of mortification and solitude, supposed to be characteristic of these convents, it is necessary only to say, that around the cloisters are the cells—those little cells with a hard bed and wooden stool, so usually associated with our English idea of a monk: and I longed to see them, to look on a real hermit's cell—to see the narrow home, the lonely chamber, the dreary cell of the poor, mortified recluse; and all my youthful dreams of lonely vigils, and narrow cells, and banished comforts, came crowding on my mind, till in a moment, as by the stroke of some wizard wand, the visions of romance were dispelled before the realities of a monkish home. The cell of each monk was distinct and separate from all others. There was no communication except directly from the cloisters, and this little cell—this creation of my fancy—proved to be a suite of apartments, consisting of four rooms with a small garden attached! This is literally the fact. The establishment was arranged for twenty-eight monks, each monk having a separate building to himself, consisting of four apartments, and a garden. Nor is this a peculiar arrangement, as I afterwards found. I have seen the same arrangement in a convent near Florence, where each monk has his suite of four apartments and a little garden! But the Certosa of Pavia was the first convent I had the opportunity of examining, and it certainly dissipated in the most effectual way all my English notions of the dreariness, the wretchedness, the mortification of the life of a recluse. There is not a professor or fellow at Oxford or Cambridge more comfortably lodged than some of the monks of Italy, where one of them once showed me his sitting-room, his bed-chamber, his library, fitted also with an altar as his private chapel, and a fourth room, which remained unoccupied,—in all four apartments, with a garden of orange-trees—a very fair proportion for an unmarried recluse! Such things went far towards destroying all my former notions as to the self-denial and austerities of the convent-life."

Mr. Seymour witnesses the ceremony of taking the white veil whilst sojourning in Rome, and the circumstances attending it are of so ludicrous a nature, and so calculated to offend those romantic associations with which such occurrences are connected in some minds, that we give the main incidents, and they are worthy to stand side by side with Dr. Cheever's description of the doings at Einsiedlen, previously quoted in the *Guardian*.

"This destined recluse, or Bride of Jesus Christ, was dressed specially for the occasion. Her dress was white satin richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chestnut coloured hair. Her neck was covered with precious stones, that flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long and light train of gauze elegantly trimmed. This was borne by one of those beings of whom it is said that their visits are 'few and far between.' It was an angel, or rarer still, a seraph. It had the appearance of a little girl of eight years of age, a pretty, gentle thing, that seemed frightened at such close contact with sinful mortals. It had a wreath of no earthly-born, but finger-made flowers upon its head. It had a short, a very short dress of pale blue silk, to show

it was some creature of the skies. Its arms and its neck and its legs were covered, not as in mortals with skin, but with a silken texture that was coloured like flesh, and to place its heavenly nature beyond doubt, it had two wings, regular feather wings, projecting from the shoulders, and very airily trimmed with swan's down. There could be no doubt that, if not an infant angel, it was a real sylph or seraph, descended from the skies to wait on the destined Bride of Jesus Christ."

"The chant ceased, and from my position I could see the nuns, about sixteen in number, with three or four novices, enter the interior chapel and move slowly and solemnly around it, all taking their station in two lines, at right angles with the iron grating. The two lines faced each other. Each nun bore a large lighted candle in one hand, and a book in the other. They were dressed in blue over white serge. The nuns had a black shawl or napkin of black serge thrown over the head. The novices had a similar thing of white serge, but of the colour of white flannel. Their faces were not visible, as those cloths, which are most unromantic things, though most romantically called veils, while they might more suitably be called shawls, hung down so as to hide the side face, while the front face, which was open and unveiled, was bent down on their books. In this position they stood and read some office or service in which the lines of nuns took alternate parts. They were motionless as statues, and might have passed for such if their voices had not proved them living."

"While this was transacting in the interior chapel, the Cardinal Vicar again entered our outer chapel and proceeded to the iron grating. Some questions passed between him and the abbess, also between him and the future nun, all the attendants and officers of the Cardinal and Priests gathering round the grating, as if to prevent our seeing anything. They affected to be very anxious to see for themselves; but on this as on all similar occasions, they endeavoured to make everything mysterious by concealment. I was resolved, however, that I would not be disappointed; and I found them sufficiently courteous not to prevent me looking over the shoulder of a priest. The destined nun was on her knees inside the grating. The princess Borghese was beside her, directing her maid to take off the tiara and other jewels; no other hands—not even the hands of the nuns, were allowed to touch a diamond, they were the jewels of the Borghese family, and the princess and her maid watched every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in the sacred interior of a monastery of nuns! At last every diamond was gone, and then the hair—the beautiful hair with its luxuriant tresses, its long wreathy ringlets of rich and shining chestnut, was to be now cut off. It was the loveliest charm she possessed, and in parting with the world, its pleasures and its sorrows, together, she was to part with that which of all else had attracted the admiration of men; she meekly bowed her head to her sad destiny. Lo! they touched it and it was gone! as if by a miracle it was gone! alas—that my pen must write the truth, it was a Wig! Much of my romance had already fled, when I saw the princess Borghese watch with so suspicious an eye the jewels, as if they were in danger even among the nuns; and that suspiciousness in one who must have known them well seemed strange; but now all ideas of romance were annihilated, as by the touch of a magic wand, at the sight of a wig. I do not know why a wig should have excited so much of the ludicrous, but on so romantic a person as a novice, and on so romantic an occasion as taking the white veil, I could not resist a laugh at the wig."

"And now, it may be asked, who was this young and hopeless novice, this new object of interest and heroine of romance? It is not infrequently that the romantic idea of a nunery is dissipated by the sober realities of Rome; where there are few things of which the real and ideal are more essentially different."

"On the present occasion the charm of the scene was dispelled by the fact, that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels, was—a servant maid of above forty years of age! She was the maid of the princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was an equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family. And thus the absurd mockery was performed, of one parting

from costly robes and brilliant gems, and exchanging them for the simple serge and lowly attire of a recluse. It seemed as if she was forsaking a world of ease and pleasure, and a life of riches and splendour, for the humble retirement of a religious life. And thus a servant, who had never possessed a diamond before, was bedecked with diamonds; one who had never worn satin was robed in the richest satin; a menial was dressed as a princess, to show the pleasures she was forsaking, and the riches she was renouncing."

Comment on such pitiful mummery were superfluous such scenes speak for themselves. What lasting or good effect can there be in any system which is forced to resort to such expedients?

ON THE PRACTICE OF THE CALOTYPE PROCESS.

HAVING in a former number given a brief outline of the history of Photography generally, with reference more particularly to its principal features as developed in the rival processes of Talbot and Daguerre, and being fully persuaded that the practice of the former branch of the art might easily be pursued by the majority of our readers, and prove a source of much interest to themselves and their friends, we propose on the present occasion to supply them with the necessary directions for its prosecution, condensed from a very excellent paper upon the subject, communicated to the *Philosophical Magazine* by George Cundell, Esq.; a gentleman whose successful productions must ensure attention to the rules which he has laid down, and the excellency of which we can confirm by our own experience.

Mr. Cundell dwells primarily upon the construction of the camera obscura. He says—"Before anything good can be produced in Calotype, the operator must be provided with a properly constructed camera. Those met with in the shops are generally constructed on the French model, with nominally achromatic lenses, of the plano-convex figure, and of a short focus. Without presuming to disparage these, which no doubt will give a portion of a well defined picture in the centre of the field, sufficient for a single portrait, I would venture to recommend, on the authority of Dr. Wollaston, a lens of the meniscus figure, having the radii of its curves in the proportion of two to one. He has shown in an essay on the particular subject, that the meniscus figure, when properly 'stopped,' is peculiarly adapted to the camera obscura, from its property of producing a comparatively flat and focal field throughout the picture, when the picture is received on a plane surface. Without undervaluing the advantage of corrected aberration, it may be well doubted whether you do not lose more than you gain by the plano-convex figure, even though achromatic, from the impossibility of bringing its picture, when of any extent, to a tolerable focus. Achromacy is no doubt desirable; but in Calotype, where the image is not to be magnified, it is by no means indispensable, as any one may prove who fairly tries the experiment; and the expense of a really achromatic lens of an adequate aperture

must put it in a great degree out of the question.

"The lens made use of should not be less than twelve inches focus, and should have an aperture of 2.4 inches, having a diaphragm placed 1.5 inch in advance of it, with an opening not exceeding 1.2 inch. By using one of a smaller opening, a much finer image will be obtained, but at the sacrifice of light; at short distances, however, on account of the increasing divergency of the rays, only a small opening, admitting the mere centres of the pencils, can be used with advantage.

"It must be observed of this camera, and of all others which are not achromatic, that there is a peculiar adjustment required of the focus, the not attending to which has been the cause of much failure and disappointment. The instrument must be adjusted to what has been appropriately called the *chemical focus*, which differs materially from the optical or visible focus; the former being about 1-36th part shorter than the latter for parallel rays, and for diverging rays in proportion. Thus at a distance of ten feet from the object the chemical focus is 4-10ths of an inch shorter than the visible focus; at fifty feet and a hundred feet it is 34-100ths of an inch shorter; and for all distant objects the latter may be assumed as the standard difference.

(1.) "To produce a Calotype picture there are five distinct processes, all of which, except the third (§ 12), must be performed by candle-light; they are all very simple, but at the same time all of them require care and attention. The first, and not least important, is—

(2.) "*The iodizing of the paper.*—Much depends upon the paper selected for the purpose; it must be of compact and uniform texture, smooth and transparent, and of not less than medium thickness. Having selected a half sheet without flaw or water mark, and free from even the minutest black specks, the object is to spread over its surface a perfectly uniform coating of the iodide of silver, by the decomposition of the nitrate of silver, upon the surface of the paper, by means of a solution of the iodide of potassium. There is considerable latitude in the degree of solution in which these salts may be used, and also in the manner and order of their application; but I am of opinion that the nitrate of silver should be applied first, and that the strength of the solution should be thirty grains to the ounce of distilled water.

(3.) "The paper may be pinned by its two upper corners to a clean dry board, a little larger than itself; and holding this nearly upright in the left hand, and commencing at the top, apply a wash of the nitrate of silver *thoroughly, evenly, and smoothly* with a large soft brush, taking care that every part of the surface be thoroughly wetted, and that nothing remain unabSORbed in the nature of free or running solution. Let the paper now hang loose from the board into the air to dry, and

by using several boards time will be saved.

(4.) "Take a solution of the iodide of potassium, of the strength of 200 grains to a pint of water, to which it is an improvement to add 50 grains of common salt. Pour the solution into a shallow flat-bottomed dish, sufficiently large to admit the paper, and let the bottom of the vessel be covered to the depth of an eighth of an inch. The prepared side of the paper having been previously marked, is to be brought in contact with the surface of the solution, and, as it is desirable to keep the other side clean and dry, it will be found convenient, before putting it in the iodine, to fold upwards a narrow margin along the two opposite edges. Holding by the upturned margin, the paper is to be gently drawn along the surface of the liquid until its lower face be thoroughly wetted on every part; it will become plastic, and in that state may be suffered to repose for a few moments in contact with the liquid; it ought not however to be exposed in the iodine dish for more than a minute altogether, as the new compound just formed upon the paper upon further exposure would be gradually redissolved. The paper is therefore to be removed, and, after dripping, it may be placed upon any clean surface with the wet side uppermost until about half dry, by which time the iodine solution will have thoroughly penetrated the paper, and have found out and saturated every particle of the silver, which it is quite indispensable it should do, as the smallest portion of undecomposed nitrate of silver would become a black stain in a subsequent part of the process.

(5.) "The paper is now covered with a coating of the iodide of silver; but it is also covered, and indeed saturated, with saltpetre and with the iodide of potassium, both of which it is indispensable should be completely removed. To effect the removal of these salts, it is by no means sufficient 'to dip the paper in water,' neither is it a good plan to wash the paper with any considerable motion, as the iodide of silver, having but little adhesion to it, is apt to be washed off; but the margin of the paper being still upturned, and the unprepared side of it kept dry, it will be found that, by setting it to float on a dish of clean water, and allowing it to remain for five or ten minutes, drawing it gently now and then along the surface to assist in removing the soluble salts, these will separate by their own gravity, and (the iodide of silver being insoluble in water) nothing will remain upon the paper but a beautifully perfect coating of the kind required.

(6.) "The paper is now to be dried; but while wet, do not on any account touch or disturb the prepared surface with 'blotting paper,' or with anything else; let it merely be suspended in the air, and, in the absence of a better expedient, it may be pinned across a string by one of its corners. When dry it may be smoothed

by pressure. It is now 'iodized,' and ready for use, and in this state it will keep any length of time, if protected from the light. The second process is that of exciting, or

(7.) "*Preparing the paper for the camera.*—For this purpose are required the two solutions described by Mr. Talbot, namely, a saturated solution of crystallized gallic acid in cold distilled water, and a solution of the nitrate of silver of the strength of fifty grains to the ounce of distilled water, to which is added one-sixth part of its volume of glacial acetic acid. For many purposes these solutions are unnecessarily strong, and unless skilfully handled they are apt to stain or embrown the paper; where extreme sensitiveness therefore is not required, they may with advantage be diluted to half the strength, in which state they are more manageable and nearly as effective. When these solutions are about to be applied to the iodized paper, they are to be mixed together in equal volumes by means of a graduated drachm tube. This mixture is called 'the gallo-nitrate of silver.' As it speedily changes, and will not keep more than a few minutes, it must be used without delay, and it ought not to be prepared until the operator is quite ready to apply it.

(8.) "The application of this 'gallo-nitrate' to the paper is a matter of some nicety. I doubt if it be possible to apply it successfully with *brushes*. It will be found an improvement to apply it in the following manner:—Pour out the solution upon a clean slab of plate glass, diffusing it over the surface to a size corresponding with that of the paper. Holding the paper by a narrow upturned margin, the sensitive side is to be applied to the liquid upon the slab, and brought in contact with it by passing the fingers gently over the back of the paper, which must not be touched with the solution.

(9.) "It has been recommended at this stage, 'to let the paper rest for half a minute, and then to dip it into water and dry it with blotting paper,' which I apprehend has been the fruitful cause of much failure and disappointment, by the staining and embrowning the paper, and 'by the partial removal of its sensitive surface.'

(10.) "As soon as the paper is wetted with the gallo-nitrate, it ought instantly to be removed into a dish of water; five or ten seconds at the most is as long as it is safe at this stage to leave the paper to be acted upon by the gallo-nitrate; in that space of time it absorbs sufficient to render it exquisitely sensitive. The excess of gallo-nitrate must immediately be washed off, by drawing the paper gently several times under the surface of water, which must be perfectly clean; and being thus washed, it is finished by drawing it through fresh water, two or three times, once more. It is now to be dried in the dark in the manner described in section 6, and when surface dry it may either be placed while still damp in the camera, or

in a portfolio among blotting paper, for use. If properly prepared it will keep perfectly well for four and twenty hours at least, preserving all its whiteness and sensibility.

(11.) "The light of a single candle will not injure the paper at a moderate distance; but the less the paper or the exciting solution is unnecessarily exposed the better. Common river or rain water answers perfectly well to wash the paper, distilled water being required for the silver solutions only. Stains of the "gallo-nitrate," while recent, may be removed from the fingers by a little strong ammonia, or by the solution of iodide of potassium. The third process is that of

(12.) "The exposure in the camera, for which, as the operator must be guided by his own judgment few directions can be given, and few are required. The time of exposure will vary from a few seconds to three or four minutes. The subject ought, if possible, to have a strong and decided effect; but extreme lights, or light-coloured bodies, in masses, are by all means to be avoided. When the paper is taken from the camera, very little, or more commonly no trace whatever, of a picture is visible until it has been subjected to the fourth process, which is

(13.) "The bringing out of the picture, which is effected by again applying the "gallo-nitrate" in the manner directed in section 8. As soon as the paper is wetted all over, unless the picture appear immediately, it is to be exposed to the radiant heat from an iron, or any similar body, held within an inch or two by an assistant. It ought to be held vertically, as well as the paper; and the latter ought to be moved, so as to prevent any one part of it becoming dry before the rest.

(14.) "As soon as the picture is sufficiently brought out, wash it immediately in clean water to remove the gallo-nitrate as directed in section 10, it may then be placed in a dish by itself under water until you are ready to fix it. If the paper be allowed to dry before washing off the gallo-nitrate, the lights sink and become opaque; and if exposed in the dry state to heat, the paper will embrown; the drying ought therefore to be retarded, by wetting the back of the paper, or what is better, the picture may be brought out by the vapour from hot water. The fifth and last process is

(15.) "The fixing of the picture, which is accomplished by removing the sensitive matter from the paper. The picture, or as many of them as there may be, is to be soaked in warm water, but not warmer than may be borne by the finger; this water is to be changed once or twice, and the pictures are to be then well drained, and either dried altogether or pressed in clean and dry blotting paper, to prepare them to imbibe a solution of the hyposulphite of soda, which may be made by dissolving an ounce of that salt in a quart (forty ounces) of water. Having poured out a little of the solution into a flat dish,

the pictures are to be introduced into it one by one; daylight will not now injure them; let them soak for two or three minutes, or even longer if strongly printed, turning and moving them occasionally. The remaining unreduced salts of silver are thus thoroughly dissolved, and may now, with the hyposulphite, be entirely removed, by soaking in water, and pressing in clean white blotting paper alternately; but if time can be allowed, soaking in water alone will have the effect in twelve or twenty-four hours, according to the thickness of the paper. It is essential to the success of the fixing process, that the paper be in the first place thoroughly penetrated by the hyposulphite, and the sensitive matter dissolved; and next, that the hyposulphite compounds be effectually removed. Unless these salts are removed they induce a destructive change upon the picture, they become opaque in the tissue of the paper, and entirely unfit for the next, which is

(16.) "The printing process. The picture being thus fixed, it has merely to be dried and smoothed, when it will undergo no further change. It is however a negative picture, having the lights and shadows of nature reversed, and if it have cost some trouble to produce it, that trouble ought not to be grudged, considering that you are now possessed of a matrix which is capable of yielding a vast number of beautiful impressions.

(17.) "The manner of obtaining these impressions has been so often described, that it may be sufficient to notice very briefly the best process I am acquainted with. Photography is indebted for it to Mr. Alfred Taylor, the eminent chemist, whose pamphlet on the subject will supply every detail. His solution is made by dissolving one part of nitrate of silver in twelve of distilled water, and gradually adding strong liquid ammonia until the precipitate at first produced is at length just redissolved.

(18.) "The paper used in this part of the process is to be prepared by slightly impregnating it with a minute quantity of common salt. This may be done by dipping it in a solution in which the salt can barely be tasted, or of the strength of from thirty to forty grains to a pint of water. The paper after being pressed in clean blotting paper has merely to be dried and smoothed, when it will be fit for use.

(19.) "The ammonia-nitrate of silver is applied to the paper in the manner described in section 3; and when perfectly dry, the negative picture to be copied is to be applied to it, with its face in contact with the sensitive side. The back of the negative picture being uppermost, they are to be pressed into close contact by means of a plate of glass; and thus secured they are to be exposed to the light of the sun and sky. The exposed parts of the sensitive paper will speedily change to lilac, slate blue, deepening towards black; and the light, gradually

penetrating through the semi-transparent negative picture, will imprint upon the sensitive paper beneath a positive impression. The negative picture, or matrix, being slightly tacked to the sensitive paper by two mere particles of wafer, the progress of the operation may from time to time be observed, and stopped at the moment when the picture is finished.

(20.) "It ought then, as soon as possible, to be soaked in warm water, and fixed in the manner described in section 15.

(21.) "In these pictures there is a curious and beautiful variety in the tints of colour they will occasionally assume, varying from a rich golden orange to purple and black. This effect depends in a great degree upon the paper itself; but it is considerably modified by the strength of the hyposulphite, the length of time exposed to it, by the capacity of the paper to imbibe it, and partly perhaps by the nature of the light. Warm sepia-coloured pictures may generally be obtained by drying the paper by pressure, and making it imbibe the hyposulphite supplied in liberal quantity.

"The paper of 'I. Whatman, Turkey Mill,' seems to give pictures of the finest colour, and upon the whole to answer best for the purpose. For the negative picture, the best I have met with is a fine satin post paper, made by 'R. Turner, Chafford Mill.'

"If the chemical agents be pure, the operator, who keeps in view the intention of each separate process, and either adopting the manipulation recommended, or improving upon it from his own resources, may rely with confidence upon a satisfactory result."

Reviews.

The Latin Church during Anglo-Saxon Times. By HENRY SOAMES, M.A. Longman.

The learned author of "The Anglo-Saxon Church" has in this volume put forth another powerful and eloquent defence of pure scriptural religion against the insidious advances of the Papacy. His former work was animadverted on at some length by Dr. Lingard. He now replies to those animadversions, but takes a wider range; and, after beating back the assaults of the enemy, he carries war and confusion into his camp.

Let us take this opportunity of stating the very high gratification with which we see accomplished scholars of the Protestant faith meeting Papal writers upon their own chosen ground,—the ground of antiquity. This is the last stronghold of Rome. Her champions invariably fall back on it when beaten on every other point of debate, and it is therefore necessary that their confident assertions of the antiquity of the Papal doctrine and practice should be met and confuted as often as they are advanced.

By the statements that the Pope is the successor of St. Peter in a line of unbroken descent; that the chain of miracles has been carried down link by link from the apostolic age to the present time; that Rome became immediately after our Saviour's death the head-quarters of Christianity; that the worship of the Virgin, the invocation of the saints, the adoration of relics, and all other Romish superstitions, were sanctioned and practised by the founders of the Western Churches;—by confident statements of this kind the Papal advocates have imposed, not only on the vulgar, but on those persons of higher mind with whom the reverence of antiquity is a passion, and with whom long-established precedent passes as the unquestionable seal of truth.

But when those assertions are analyzed it is found

that they are utterly destitute of truth,—that, as Middleton so well observed, and so ably established, the peculiar doctrines of the Romish faith were foisted on Christianity by heathen converts, who brought to their new faith not only the barbarism of their unenlightened minds, but all the gross prejudices and idolatrous practices of the Pagan superstition they had quitted. Of modern authors who have done excellent service in disproving this boasted claim of antiquity we must gratefully point to Mr. Maitland's "Church in the Catacombs," and now to this volume, on "The Latin Church in Anglo-Saxon Times," by Mr. Soames.

The reader who knows no more of the early annals of the English Church than is to be found in popular legends will be surprised to find how much of fable and how little of truth there is in the generally received opinion that the introduction of Christianity into Britain, is due to Papal interference. It is acutely argued by Mr. Soames that the first Christian establishments were founded by the zeal of missionaries of the Eastern Churches. After connecting the early trade of Britain with eastern states he proceeds:—

"Thus the connecting link of Britain with a higher civilization than her own continued to be of Asiatic origin. While the Romans knew very little of her, and that little scarcely extended beyond Kent, traders of Asiatic origin and connexions had been immemorially connected with her population from the Isle of Wight to the Scilly Islands, and had been respected by it, because their business was not aggressive but commercial. They sought not plunder and vassals, but customers for foreign luxuries, for which they gladly took native superfluities in exchange.

"Answerable to these facts are the first glimmerings of British Christianity. A great deal was eventually heard about its connexion with Rome, but appearances are altogether against any very remote mission from that quarter. The earliest Christian establishment was not fixed in Kent, or somewhere thereabouts, where a Papal advocate would wish to find it, because there was the regular channel of Romish connection with Britain. On the contrary, Glastonbury is the spot on which Christian clergymen first found a British home. This would make an excellent sort of halfway-house between the Hampshire coast and Cornwall, and nothing is more likely than that missionaries who came with a mercantile train from Marseilles to that coast should have gladly taken root there. The traditions at Glastonbury, too, were all of an Oriental character. It was nobody from Rome that people there named as having first preached in Britain; it was Joseph of Arimathea, or some other of the very earliest Christians. It is observable, besides that a party of our Lord's most intimate connexions, having been cruelly put to sea by Jewish malice, without oars or sails, was reported to have come miraculously to Marseilles, and thence to have set out upon missionary enterprises. Thus the dim light of British tradition pointed intelligibly enough to the East and Marseilles, or perhaps to the great Oriental Church of Lyons, as the origin of British Christianity. The parties named as its first preachers might none of them have been concerned in the work. Their pretensions to that honour have been repeatedly examined, and found incapable of standing a sufficient examination. The real truth may be, that the earliest missionaries to Britain spoke of Joseph or others who had been in actual communication with our Saviour either from their own knowledge or from that of persons with whom they had conversed. But this is immaterial; the only things needful to observe are the unlikelyness of Glastonbury, as the first Christian establishment, upon the Roman hypothesis, and the Oriental character traditionally given to the first mission.

"The Glastonbury traditions, however, though of more value probably than Protestants have ordinarily thought them, will after all do no more than lend plausibility to an hypothesis. But no such equivocal character applies to the Christianity found in Britain by Augustine and his companions. This displayed a front of decided and uncompromising opposition to Rome. In mere doctrine the two Churches do not appear to have been divided. But as to the time of celebrating Easter, which was considered a very important matter, and as to many other things, the British and Roman Christians were utterly at variance with each other. This again points to different origins. Nor is the presumption of such difference weakened by various accounts intended for weakening it. Deruvian and Phagan, we are told, were sent over into Britain, by Pope Eleutherius, in consequence of the famous application made by King Lucius. They proved very successful mis-

sionaries, and in the course of their travels came to Glastonbury, where they found a Church built more than a century before, and, as they became convinced, by our Lord's own disciples. Glastonbury was made in consequence their head-quarters during a space of nine years. Whatever may be the truth of this relation, it is clear that the British Church must have been no stranger to that of the capital of the empire during the time that the Romans occupied Britain. The connexion could scarcely have been even quite inoperative. But whatever were its operation the effect appears to have been merely temporary. The insular Christians were eventually found without any trace of their former intercourse with Rome. A circumstance like this could scarcely have flowed from anything else than from some very deeply-rooted feeling. Surely Deruvian and Phagan, with other divines from Rome, would have infused into the native Christians a more accommodating spirit towards the divines of the mighty seat of empire, unless very strong prejudices had intervened. But suppose British Christianity to have claimed a foundation quite independent of Rome, and quite as ancient as the Roman, like the Roman too, of apostolic origin, then we can easily understand why divines from the capital should have found the insular Christians immovably fixed in their immemorial usages. Now, we know them not only to have been so fixed, but also to have pleaded antiquity and an apostolic origin as grounds that forbade them to give way. The facts have reasonably appeared all but absolutely conclusive among Protestants as to the conversion of Britain directly from the East; and really they are confirmed by Romish traditions of emissaries in ancient Britain from the principal bishop in the empire. If such persons had not found British prepossessions hopelessly turned another way, they could scarcely have failed of leaving impressions behind upon which Augustine might have worked without any very great difficulty.

In a strict sense, therefore, the Church of Rome cannot be mother to that of England. Nor can the Papal See establish any claim to this distinction in the looser sense of possessing from the first a patriarchal jurisdiction over the British Isles. Learned men have repeatedly showed this, but their arguments need not here be recapitulated, especially as early Anglo-Saxon history, from its eloquent silence, will not allow us to believe that our islands were considered in the Roman patriarchate. If they had been so inclined, how came the Easter question and other matters to be regulated so completely against the will of Rome? Surely the ancient capital must have possessed both will and means to influence the Britons, remote as they were. We know, in fact, that in Constantine's time the prevailing arrangement of the latter festival actually had made some progress in Britain. But it seems to have been no more than a partial adoption of the foreign system, which, therefore, fell again as soon as Roman society disappeared from the island."

This valuable passage is from one section only of Mr. Soames's work. The claim of the English Church to an origin altogether independent of Rome is made out by very strong facts and cogent arguments. He is equally successful in handling the rise of Papal power and the superstitions connected with it, and in showing that the asserted connexion between those superstitions and the practices of the apostolic age are impudent and flagrant falsehoods.

Such books as this are the best answers that can be given to the puling affectation of reverence for Rome on account of the antiquity of her power and usages. The more diligently the ecclesiastical history of the first centuries is studied, the more apparent is it that Rome founded her power, not on the apostolic faith, but on its ruin, and that her corruption of the truth increased as men's minds under her sway became darkened, until at last no fables were too monstrous to receive her sanction and to be received by her dupes.—*Britannia.*

Poetry.

[ORIGINAL.]

AURORA CELUM PURPURAT,—*Ambrosii.*

While morn with purple streaks the skies,
Loud praises fill the air;
The world's its Maker magnifies:
Hell shudders with despair.

The King, whom whilom in the tomb,
Death's rigid fetters bound,
Is bursting from the cavern's gloom
And calls his saints around.

'Twas sealed full sure, and guarded well,
That deep sepulchral eve;
But Death before his conqu'or fell,
And found that tomb his grave.
Enough of grief; enough of tears;
To Death enough is paid;
The joyful truth the mourner hears
By angels' lips conveyed.
Deign evermore, through faith within,
Our paschal feast to be;
And to new life from death and sin
Restore and make us free.

SOMNO REFECTIS ARTUBUS.—*Ambrosii.*

Our wearied limbs by sleep restor'd,
From slothful beds we spring;
Be present Thou all gracious Lord,
And hear us while we sing.

Thy earliest claim, at duty's call,
With heart and voice we pay;
Be Thou the source and spring of all
Our actions through the day.

The joy-inspiring sunbeams fray
The gloom that wrapt the pole;
So with the night should pass away
The shadows from the soul.

In suppliant guise on Thee we wait,
Our grievous faults amend;
And time itself shall terminate
Before our praises end.

Grant this, O Father, whom 'tis meet
We with the Son adore;
And Holy Ghost the Paraclete,
One God for evermore.

ELENDRUM PATERNÆ GLORIÆ.—*Ambrosii.*

O Thou who in such glory clad
Thy Father dost pour forth,
And, Light of Light, canst splendour add
More dazzling to the day.

Thou Sun, whose undisputed claim
'Tis in our hearts to shine,
There shed thy light, thy warmth, thy flame,
Thy Spirit of grace divine.

And Thou, O Father, great in pow'r,
And no less rich in grace,
Hear us in this our pressing hour,
And all our sins efface.

Yes! govern Thou and guide our hearts,
And fill with chaster flames;
Be faith our shield to quench the darts
Infernal malice aims.

May Christ be made our nutriment,
Our drink be faithfulness;
The Spirit's abundance well content
To share without excess.

Be modesty the morning's glow,
Be faith the sun at noon;
The mind no evening twilight know,
But joy its daily noon.

Now morn advancing o'er the earth
Her robe of light doth don;
O Son! come in the Father forth,
And Father in the Son.

To God the Father glory be,
And to the only Son,
And Holy Ghost, Eternal Three,
Who art for ever One.

LUX ECCE SURGIT AUREA.—*Prudentii.*

Golden beams of light are rising;
Blind delusions disappear,
Which, the dang'rous brink disguising,
Tempted the heedless step too near.

Like the dawn serenely smiling,
Pure be our souls from thought of shame;
Remote from us the tongue beguiling,
And double-minded treachery's aim.

Idle words and actions sordid,
And looks impure, may we repel;
And with bodies chastely guarded,
Hallow this day and use it well.

One there is above, beholding
Ourselves, our acts, and our designs,
From the day-spring's first unfolding
Till the star of evening shines.

NOX ATRA RERUM CONTEGIT.

While wapt in night's profoundest shade,
The hues of earthly objects fade,
To Thee our sad avowals rise,
Who seest the heart without disguise.

The sense of guilt, the stain of sin,
The soul's defilement from within,
Lord, let thy piteousness efface
In Christ's unending stream of grace.

Th' insensate sinful heart, too slow,
To feel when conscience strikes the blow,
Yet from the gloom essays to flee,
And seeks her light, O Lord, in Thee.

Through clouds which her perceptions blind
Do Thou shine inward on the mind,
That she with joy may find her way
By Thee to everlasting day.

O Father, Son, and Paraclete
Grant what thy wisdom judgeth meet;
Thou, holy blessed glorious Three
One God to all eternity.

* Pray is an old English verb, signifying to scare, or frighten away: e. g.

† So great Diana frays a herd of roes.
Britannia's Pastorals, B. 2, Song 2.

TU TRINITATIS UNITAS.—*Amброsi.*

Thrice-holy Three! Eternal One!
Beneath whose sway the world doth run
Its ceaseless course, regard the hymn
Tun'd amidst the darkness dim.

Thy praises loud to recite
We rise at midnight hour of night,
And watch till in thy grace be found
A healing balm for every wound.

And if, in aught, of fiends the prey,
In sleep and darkness while we pray,
Thy presence shall repair the woe,
And purify what sin debas'd.

So let the flesh its filth discard;
So be the heart no longer hard;
Nor glowing warmth of spirits sublime
Be chill'd by intercourse with crime.

O Father, Son, and Paraclete,
Grant what Thy wisdom judg'd meet:
Thou, holy, blessed, glorious Three,
One God, who reign'st eternally.

TO THE STARS.

BY JAMES B. LAUGHTON.

"Luce cum colos vitrea serenos,
Follemis opera dextera,
Cerno; cum Luna, nidiisque stellas,
Per Te creatas conspicio;
Quantulus (mecum tacitus revolvo),
Homo est, ut ejus sis memor!"
Buchanan's Ps. 8.

Bright stars! thy beam ye see?
Is it that ye would tell the sons of earth,
That all the joys which in their sphere have birth,
Are steeped in floods of woe?

If such the truth ye teach,
How vainly are ye in Heaven's temple shined!
For all who taste life's cup the bitter find,
Without your silent speech!

Or would your tongues relate
The wayward dreamy erring man,
And aid our minds futurity to scan
Writ in the Book of Fate?

'Tis not for this ye beam!
Your orbs were never made on high to roll,
To satisfy the blindly curious soul,
Or to expound a dream.

Ye tell for other tale!
Ye shine to whisper peace to bleeding hearts,
And pure and holy balm your voice imparts,
When Zerdush's visions fail!

When far compelled to roam,
Upon the storm-tossed mariner ye smile;
Ye shed your glories on his white-cliff'd foam,
And sing of love and home.

Thrice-blessed be your rays!
They shine to tell us of a brighter home,
To which the chorion of just shall come,
And hymn their Father's praise.

SUNDAY.

BY PHILIP FREEMAN.

After long days of storm and showers,
Of sighing winds and drooping flowers,
How sweet, at dawn, to see our eyes
On newly swept and garish'd skies.

To miss the clouds and driving rain,
And see that all is bright again;
So bright, one cannot choose but say,
Is this the world of yesterday?

Even so; methinks the Sunday brings
A change o'er all familiar things;
A change—we know not whence it came—
They are, and they are not, the same.

There is a spell on all around,
On eye and ear, on sight and sound;
And, loth or willing, they or we
Must own this day a mystery.

Sure all things wear a heavenly dress,
Which sanctifies their loveliness;
Types of that endless resting day,
When we shall all be changed as they.

To-day our peaceful ordered home
Foreshalloeth mansions yet to come;
We foretaste, in domestic love,
The endless charities above.

And as at yester-even-tide,
Our tasks and toys were laid aside,
So here, our training for the day,
When we shall lay them down for aye.

But not alone for musings deep,
Meek souls their day of days will keep;
Yet other glorious things thus shall
The Christian in his Sabbath see.

His eyes, by faith, his Lord behold,
How on the week's first days of old
From Hell he rose, on Death he trod,
Was seen of men, and went to God.

And as we fondly pause to look
Where, on some daily handled book,
Approval's well-known tokens stand,
Traced by some dear and thoughtful hand.

Even so; there shines one day in seven,
Bright with th' especial mark of Heaven,
That with love and praise may dwell
On Him who loveth us so well.

Whether in meditative walk,
Alone with God and Heaven we talk;
Catching the simple chime that calls
Our feet to some old church's walls;

Or passed within the church's door,
Where poor are rich and rich are poor,
We say the prayers, and hear the Word,
Which there our fathers said and heard.

And surely in a world like this,
So rife with woe, so scant of bliss,
Where fondest hopes are oftens cross'd,
And fondest hearts are sever'd most.

'Tis something that we kneel and pray
With loved ones, near and far away;
One Lord, one faith, one hope, one care,
One form of words, one hour of prayer.

'Tis past—yet pause till ear and heart
In one brief aerie, ere we part,
Something of that high strain have caught,
The peace of God, which passeth thought.

Then turn we to our earthly homes,
Not doubting but that Jesus comes,
Breathing his peace on hall or hut
"At evening, when the doors are shut."

Then speeds us on our work-day way,
And hallows every common day;
Without Him, Sunday's self were dim,
But all are bright, if spent with Him.

WEEP NOT.

BY MISS ROSCOE.

Weep not, though lonely and wild be thy path,
And the storms may be gathering round,
There is One who can shield from the hurricane's wrath,
And that One may for ever be found.

He is with thee, around thee, He lists to thy cry,
And thy tears are recorded by Him.
A pillar of fire He will be to thine eye,
Whose brightness no shadow can dim.

Oh! follow it still through the darkness of night,
In safety 'twill lead to the morn;
'Tis not like the meteor of earth's feeble light,
Often quenched in delusion and sorrow.

For pure is the beam, and unfading the ray,
And the tempests assail it in vain;
When the mists of this world all vanished away,
In its brightness it still will remain.

And weep not that none are around thee to love,
For a Father is with thee to bless;
And if griefs have exalted thy spirit above,
Oh say! could'st thou wish for one less.

He is with thee, whose favour for ever is life,
Could a mortal heart guard thee so well?
Oh hush the vain wish, calm the bosom's wild strife,
And forbid e'en a thought to rebel.

Original Correspondence.

VESTIGES OF THE NATURAL HISTORY OF CREATION.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—The last few days have brought under my notice a book which I had hoped the good sense of all in whom I have an interest would ere this have buried in oblivion. To my surprise and regret this has not been the case. The daring and impudent pretensions of the author have gained him credence; and his assumption of scientific knowledge has produced a temporary popularity almost as general as it is undeserved. He still exercises an unwarranted and unjust influence over the minds of many; and his errors, which are obvious enough to those who have patiently studied the question, are yet swallowed with avidity by those who prefer theory to fact.

I refer to the book entitled "Vestiges of the Natural History of Creation." I have to apologize for occupying the pages of the *Guardian* with a notice, however brief, of so much trash. But the discovery that its influence over the minds of many is undiminished, notwithstanding the numerous refutations of the arguments (if such crudities deserve the name), which are found in its pages, has rendered it a positive duty to point out, for the information of your readers, a few of the errors contained in it.

I shall not, however, attempt an elaborate discussion of the questions raised by the anonymous author. I cannot, from want of time, do more than make a few observations upon the subject; and these I shall be glad to circulate through your medium.

In the first place, therefore, in the book in question there is not a true statement of facts. Never was there a clearer illustration of the old adage, that "a little knowledge is a dangerous thing." Our author has dipped into nearly every branch of scientific knowledge. But there is no evidence that of any one, he knows more than the bare outline. Consequently facts are mis-stated; many which make against his views are suppressed; others which seem to be on his side are brought into undue prominence.*

* Let me refer to the notice of the work in question which appeared in the *Edinburgh Review* for July, 1845, from the pen of one of the ablest of the English Geologists.

Now to generalize with any hope of success, it is necessary to be completely and perfectly acquainted with the minutiae of the subject. Who then cannot see that a position grounded on an erroneous view of these minutiae, must be precarious and uncertain?

In the second place, the author's scientific knowledge, imperfect as it is, is at least ten years behind the present state of science. Modern discoveries have entirely overturned many of the theories upon which he founds his suppositions. Thus, for instance, with regard to the first and best part of the book; *Lord Rosse's telescope, by resolving the Nebulae, has shown that there is no evidence of a process now in action similar to that to which the formation of the planetary system is attributed.* This of itself is sufficient to show that the theory, the Nebular Theory, is untenable, even if the satellites of Uranus did not move in a direction the very opposite to that which the theory absolutely required. Other instances might be mentioned.

Thirdly, The author of the *Vestiges* draws rather too largely on our credulity. When he talks of *under-adequacy* and *super-adequacy*, and by a dexterous use of these words makes an Ornithorynchus come out of a goose's egg, we may well be excused if we decline to submit to his dictation. Does he imagine that our mouths must be stopped and our arguments silenced by such long words? An ornithorynchus *paradoxus* sure enough!

Moreover, our author, (who does not stop for trifles) in order to support his theory, that man is but the natural result of a law working throughout ages upon inorganic matter, not only grossly misstates facts, but also takes for granted that the whole of the fauna of the pre-adamic earth is known to himself. Now it is well known that all our acquaintance with that fauna is derived from fossil specimens, which have been exposed to view by accidental causes. Every day is adorned with fresh discoveries; and fossils therefore may exist in the bowels of the earth, of which geology knows nothing. All that have been discovered have been thrown in our way by a kind of accident. Are we therefore to conclude that there are no fossils to which this accident has not occurred? It is possible that mammal remains may yet be discovered below the *solite*. If so, where is his theory? It is possible that a mammal of high organization may yet be found in the *solite* as well as the *Phascolotherium*.* Indeed the *Amphitherium* itself, is a very doubtful *mesozoical*. And upon such uncertainties what prudent man—what philosopher, would venture to generalize?

Taking it however for granted, (of which, nevertheless, I have found no certain evidence) that a gradation does exist in the fauna of the earth at different ages of its history, does it follow that the one produced the other? Does it follow that man was ever a monkey? The very first step in the prof is wanting. The transition from inanimate to animate matter—from inorganic to organic has never yet been known to have taken place, except by the immediate operation of the Creator. The author lays stress upon Mr. Crosse's experiments, and deservedly so. They deserve the commendation of such an author; but having received it, they must be allowed to sink into merited oblivion. A specimen of the *Acarus Crosii* (one which had been created by Mr. Crosse) was sent to my friend, Robert Brown, Esq., and by that aged botanist, one of the most acute observers in Europe, it was examined. A hardly repressed smile crossed the face of the philosopher when he assured me that this wonderful man-created *Acarus*, was but a *turnip seed*! So much for the wonderful correctness of observation, to say nothing of the surprising ingenuity of Mr. Crosse.

But not the first step alone, the second and every succeeding step in the ladder which our author mounts so easily, is wanting. The transition from one species to another has never yet been proved. If any species undergoes a change, our experience goes only to prove that it degenerates, yet even that change is not permanent. The monstrous varieties of vegetables, which may be produced by cultivation, return to their original condition when art has ceased to act upon them. I know of no single instance in which a permanent change takes place in any vegetable. Even that great monstrosity, the double rose, in all its endless varieties, returns to a single state, when left without the assistance of the gardener. The instance adduced of oats turning into rye wants authentication. But even this change, if it take place (which is more than doubtful), is from a higher to a lower type.

* A geologist of more real knowledge of his subject than the author of the "Vestiges," says, (but without reference to the book in question) "It may fairly be anticipated that other remains of mammalia, whether from the same or other localities, may be in time discovered, &c."—*Anted.*

The same remark applies to the case of animals; but our author fancies, that because our experience seems to teach that the change when it takes place is for the worse, that therefore a state may be conceived in which that change may be for the better. But if this be granted—who but a fool could argue upon his mere conception of what may possibly have taken place under circumstances which we cannot prove to have ever existed, that conception being entirely derived from a positive knowledge that the very contrary effects are now produced? Or, to put my meaning into plainer language—because his supposition is contradicted by what is going on at present in the world, therefore it may have been supported by what took place ages ago. Because animals degenerate in these days, therefore they may have improved their position in former times!

But besides all this, our author appears to regard simplicity of organization as *imperfection*. But I, for one, have never yet found imperfection in any work of creative and infinite wisdom. It is the simplicity of the organization of the monad which adapts it perfectly to its peculiar position; and the perfection of its adaptation to that position prevents its desiring a change. So we may say of every other order, of every individual species. The monkey (which our author desires us to regard as his grandfather), is so perfectly adapted to his position in life, that not even the honour of becoming the author of the "Vestiges" could, even in the lapse of untold ages, induce him to desire to change places with his would-be grandson. However, I will say this, that our author has given us not a few proofs that his descent is not far different from that which he appears so desirous to prove.

But I have far higher grounds upon which to build my objection to this theory. The facts of Geology were once, and by some persons still are supposed, although erroneously, to militate against Scripture. That they do not, it is not my province to show; but our author directly and positively contradicts the account of the creation, as narrated by Moses, at the mouth of God. For he is not yet convinced, he says, that all mankind had their origin in a single pair! This is a natural deduction from his theory. Man sprang into existence he thinks in the northern portion of Hindostan. (Does the reader ask why the Bible is thus contradicted?) because there are some very fine apes in that country! So that instead of being created out of the dust of the ground, and instead of woman being taken out of man, and so "bone of his bone, and flesh of his flesh," the first man and woman, if they were but a single pair, were two highly developed apes! Such puerility would be sufficiently ludicrous did it not bring in question the immortal interests of the human race.

I omit specially to notice the low, grovelling, and debasing ideas, which this theory would induce concerning the Supreme Being. For the subject is too solemn to be handled in connexion with so much that excites ridicule. Our author professes to reverence the Deity; and yet propagates a theory which would, if true, make the Bible false, and treat as a dream the solemn theme of salvation only and wholly by a dying Saviour's blood, who died for all, that as by one man sin entered into the world, so by one man might salvation enter, and grace and truth reign supreme.

Neither shall I attempt to combat the extraordinary nonsense which he has wasted upon his embryonic (properly so called) speculations. I lack patience; and I certainly lack inclination, lest by entering upon that subject I should haply convince myself that some of my dearest friends are bears, wolves, and hyenas, because forsooth they have entered the world a month or two before they were expected.

I copy the few remaining sentences, (from an American publication) for they contain my own opinions in clearer language than I myself have time or patience to clothe them. "It (the Vestiges) has made a great sensation; chiefly, I believe, because the author cannot be detected, and that two hundred copies were gratuitously delivered to the leading scientific and literary men. It is evidently the work of a clever man, who has read much, and speculated more; and who is not an original observer. It embraces all the natural sciences, and abounds in the most extraordinary speculations, most of them based on insufficient data, or on mistaken facts. His object is to prove that creation has proceeded according to a law, impressed by the Creator on matter, by which organic forms arise from inorganic atoms; and that the simplest and most primitive type, under a law to which that of like production is subordinate, gave birth to that of the next type above it: that this again, produced the next higher, and so on to the very highest, the stage of advance being in all cases very small, from one species to another. In support of this theory of progressive development, geology

and physiology are made to succumb to the views of the author." "I have no time," remarks the writer, "for further comment; but I think the book false in religion, and philosophy; and all its errors are swallowed by the upper classes, by whom everything boldly asserted, and in captivating style, is received without doubt or hesitation."

I shall but add my belief, that the amazing popularity of this book is owing in part to the reasons assigned by the writer just quoted, and in part to the under currents of materialism and infidelity which awfully characterize the present state of society.

I remain, Gentlemen, your obedient servant,

Sydney, April 16th, 1849.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—In the present very eventful times it may well be expected that some thoughtful minds should be anxiously "looking for those things which are coming upon the earth." The stars are already, in many instances, fallen from their courses, and the powers of the political heavens are shaken. So that the warning of our blessed Lord is strictly appropriate to our days. (Luke, xxi. 25, 26, 31. Matt. xxiv. 42.)

In obedience to the last command referred to, I am endeavouring to "watch;" and to assist myself in this duty, I have put down in a short list those "signs of the times" which prophecy leads us to expect. You have already alluded to this subject in a former number of the *Guardian*, and therefore it may be within your province to insert this letter, for the assistance of those who desire to unite in this vigilant expectation of coming events. I shall use brevity.

(1.) *The overthrow of the Turkish power in Constantinople.* This will be the end I think of the sixth vial, which for the last eighteen or nineteen years has been falling on "the river Euphrates." Elliott supposes that Constantinople will be wrenched from the Turks in the present year. (See *Hor.* Apost. page 1150.) The fearful conflagration which occurred on the 16th August, 1848, was perhaps a note of warning. This sign is of deep interest, as the *outpouring of the sixth vial is connected with the coming of the Kings of the East, wherever they may be.*

(2.) *The influence upon the nations of Europe of the three frogs,* proceeding out of the mouth of the dragon, the beast, and the false prophet. These are generally understood (see *Sydney Guardian* for October, 1848,) to represent the infidel democracy, Popery, and a false clergy. In the present state of Europe, and the late and present zealous efforts of Romish emissaries to damage the cause of Christ's religion, say whether these three frogs are not already at work. They are to gather all nations "to the battle of the great day of God Almighty." Rev. xvi. 14.

(3.) *An almost universal political revolution;* the earthquake of the seventh vial. Is it not already taking place?

(4.) *The tripartition of Europe.* The article in the *Sydney Guardian* above referred to well handles this subject. The author speaks of legitimate and constitutional monarchy ranking itself under England, Republicanism under France, and an absolute monarchy under Russia or Austria, and certainly the few months which have passed since that paper was written, have not contradicted the writer's views. Imperial Austria was nearly destroyed, but it appears by the latest account to be reviving since the abdication of the late Emperor, and the arrival of Jellachich. Russia, however, I, I think, excluded, as it is not a part of *Roman Christendom*. That nation has, I conceive, its work marked out in the great hail which will fall upon men, a plague, viz., from the North. Rev. xvi. 21. With respect to this item in the list, Elliott justly remarked in 1844, "Whenever after fearful wars and convulsions, a tripartition (conjointly religious and political) shall take place in the European commonwealth, it must be regarded as the proximate sign, and very alarm-bell to Christendom of the judgment—the great judgment (of Rome) being close at hand." For it is said that when the great city was divided into three parts, then "great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."—Rev. xvi. 19.

(5.) *The overthrow of the secular power of the Pope.* This is also expected by the writer of the article in the *Sydney Guardian* of October, and rightly so. See Rev. xvii. 16. And does this event appear so very distant? It is no news to any that on the 24th November, 1848, Pope Pius the IXth fled away dressed

as a livery servant, and left behind him a ministry whose avowed object was and is to separate the secular from the ecclesiastical power.

"When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."—Luke xxi. 28.

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments."—Rev. xvi. 15.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

I remain, Sir,
Your obedient servant,

April 20, 1849.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—“Comparisons are odious” is a very common saying, but the amusement I experienced in perusing an account in to-day's *Herald* of the arrival of his Excellency Sir Charles Fitz Roy, after an absence of some weeks from the seat of Government, and contrasting that account with the contents of a private letter giving a description of the movements of the Governor-General of India in December last, tickled my fancy so much that I cannot help sending you a few lines on the subject, hoping others may be equally pleased.

"About nine o'clock on Saturday morning, the signal of a man-of-war approaching the port was hoisted at the flag-staff at Fort Phillip; a very short time elapsed before it was made known that the vessel in sight was the *Havannah*, with his Excellency Sir Charles Fitz Roy on board. The announcement of this fact created considerable excitement in official circles, it being understood that his Excellency was to be received in due state. The City Council, too, was more than usually alert on this occasion, it being determined by that august body to give the Governor a formal welcome. Including police, military, officials, and spectators, there were about four hundred people present.

On the arrival of his Excellency no demonstration whatever was made; there was not a cheer, nor a word of disapprobation. The public mind seemed to be held in doubt, a doubt which his Excellency alone can determine."—*Herald*, Monday, April 23, 1849.

Extract from a letter of an officer in the East India Company's service, marching to the seat of war (December, 1848):

"The Governor-General's camp accompanied us from Delhi to Umballa, and is now a few marches in our rear. The Governor-General only joined it at the latter place; I am heartily glad we are quit of it, for the road, while it was with us, used to be actually blocked up with baggage and beasts of burden. He has with him two companies of one of Her Majesty's regiments, his own body guard (300 horse), the 9th Regiment Native Infantry (1000 strong), three companies of our regiment, a regiment of irregular cavalry, and a troop of horse artillery, all as his escort. Every day, on arrival and departure, a company in full dress is drawn up to salute him, and on reaching a new station he passes through a street of troops drawn up to receive him. A native in his camp gave me a list of his private cattle; it consisted of about 150 elephants, 700 camels, and 500 bullocks, and this is quite independent of the animals belonging to the different regiments and establishments comprising his camp. Truly the Governor-General of India travels in more royal style than any potentate on the face of the earth, and it is but fitting that he should do so, for it impresses the natives with a proper sense of the wealth and power of England; yet what a downfall it must be to any man once possessed of such power to find himself on his return to England a mere private individual, and have his shoulders rubbed by any butcher's boy that passes him in the streets."

The apathy evinced by the citizens of Sydney on the arrival of their Governor, notwithstanding that a public notice was given that a mustering of officials would take place, with the usual attractions of a band, &c., may be traced, I think, to the impolitic measure contemplated in the introduction of convicts destined for the sister colony, and may serve to show Sir Charles that if he does not consult the feelings and wishes of the colonists, a much greater number will assemble to greet his departure when the mandate shall be issued for his recall.

I am, Sir,
Your obedient servant,

JUSTITIA.

Monday, 23rd April, 1849.

THREE PLAIN ANSWERS TO THE QUESTION: "WHY ARE YOU A MEMBER OF THE CHURCH OF ENGLAND?"

(From *Church of England Magazine*.)

"Founded in truth: by blood of martyrdom
Cemented: by the hands of wisdom reared."

WOODSWORTH.

I. BECAUSE she is a true branch of the "one catholic and apostolic Church."

By her creeds, her liturgy, and her ministers, she sets forth the one and only way by which a sinner can draw near to God (John, xvi. 6); maintains inviolate the doctrine of the "Trinity in unity"; gives to the people the scriptures; administers the two sacraments; and declares in her articles that the scriptures contain all things necessary for the salvation of man, viz., how he lost the image of God (Gen. iii. 24), and how that image may be restored (1 Cor. xv. 21, 22; and Rom. v. 19.)

II. BECAUSE, in the visible Church of Christ there has ever been a succession of men, appointed by Christ himself to preach the Gospel and administer the two sacraments. This succession of men the Church of England possesses (in her three orders of bishops, priests, and deacons—see the preface to the ordination service), and believes to be necessary for the observation and conservation of God's word and sacraments, as well as for the proper maintenance of "unity, peace, and concord," which members of Christ will ever earnestly seek for (1 Cor. xii. 13; Eph. iv. 1-16).

III. BECAUSE, originally independent of the Roman See for 600 years, though she gradually became subject to it; yet, by the grace of God, in the sixteenth century, she manfully threw off that terrible yoke; and now in connexion with the state, (which connexion may she long retain) stands forward as the firm supporter of catholic and apostolic truth on the one hand against the abominable corruptions of the Church of Rome, and, on the other, against the no less fearful machinations of dissent, rationalism, and infidelity.

"dearest mother,
The mean thy praise and glory is,
And long may be
Blessed be God, whose love it was
To double most thee with his grace;
And none but thee."

"O Jesus, give me catholic charity to all who are baptized in thy name, and catholic communion with all Christians in desire. Amen." (Bp. Ken, 1710.)

MYSTERY. In our Communion office, we twice meet with the expression "holy mysteries," as applicable to the Bread and Wine in the Lord's Supper; and an unfair advantage has been taken of this, by those who wish to make it appear, in opposition to the express declaration of our Church, that we hold the doctrine of consubstantiation: as though the term *mystery* was intended to imply some real, although mysterious, presence of the body and blood of the Lord in or with the elements of bread and wine. Whereas the word was commonly used, at the time our services were compiled, to signify, not merely anything wonderful and above our reason, but in the sense of a token or emblem or representation. It was even applied to representations upon the stage in a theatre, which were called "mysteries." So we read in the Homilies, that in the Lord's Supper is "the mystery of peace," representing the love which should subsist between communicants, and that the *mystery* in the tongues on the day of Pentecost *betokeneth* the preaching of the Gospel. "St. Augustine saith," observes Bishop Jewell, "a sign is a thing which, besides the form or sight, that it offereth to our senses, causeth of itself some other thing to come to our knowledge, and hereof it is called a *mystery*, or holy secrecy; for that our eye beholdeth one thing and our faith another. In baptism, our bodily eye seeth water, but our faith, which is the eye of our mind, seeth the blood of Christ, which hath washed us from all our sins." . . . "Therefore, St. Chrysostom saith, it is called a *mystery*, because we see one thing and believe another. For such is the nature of our sacraments or *mysteries*."

PRIEST. This word seems to imply an *altar* and a *sacrifice*. Certainly a "priest," as the word is used in the Bible, means one who offers sacrifice, and is nowhere employed to denote a minister under the New Testament dispensation. Now, since the term *altar* was carefully and scrupulously omitted in our reformed Prayer-book, many persons have expressed surprise that the term *priest* should have been retained, as though there were still a ministerial priesthood in the Christian Church. Whilst our opponents from the mere circumstance of the occurrence of this word, and without the slightest inquiry as to the

sense in which it is used, exultingly and unhesitatingly state, that our whole Church system is made to rest upon a *priesthood* as its foundation! The following quotations, from an authority which cannot be suspected of any leaning to what are sometimes called *Low Church* views, on these subjects, will place this matter in a plain point of view:—*And all the elders, &c.* (Acts xxi. 18.) "The word rendered in the New Testament "elders," is in the original, "presbyters," from which our word *priest* is corrupted. Our ancestors the Saxons first used *prester*, whence, by a farther contraction, came *preste* and *priest*. The high and low Dutch have *priester*; the French, *prestre* or *pretre*; the Italians, *prete*; but the Spaniard only speaks full, *presbytero*.—*Notes on the Bible by Drs. D'Ogby and Mant.*

The form and manner of ordering priests. "Our English word *priest* comes immediately from the French word *prestre* or *pretre*; which is but a contraction of *presbyter*, and in its proper signification does denote no more than an elder. But there seems to be an abuse of the word crept into our language, and that of considerable standing, namely to use the word only for a sacrificer. For, according to our common way of speaking, whenever the word *priest* is named, people have presently a notion of sacrifice, which was never intended by the first import of the word. The compilers of the Scottish Liturgy,* taking notice of the common interpretation which was put upon this word, and the circumstances which attended it, chose to use the original word *presbyter* instead of *priest*, throughout the whole Common Prayer Book."—*Notes on the Book of Common Prayer by Bishop Mant.* It should be added that in the Latin translation of the Book of Common Prayer, which is of the same authority as the English, the word "elder," not "priest," is the one invariably used.

Register of Ecclesiastical Intelligence.

PROPOSED ADDITION OF TEN BISHOPS AND ONE HUNDRED CLERGYMEN TO THE COLONIAL CHURCH.—The Right Rev. Dr. Tomlinson, Bishop of Gibraltar, who is at present in this Country, has addressed a letter to the Archbishop of Canterbury, containing a scheme for a considerable extension of the episcopate and the clerical body in the colonies of the British Crown. The Bishop remarks that, by the Act of Uniformity, passed in the 2nd of King Edward VI., A.D. 1548, it was ordered that the Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church of England, which had been recently prepared by the "Archbishop of Canterbury, and certain of the most learned and discreet Bishops and other learned men of this realm," should be used in all the Churches throughout the King's dominions, from and after the feast of Pentecost next ensuing, that is, in the year 1549. Consequently, Whitsunday next, 1849, will be the three hundredth anniversary of the English Prayer-book. The Bishop of Gibraltar suggests to the Archbishop that the approaching anniversary shall be made the occasion of a great, simultaneous, and universal effort on the part of the Church of England, for the wider extension of its Ministry and services abroad. He proposes, therefore, that on Whitsunday next a collection should be made in every Church and Chapel throughout the empire; that the clergy, both at home and in the colonies, should be requested by their dioceses to preach upon the subject, and to call upon every member of the Church in their respective parishes to contribute; that the whole of the contributions should be paid into one common fund, and placed at the disposal of the committee of archbishops and bishops already established for the colonial bishops' fund, to be divided and applied as they shall see fit, to the two-fold object of providing additional bishops and additional clergy for the Church in the colonies, and as missionaries in foreign countries: the additional clergy to be appointed on the application of the colonial bishops through the medium of the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society.—*London Paper.*

[We have been authorized to request the attention of the Clergy to the above extract, as expressive of the purpose of the Bishop of Sydney to enjoin such celebration of the festival, and such collection of contributions for the purpose here suggested; and to say that the Clergy will receive without delay a regular notification to that effect; the present course being adopted only to circulate more speedy intelligence on account of the shortness of the intervening period.—*Ens.*]

* This Liturgy was compiled, it will be remembered, under the immediate sanction even of Archbishop Land.
† Presbyter, not Sacerdos.

DIOCESE OF NEWCASTLE.—MORETON BAY.—We are very glad to hear that the Rev. T. W. Bodenham has been so far restored to health by his removal to a warmer climate as to have been able to preach on Good Friday and Easter Day, and to render effectual assistance to the Rev. B. Glennie in the very arduous duties of Passion Week and Easter-tide, both at Kangaroo Point and at Brisbane. At the former place a most successful effort has been made to form a congregation, principally through the exertions and influence of Mr. Bodenham. The verandah of his dwelling has been so judiciously arranged, and provided with all the seemly and necessary appurtenances for Divine service, as to make an excellent temporary church, capable of accommodating about sixty or seventy people; and there they assemble with great regularity, and are praised as an attentive and devout congregation. Mrs. Bodenham has drilled a very good choir of boys, and some kind friend has provided a bell. The gifts by which this has been done have been bestowed chiefly in the form of materials and labour. With that aggressiveness, however, which must always characterize the Church's operations, they are about to erect immediately, a decent building of wood to serve as a Chapel School, which shall meet the educational wants of the neighbourhood, as well as suffice for the congregation which has become too large for Mr. Bodenham's verandah.

DIOCESE OF NEW ZEALAND.—On 24th December last the Lord Bishop of New Zealand held an ordination at St. Paul's Church, Auckland, when the following gentlemen were ordained Deacons:—Mr. Benjamin Ashwell, for many years a catechist of the Church Missionary Society, formerly in the Western Africa Mission, and latterly in the New Zealand Mission; and Mr. Frederick Thatcher, late Private Secretary to his Excellency Sir George Grey, Governor-in-Chief of New Zealand. The following appointments and arrangements have also been made in that Diocese:—the Rev. B. Ashwell has been appointed Deacon at the Mission Station, Kaitote, where he previously resided as catechist; the Rev. F. Thatcher has been as assistant Minister of St. Paul's Church, Auckland; the Rev. T. B. Hutton, formerly Master of St. John's Collegiate School, has been appointed Assistant Minister at Wellington; the Rev. A. J. Purchas, late Precentor of St. John's College, has been licensed to the cure of St. Peter's Church, Okchunga, one of the newly formed pensioners' settlements; and the Rev. Octavian Hadfield has been appointed Archdeacon of Kapiti. The Bishop of New Zealand had sailed for the Southern parts of his Diocese.

CHURCHWARDENS.—The annual election of Churchwardens took place, in pursuance of the provisions of the Act of Council, on Easter Tuesday (April 10th). We have not yet received any accounts from the country districts, but the following is a list of the gentlemen elected in the Sydney parishes, namely: For St. Philip, Mr. G. P. F. Gregory, Mr. F. Mitchell, and Mr. George Taylor; for St. James, Mr. J. W. Gosling, Mr. Charles Martyn, and Mr. William Patten; for Christ Church, Mr. M. Metcalfe, Mr. Robert Tooth, and Mr. Thomas Woolley; for St. Andrew, Mr. Robert Campbell, Dr. J. G. Collyer, and Mr. James Powell; for Holy Trinity, Mr. Charles Kemp, Mr. J. W. Jones, and Mr. Frederick Ebsworth; for St. Mark, Mr. T. S. Mort, Mr. T. W. Smith, and Mr. T. W. Smart.

THE BISHOP OF LONDON, AND INTRA-MURAL BURIALS.—Yesterday a deputation waited upon the Bishop of London, at his palace in Fulham, respecting the disgracefully crowded state of Russell-court grave-yard. Mr. Lancaster explained the situation, surrounded as it is with habitations; and his Lordship then assured them he would issue his monition for the immediate closing of the grave-yard, unless sufficient cause were shewn to the contrary.—*St. James's Chronicle*, Nov. 28, 1848. The Bishop of Sydney has forwarded to the Government an intimation of his intention to adopt the same course with respect to the Church of England burial-ground in Sydney, which is in so crowded a state as to render any formation of new graves improper and dangerous. By the Act of Parliament for regulating interments within the limits of towns, a penalty of £20 is imposed in every case where there is not a depth of five feet from the surface of the soil to the top of the coffin. This Act came into operation on the 1st of January, 1849.

TO CORRESPONDENTS.

L.—"Fabin's Letter in answer to Fleming" will appear next month. The *Protestant Magazine* will be left at the Publisher's on the 15th. We shall be obliged by the loan of any future numbers shortly after their arrival in the Colony. A new edition of the *Sepтуагинт*, by Dr. Gaisford, has just issued from the Oxford University Press, with the principal various readings from the Codex Alexandrinus in the British Museum. The error alluded to in the old edition will doubtless disappear.

* From "The Temple," by George Herbert, born 1593; died 1633.

Just Published,

TWO SERMONS, preached in the Church of St. Andrew, Sydney, at the Ordination of Priests and Deacons, on Sunday, 19th September, 1847, and Sunday, 17th December, 1848; with an Appendix; by the Right Rev. WILLIAM GRANT BRIGHTON, D.D., Bishop of Sydney.
Sold by Ford; Piddington; and Moffitt, Booksellers, Sydney. Price Two Shillings.

A CLERGYMAN, resident in the county of Cumberland, is desirous of receiving a limited number of Pupils into his Family.
For terms, &c., apply (if by letter post paid) to the Rev. M. A., care of Mr. Piddington, Bookseller, George-street, Sydney.

CHURCH OF ENGLAND CEMETERY COMPANY.

THE attention of the Directors of the above Company having been called to the increase of charges threatened to be made by several of the undertakers for conducting Funerals to the New Cemetery at Camperdown, the public are hereby informed that arrangements have been made with a most respectable undertaker to conduct Funerals for all classes without any increase of the rates at present charged for Interments at the Burial Ground in Sydney, and with a greater attention to decency and solemnity, than is at present generally observed.

The Ground, which is extensive, is in course of being laid out in walks and plantations, and the greatest care will be observed to prevent the desecration of vaults or graves.

The following is a scale of the Fees and Charges in the Camperdown Cemetery:—

Freehold Ground, sufficient for a private grave for one, 6½ x 2½, 7 feet deep, including cost of excavation	£1 1 0
Brick Grave for one, 8½ x 4½, 8 feet deep	2 2 0
Vault for four coffins, 10 x 8½, 7 feet deep	4 4 0
Vault for six coffins, 10 x 8½, 8 feet deep	6 6 0
Fees for Interments—For Adults	1 10 0
Ditto—For Children under 10 years	1 1 0
Fee for registering each Interment	0 1 0

COMMON GRAVES.

Interment in common graves, not purchased, 7 feet deep, including all charges except Registration Fee, 1s.	0 7 6
Interment in family grave, not purchased, 12 feet deep, including all charges except Registration Fee, 1s. 1st Interment	0 15 0
For each additional Interment	0 7 6
Fee for registering each Interment	0 1 0

“Particulars of all extra fees and charges, with prices for vaults and tombs of brick or stone, can be obtained at the Office.”

Interments to take place between 1st May and 30th September, at 9 o'clock in the morning, and 4 o'clock in the afternoon. Between 1st October and 30th April, at 8 o'clock in the morning, and 5 o'clock in the afternoon.

A plan of the Cemetery, describing the situation and number of all graves, whether purchased or not, is kept at the Office, and may be seen without charge.

The advantages derivable at this Cemetery are as follows:—

1. The possession of a purchased site for a Vault or Grave, held in perpetuity, under a grant from the Company.
 2. The permanent security of such Vault or Grave from desecration.
 3. The erection of Vaults and Tombs at reduced rates by the Company's workmen, under the supervision of the Company's officers, and of a more durable character than those generally built hitherto.
- All applications to be made to the Secretary, at the Office, 470, George-street, over Mr. Mori's auction rooms, daily, from ten till three; or at his residence, “Mrs. Reiby's Cottage,” near the Cemetery, at any hour.

By order of the Directors,
J. C. WHITE,
Secretary.

Sydney, March 8.

AUSTRALIAN BENEFIT INVESTMENT AND BUILDING SOCIETY.

CLASS I.

NOTICE is hereby given, that in consequence of the increased value of the Shares of this Class of the Society, the Finance Committee have directed the entrance fees to be raised as follows, namely:—

From and after the 1st of May next to 17s. 6d. per share.
From and after the 1st of June next to £1 per share.

A FURTHER SALE OF RIGHTS TO ADVANCES (to be notified in a future advertisement) is contemplated during the ensuing month.

TWO-THIRDS OF THE LIMITED NUMBER OF SHARES IN THIS CLASS having been issued, Shareholders intending to purchase rights of advances on additional Shares, and parties desirous to become members of the Society in this Class, are respectfully reminded that the price of such Shares, after the close of the list of members (now daily filling up) will increase considerably.

CHARLES LOWE,
Secretary.

Sydney, April 24.

EXHIBITION OF PAINTINGS.

THE Second Exhibition of the Society for the Promotion of the Fine Arts in Australia, will be opened on the 25th of May next, in the Mess Room of the Old Military Barracks.

Parties disposed to contribute to the Exhibition are particularly informed that every precaution will be adopted for the safe conveyance of the subjects borrowed, and their due return to the respective owners.

A description of each painting must accompany it for the Catalogue.

The undersigned is authorized to receive subscriptions, for which a printed receipt will be given, and a ticket for the Art Union, which will take place at the close of the Exhibition. The ticket will also admit the subscriber and his family to the Exhibition without further payment.

Subscription—One Guinea.
J. C. WHITE,
Honorary Secretary.

April 25.
470, George-street, over Mori's Auction Rooms.

MISCELLANEOUS BOOKS.

D RAWING Room Scrap Book, 1849, 36 plates	£1 1 0
Dodd's Pezage, Baronetage, and Knighthood of the United Kingdom, last edition	0 14 0
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Horne's (Rev. T. H.) Introduction to the Holy Scriptures, 5 vols., 8vo., last edition	3 15 0
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Alison's History of Europe, 20 vols., 12mo. cloth, new edition, in a portable size	7 0 0
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