

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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Contents.

Diocese of Sydney—

	PAGE.
CHURCH INTELLIGENCE—	
Church Society—Clerical Meeting—St. Philip's— —St. Paul's—St. Barnabas—St. Alban's,—	
Five Dock	279
The School of the Prophets (Uninspired)	281
The Bishop of Worcester on Ritualism	282
ENGLISH CHURCH NEWS	283
POETRY	286

Diocese of Newcastle—

THE PROPOSED SYNOD OF THE WHOLE ENGLISH	
COMMUNION	286
Synod of the English Communion.....	287
REVIEW	288
CORRESPONDENCE	290

Diocese of Goulburn—

THE MEASURE OF CHRISTIAN LIBERALITY	290
CHURCH INTELLIGENCE—	
Bungonia School	291
Marulan School	291
Tarago Church and School	291
Tittabina School	291
Windellima Church	291
MISCELLANEOUS—	
The Death of the Righteous	292
POETRY—	
What is Life? by P. L.	292

To Correspondents.

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Letter of "O" declined as unsuitable.

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Diocese of Sydney.

Church Intelligence.

CHURCH SOCIETY.—The monthly meeting was held on Monday the 3rd. The chair was taken by the Lord Bishop, Sir John Young and 21 other members being present. Prayers were read by the Secretary and the Minutes of the last meeting were confirmed and signed by the Chairman. The report of the Finance Committee stated the receipts to be £411 4s. 11d.—and a warrant was asked for £271 16s. 11d.—for the Gold Fields' Fund £23 16s. had been paid in. The Bishop stated that he had attended a meeting at Randwick, when a branch of the Society was formed, and he believed that similar measures were intended to be pursued at St. Barnabas and St. John's, Glebe. The Secretary read a letter from the Bishop of Goulburn containing extracts of correspondence with the Rev. Mr. Earle as to his ministrations on the Lower Lachlan, when it was resolved that a grant of £12 10s. be made for the last quarter of the present year towards the salary of a clergyman of the Diocese of Goulburn labouring on the lower part of the Lachlan, in the Diocese of Sydney, and that in the event of a further arrangement being made for the year 1867, it be made upon the same terms as that existing with the Gold Fields, viz.—that one half the amount be returned by the District to the Society. A letter having been read from the Rev. Thomas Smith, requesting that a Bible woman employed by him in the Parish of St. Barnabas may be paid by the Church Society at the rate of £50 per annum, Mr. Smith engaging that at least an equal amount shall be contributed by the Parish to the funds of the Society—it was resolved that Mr. Smith's request be complied with. The Committee upon the suggestion of the Bishop having expressed a desire that the Dean having recently visited some of the Western Districts of the Diocese, would be good enough to make some statement of the facts which might have fallen under his observation, illustrative of the operations of the Society: the Dean rose and informed them that at Hartley, O'Connell, Bathurst, Orange, Lucknow, Sofala and the district of Mudgee, he had various opportunities of ascertaining how much good was resulting from the work carried on by the aid given. At Hartley and the surrounding country where a Catechist was maintained to assist the clergyman, the labourers on the Railway and Kerosene Works now received the benefit of stated

religious instruction. In like manner the district around Bathurst was largely benefited by services which are regularly held by the Curate or the Catechist in nine different places, at some of which Churches were projected, nearly 500 souls attending in the different congregations thus drawn together. In like manner at O'Connell, and at Orange with its surroundings, many small congregations were stately assembled, Sunday Schools formed, and other means of grace established. At Sofala, as the Committee were already aware eight Chinese were baptized who had been prepared by the Chinese Catechist now employed and paid by the Society. While the Clergyman is zealously discharging his duties to the European population not only in Sofala, but at various out-posts, within a considerable area. In the neighbourhood of Mudgee also, at Rylestone, Cudjeggong and other places visited by the Rev. J. Ross, the same beneficial operations are going on, impressing one more deeply with the great importance of the Society's work and of the necessity for continued and increased zeal in supporting it.

CLERICAL MEETING.

At the CLERICAL MEETING held at Bishop's court on Tuesday the 28th instant, the Rev. Mr. Fletcher read a long and interesting paper on "Unity of Plan and Action and its extension through the Parochial organization of our Church." He excused himself for attempting at all a subject so large and requiring so familiar experience with parochial work and from which he shrunk as a child would from riding on an elephant, by reminding the Bishop and Clergy that the subject was not of his own choice and that he had been requested to undertake it at a former meeting—but before the end the clergy became aware that he had under-rated his own ability—for the subject proved to have been in good hands indeed. He alluded to the repeated precepts and counsels of unity which St. Paul pressed on the Gentile Churches—and especially that great example of harmony of action by which the same Apostle illustrates that duty,—the mutual interest and dependence, and motion of the Human Body—and the connection of the whole with the Living Head,—quoting Rom. xii. 4–5, Gal. iii. 27, Eph. iv. 1–4 and 11–16, Col. ii. 19, 1 Cor. xii. 12, &c. This he styled the "key-note" of his subject,—which "should be enough to bear us from cold abstractions, from barren generalities, from the affected isolation of a contemptuous will-worship,"—and those passages showed the "manifold functions of one Church" the life of the whole being the Head—Christ. If our work want unity the whole body will

suffer. He referred to the late attempts of Canon Wordsworth and others in convocation and elsewhere to supply what was lacking in this respect in the Church at Home—alluded in favourable terms to the movements for the extension of the Deaconate, and well directed Lay Agency. He believed that the multiplication and subdivision of services should be uniform, and therefore regulated by authority—advocating consistently a similar uniformity in parish work of every kind—Bible classes, Sunday-schools, &c., so that what a churchman enjoyed and profited by in one parish he need not look for in vain when he moved to another. Clerical and Lay discipline were touched upon—so also more largely, was the education of children and of clergy. Mr. Fletcher recommended a uniform rule of early communion services on certain High Festivals on the ground that their absence often prevents people from communicating at all on these occasions—he also recommended catechetical services for school children, and in this connexion drew attention to the *plan* laid down by our church for such catechetical teaching. The catechism teaching backward to Baptism and forward to Confirmation. On the whole Mr. Fletcher showed himself master of his subject and the clergy felt indebted to him for his paper.

ST. PHILIP'S PARISH.—The half-yearly meeting of the Auxiliary to the Church Society was held in the Parochial School-room on Tuesday the 21st ult., at half-past 7 p.m. The attendance was moderately good. The chief business of the evening was the delivery by the Dean, the President, an address explanatory of the beneficial operations of the Church Society as witnessed by himself during his recent tour in some of the western portions of the Diocese.

The first place in the route to which he adverted was Hartley, where there is a substantial stone Church, with a clergyman, the Rev. W. H. Mayne, resident in the district. A catechist has lately been appointed to assist Mr. M., his salary being paid by the Church Society. This appointment the clergyman has hailed with much satisfaction, as it now enables him to provide religious instruction for the railway labourers and their families in that vicinity, and for the people at the Kerosene Company's works. Taking Hartley as a centre, a large and beneficial influence of good is thus exerted upon the surrounding district. To the Church, the Clergyman's stipend and the Catechist, the Church Society has largely contributed.

At Bathurst, a similar appointment of a Catechist has recently been made. The curate the Rev. H. A. Langley is paid *through* the Church Society, and half the Catechist's stipend is provided by it. Through this combined action, the ministrations of religion are now extended to eight or nine outlying stations, one of them about 40 miles from Bathurst, and the united average congregations amount to nearly 500 souls. At several of the places Churches are projected, and subscriptions have been commenced. And at most of these no religious ordinances had been hitherto dispensed. The word of life and salvation has been thus carried to many who were living entirely without the knowledge of the Saviour of their souls.

The next place to which the Dean adverted was Orange, about thirty-six miles distant from Bathurst. The town contains about one thousand inhabitants, and is in the midst of a rich agricultural district. Here for some years a clergyman has been located, whose salary was formerly supplemented by the Church Society, but is now wholly provided by the people at

the rate of £300 per annum. A commodious substantial parsonage has been built within the last twelve months, and the church doubled in size. There is a large Sunday school, with a good staff of teachers. Services are also held at stations around, by the clergyman, who also visits Molong, and the Bogan. Up to the 30th June, a catechist was engaged in assisting the clergyman in that district; but it is now intended to provide a clergyman for Molong and Wellington, and a parsonage is in the course of erection at the former place for him to reside in. Both catechist and parsonage have been aided by the Church Society—half of the salary of the former being thus provided.

Returning from the town of Orange towards Bathurst, Lucknow, known formerly as the Wentworth Diggings, (six miles from Orange) is the head-quarters of a catechist, paid by the Church Society upon the usual conditions. Here Divine Service is held every Sunday evening, and at the Copper mines every Sunday morning: at some other place also in the afternoon. Besides these, there are two or three other stations, where congregations are assembled during the week, and Sunday schools in operation. The Sunday school at Lucknow itself, numbers about 70 children. The Dean stated that he held service one Tuesday evening in that village, when a congregation of over one hundred was assembled. The responses were made heartily, and the congregation was remarkably attentive.

On his return from Orange to Bathurst he visited O'Connell by request of the clergyman and residents for the special purpose of laying the foundation stone of a new school-house. In this district, the Rev. John Vaughan, formerly catechist at Waterloo and subsequently a student at Moore College, is labouring with much diligence and earnestness; and with a good prospect of success. Mr. Vaughan's predecessor in charge of the district Rev. W. Lisle of Kelso, had laboured to provide the township with a church, which is now complete. It is a plain but neat brick structure, and is quite sufficient for the present congregation. There is a good Sunday, as well as day school, with a residence for the teacher. Mr. Vaughan has stated services at eight other places, and occasional services at several others. About £300 has been promised towards the erection of a parsonage, and it is hoped that the Church Society will be able to grant some substantial aid for the same purpose.

From O'Connell the Dean passed by way of Kelso and Peel, where he preached for the Church Society, to Sofala. Here Divine service was held on Sunday evening the 31st July, and eight Chinese converts baptized. They had been the subjects of Christian instruction by the catechist, Kong Shin Kuen who is wholly sustained by the Church Society, for a period of twelve months; and the clergyman, the Rev. G. E. Stiles, being satisfied of their sincerity, had accepted them for baptism. Advantage was taken of the Dean's visit to administer the initiatory sacrament to them. They were baptized in the presence of the congregation after the second lesson. The questions were read by the catechist, under the Dean's direction, in their own vernacular, and their replies given in the same.

A sermon was preached upon the occasion by the Dean, from Acts xvi. 14, 15.

The clergyman of this district is one of the Gold Fields clergy, who are maintained by the Church Society, and his ministrations extend over a considerable district, besides the immediate neighbourhood of the town in

which he resides. Stated services are held by him at various places.

From Sofala, the Dean informed the meeting that he proceeded to Mudgee, passing through the village of Gudgeong on the Sydney Road. In this village a neat school-church has been erected, towards which the Church Society contributed. An excellent primary school is maintained here, and a Sunday school, and Divine service is held every fortnight or three weeks, by the Rev. Mr. Ross the clergyman of Rylstone and the adjacent gold fields. Mr. Ross holds a large number of services at different points in his district, and is very active in the discharge of his duties.

At Mudgee three days were spent. Sermons were preached on Sunday the 5th August, for the Gold Fields Mission Fund, and on Monday the 6th a Public meeting was held for the revival of a Branch of the Church Society which had somehow fallen into decay. At the close of the meeting ten collecting cards were issued by the Secretary to ladies and gentlemen who kindly offered their services. It is hoped the Mudgee association will resume its former vitality and fruitfulness.

The duties of the Church yet as town of Mudgee are too much for the present Incumbent, the Rev. James Günther who now needs the assistance of a Curate. It is hoped that ere long this want may be supplied.

Though not connected with the work of the Church Society, yet as a part of the Church's work in Mudgee, it was mentioned that the foundation of a new school house was laid on Monday the 6th, an account of which will be found in another part of this paper.

The Dean after relating these facts said that what he had seen during his recent tour, had impressed him more fully than ever with a sense of the importance of the Church Society and of the duty of the members of the Church to sustain its operations. At the conclusion of his address, a vote of thanks for the address was moved by Alexander Stuart, Esq., and seconded by John Alger, Esq.,—a wish being expressed that some account of the matters stated might be forwarded to the press for publication.

ST. PAUL'S, SYDNEY.—The Eleventh Anniversary of the Consecration of this Church was celebrated on St. Bartholomew's Day, the 24th August. Divine Service was performed at 7 p.m.; after which the congregation repaired to the School-room, in accordance with the usage on past Anniversaries, to consult with their Clergyman and the Churchwardens, on matters affecting the welfare of the Church and Congregation. The chair was taken by the Incumbent, who, after some few introductory observations expressive of his pleasure in meeting so many of his flock on so interesting an occasion, and of his conviction that these Anniversary Meetings were productive of union and other advantages,—proceeded to give his Annual address, from which were gathered the following Parochial statistics. There had been 93 persons confirmed since last Anniversary. There were 250 communicants of whom the largest number attending on one Sunday had been 203,—the average attendance being now 190. The offertory and evening collection, had averaged last year nearly £13 a Sunday. There were 395 children on the Books of the Day School, with an average attendance of 330. There were over 400 children on the Sunday School Roll, with an average attendance of 340, the largest number actually present on any one occasion being 390. Last year a complaint had been made of a want of

male teachers for the Sunday School. This year it was well supplied. The Rev. chairman expressed his opinion that although there was much to cheer and encourage himself and his people in these statistics, these signs of outward prosperity, there was much yet to be done with regard to even the *external* work of the Church, and how very much more with reference to those allimportant matters which it should be the first aim of every parochial congregation to further. They might be *thankful*, but really they had nothing to boast of, even if they could dare under any circumstances to do so. He trusted that teachers, district visitors, Church officers, Committee men, as well as the Pastor, would be more and more deeply actuated by love to Christ and a desire to save and edify souls, and that under these influences they would all work together, pleasantly and in harmony, as heretofore, during the next year of their existence as a parish and congregation.

Mr. Buckland, Chairman of the Parsonage debt committee, read his statement of the present condition of the debt, from which it appeared that the debt had been reduced by actual payments to £1209 5s. 10d. and by subscriptions promised to £1168 8s. 4d. or in other words that since the parsonage had been occupied (under two years) the debt had been reduced about one half. On the motion of Mr. A. Gordon, seconded by Mr. G. Crane, it was resolved that this statement be adopted. The cordial thanks of the parishioners were tendered to Mr. Buckland, to whose able management it is mainly attributable that the Parsonage debt is in so satisfactory a condition.

The necessity for erecting a new school-house as well as of enlarging the Church, which are both of them inadequate to the needs of the parish, were discussed in a conversation in which the chairman and Messrs. Gordon, Farr, Court, Mitchell and Hudson took part. It was agreed that it was not advisable to commence either work until the parsonage debt was reduced to below a thousand pounds, a debt which would be easily manageable, and which would hardly be considered a burthen on the resources of the parish. It seemed to be the opinion of the Meeting that the first work to be undertaken should be the erection of the school-house.

In connection with the Anniversary of the Annual School Festival was celebrated at Richmond on Thursday the 30th August. Notwithstanding the inclemency of the weather,—for it rained most of the day—some Three Hundred and fifty visitors accompanied the children and the Teachers, in a Special train which left Sydney at half past eight a.m. and reached its destination at half past ten a.m. There were present five hundred and sixty children belonging to the Schools (Day and Sunday), who, notwithstanding the constant showers and the many consequent inconveniences seemed to enjoy themselves as thoroughly as was possible under the circumstances. The kind and thoughtful attention of the good folks of Richmond did much to diminish the discomfort both of the children and their friends. The Committee of the School of Arts placed their Hall at the disposal of the latter, whilst a large proportion of the former, the Infants and the girls, received shelter in the Nonvested, and in the Wesleyan, School, which were in the most courteous manner thrown open for their use by the respective patrons. The weather was more propitious in the afternoon, so that the children were not entirely without the opportunity of amusing themselves with the games and exercises usual on such occasions.

ST. BARNABAS.—A meeting of the parishioners was held on Monday evening the 3rd of September, to establish an Auxiliary to the Church Society. The chair was taken by the Lord Bishop, who addressed the meeting at some length in a speech explanatory of the work and operations of the Society. He was followed by Alexander Gordon, Esq., the Dean of Sydney, the Revs. A. H. Stephen and T. Smith. The meeting was very well attended, much interest was evidenced in the proceedings of the evening, and there was every promise of these shortly being a flourishing branch of the Church Society in this parish, where, as it was said more than once, everything that is undertaken is done with a zeal and energy which ensured success.

ST. ALBAN'S SCHOOL CHURCH, FIVE DOCK.—A long standing debt on this place of worship has lately been discharged through the liberality of Mr. Wright, of Drummond, Parramatta River, who has conveyed it to the Bishop of Sydney, foregoing a claim which he had on the building for £270. Being released from this liability, the Parishioners entered into arrangements for the erection of a Chancel &c. Towards the enlargement and other internal improvements—the Church Society has given a donation of £40 10s. 0d. A Font has been presented by Mrs. Luke, of Five Dock, and a Communion Service, by Mr. Woodhouse, of Ashfield. The Bishop preached at St. Alban's on Sunday morning—where the sum of £9 12s. was collected towards the recent outlay. The Bishop also preached in the afternoon in St. Luke's, Burwood, on behalf of the Church Society for the Diocese of Sydney. The Collection amounted to £17 7s. 2d.

THE SCHOOL OF THE PROPHETS (UNINSPIRED.)

The study of Prophecy is unquestionably one of the plainest duties of the Christian; not only is there a special blessing offered to the patient and prayerful perusal of the Revelation of St. John, but likewise a large portion of the whole scripture given by inspiration of God consists of Prophecy.—and our faith in the Messiah Himself rests largely on His fulfilment minutely of the tokens that went before—by type, by vision, or by word: "To him give all the prophets witness." The burdens of Egypt, of Tyre, of Sidon, of Edom, of Nineveh, of Babylon, of Samaria, of Juda—open up new mines of attestation—new triumphs to the Believer, new puzzles to the infidel, according as the unburied search of discovery unfolds the buried records of the past—and comparing them with the written prophecies of their doom, confound the unbeliever by his own favourite weapon—free enquiry. And the accuracy of the fulfilment of the past should encourage our researches, and quicken our faith in the glorious vista of the future. Yet we must tread cautiously and humbly on this sacred path. The facts of history—the inscriptions of monuments preserved beneath the desert sands, the deciphering of long forgotten characters, in which were locked up until this evil day when their emancipation was most needed—evidences that cannot be set aside; These verifications we have for prophecy fulfilled—but these we cannot have for that whose fulfilment is future. So we cannot walk so confidently—nor decide so boldly—although the mode in which we find, in the past, the fulfilment answer to the prediction, may offer by analogy, some clue to the probable interpretation of prophecies not yet fulfilled.

But let us be sure that they are indeed prophecies—that is to say—inspired predictions—and not mere systems fitted together with toil and wasted ingenuity, and then garnished with heterogeneous passages of scripture, to disguise their origin. We sometimes in the clear mornings of summer, behold spread from tree to tree, a gossamer web all spangled over with dew that reflect the early sunbeam. The sunlight is there, it is true—but only as an ornament—the thing itself is but a cob-web—a trap for incautious flies—only look a little nearer and you will perceive upon what a slender twig the whole affair is suspended.

Now, in these modern days, the light that has shone upon many subjects in consequence of enquiry and knowledge—has undoubtedly shone upon Biblical interpretation—and even on the most difficult portion of its object,—the glimpse of the future which the Bible reveals. But while that light really shines, and we shall do well to profit by it—there have been a hundred cob-webs to catch some of its glitter wherewith to adorn their own frail interweavings—and we must not be the silly flies to entangle ourselves in merely human hypotheses. Such I believe to be the character of the book whose startling title, with its astounding illustrations seems extending its circulation here—and has afforded a text so exciting, that almost anything in the way of talk becomes popular, if it only ushers itself in with such a flourish of trumpets as "Napoleon the Destined Monarch of the World," or "The Great Battle of Armageddon." Even the very cave of Adullam itself makes a new "oration" under the spell of such mighty watchwords.

The compiler of this work (for it is merely a compilation of compilations or rather of copiers—and by no means of independent calculators as he says,) was a Canadian clergyman. His earnestness and sincerity no one can question—he left his own parish and its quiet work, to preach and to write up over the world as a thing most *practical* and *necessary*—a belief in his own peculiar views of the second Advent of Christ,—and he tells us plainly, that for the blessing promised at His coming (1 Thes. iv. 14—17) that we as survivors should meet the Lord in the air—it is not sufficient that we believe in Him—love Him, and obey Him—but that we must believe also in the idea that we shall live in a cloud with Him for 3½ years hovering over the earth—and the rest of the theory which includes the statement that Napoleon iii.—will be the universal monarch and the Anti-Christ.

For preparation for that day it is as necessary to believe in Napoleon as Anti-Christ, as to believe in Jesus as Christ—and that belief includes very many things, any one of which would be sufficient of itself to be a very astonishing prediction. He, Napoleon, is to confirm a covenant with the Jews (1862-1856). He is to renew the Jewish sacrifices and temple. He is to set himself up as a God and be worshipped by the Jews,—he is to conquer Britain, the United States, Russia, Austria, Prussia, Spain, Italy—in short all the old dominion of Rome. *Ireland* seems to have a carte blanche—and we presume Australia, being beyond what is called "the platform": he is to murder all within those limits who will not accept him as God and worship him, and brand on the forehead with his mark all who do—he is to forbid to marry and command, to abstain from meats—and to impose a book of his own on the world instead of the Bible, and all this within a space of 7 years. The reduction of all the great powers and their armies occupying but the half of that space of time.

Now all this, though to the human mind appearing impossible, might supernaturally be brought about—but as all things are possible with God—but assuredly when a man asserts natural impossibilities as even improbabilities—we fairly ask—what ground have we for believing him? And in reply he should be able to show: first, that there will be a person—an individual, who is destined to do all this in the space and at the date allotted—and second, that Napoleon the iii. is the man. The individual is Anti-Christ (1 John, ii. 18—22):—the man of sin (2 Thes. ii. 3.) Gog. (Ezekiel xxxviii.) The little horn, (Dan. vii.) King of Fierce countenance (Dan. viii.) The vile person or the wilful King, (Dan. xi. 25.) The Prince that shall come, (Dan. ix. 26.) The beast, (Rev. xiii.) The eighth head of the beast, or the beast whose deadly wound was healed, &c. (Rev. xvii.)

And all these designations he takes for granted, without even a show of proof, to mean one and the same person.

What we are to expect from his manipulation of scripture, we may judge from his preliminary quotations of these passages—(1 John, ii. 18—22.) *correctly* given in our English version “Ye have heard that ANTI-CHRIST shall come,” he quotes “ye have heard that THE (gr.) Anti-Christ &c., either designedly or ignorantly asserting the presence of an article in the original which does not exist.

(Dan. ix. 36—37.) “Neither shall he regard the GOD of his Fathers nor the desire of women,” he explains “the seed of the woman—Christ.” Again in page 57—he states in connexion with Rev. xiii. the name Anti-Christ not being mentioned, that “the literal image of the Personal Anti-Christ which is at this juncture to be placed in the Jewish temple and made to speak and breathe, is three times referred to in Daniel as THE ABOMINATION OF DESOLATION—our Saviour also alluded to it in Matthew xxiv. 15—30, Mark xxi. 14—26, “when ye shall see the abomination of desolation spoken of by Daniel the Prophet stand in the holy place, then let them which be in Judea, flee into the mountains.” I charitably hope it was from mere accident that he omitted to quote the same passage from St. Luke, which explains its meaning not in accordance with Mr. Baxter’s idea. “And when ye shall see JERUSALEM COMPASSED WITH ARMIES then know that the desolation thereof is nigh—then let them which are in Judea flee to the mountains, &c.” So, The Abomination of Desolation—is clearly explained to be the Roman army under Titus encompassing Jerusalem—within the life time of some who heard—(when ye shall see) and not an image of a personal Anti-Christ 18 centuries later.

Whether his case does or does not seem to require it, Mr. Baxter’s use of scripture is, that which we may without offence call, the ‘clap-trap’—he uses its words, not its sense, its letter and not its spirit, to point his moral and adorn his tale.

“One star differeth from another star in glory,” (1 Cor. xv. 41.) he takes to mean glorified saints in heaven will differ in degree of glory. It may be so—but the passage he quotes only speaks of the body raised, differing from the body buried, as the present planets and stars differ—their being no comparison at all instituted between one saint and another—but between the immortal and the mortal bodies of the same saint. He says that the Foolish Virgins in the parable (Matt. xxv.) must have been converted persons “because they were betrothed to the Bridegroom”—p. 142. Though He expressly says “I know you not”

—one Bridegroom betrothed to ten, five of whom were excluded—the wedding in some mysterious way going on without the brides. A promise to the church of Philadelphia, (Rev. iii. 10) to “deliver them in the hour of temptation,” he says must mean a promise to those who 1800 years later watch to be delivered from the 3½ years tribulation under Antichrist, for he says an hour always means 3½ years—although he forgets this discovery when he explains that although we knew not the day nor the hour we might know the week or the month—for the day being 3½ years surely the day is 84 years.

Such misrepresentations are everywhere to be found in the book, and indeed are too common in many other places at the present day: but wherever they are detected, they always argued dishonesty, or ignorance, or an undue attempt to prop up a system by straining of scripture: and it is with caution amounting to distrust, that we should enter on the examination of any opinions so defended.

It is in such a mood that we are constrained to enter on the question Mr. Baxter has self-satisfactorily settled—waiving for a season the personality of Antichrist, and all that is preliminary to the sounding assertion of the Title: **NAPOLÉON THE DESTINED MONARCH OF THE WORLD AND FUTURE PERSONAL ANTICHRIST.**

For this he gives us 10 reasons, or what are to be taken as substitutes for reasons, the first of which (Ch. I.) is “the main and principal argument by which it is demonstrated with mathematical certainty,” and this demonstrative argument is “Because He is the Beasts’ seventh revived or Eighth Head which is predicted Rev. xiii. xvii. and xix. to wage an exterminating war against the saints for 3½ years and to be almost universally worshipped by the ungodly, and then with his ten kingdoms to perish at Christ’s descent at Armageddon.”

Now, this beast was ridden by a woman (xvii. 3.) who, “is that Great City which reigneth over the kings of the earth” (v. 18.) and “the seven heads (of the Beast) are seven mountains on which the woman (i.e. the great city) sitteth.” I suppose then the place of the Beast is beyond contradiction, Rome. It was the only city which then ruled over the kings of the earth, and it was named the Seven Hilled.

Further “There are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space; and the Beast that was, and is not, even he is the eighth, and is of the seven &c.”

Adopting then Mr. Baxter’s own view that “the term seven kings means seven successive modes of political administration, or forms of government,” assuredly we must conclude that each of them must have their seat in Rome, upon the seven Hills, and that while Rome is supreme, in some sense or another, reigning over the Kings of the Earth.

To this Napoleon does not answer.

Kings, Consuls, Dictators, Decemvirs, and Military Tribunes, were the five that had fallen (p. 8.) The sixth was the sway of Emperors of Rome and is Rome then existing, and the seventh was to follow on the fall of the sixth.

Let me then quote Mr. Baxter again “The Roman Emperors had an unbroken series of representatives at Rome until A.D. 476, when Augustulus Emperor of the Western Roman Empire was deposed by the Barbarian Odoacer.” Surely then the sixth head fell, since there was no longer an emperor on the seven hills, and yet he wants us to believe the sixth head did not drop, nor the seventh head arise until 1806, filling up the interval of 1330 years by rulers of Constantinople until its sack by the Turks

1453, by the reign of Charlemagne in 800, and by the Emperors of Germany, all of whom severally fell, and could not constitute one, and each of whom lacked the essential sitting on the Seven Hills of Rome.

This first and main argument of Mr. Baxter altogether hinges on the identity of the seventh head with Napoleon the 1st—whose dynasty was revived by Louis Napoleon—and this identity we have seen requires the supposition that the Cesars of Rome, the Emperors of Constantinople, the Empire of Charlemagne, and the Empire of Germany, all having different areas and different centres—ranging over above 17 centuries constituted one unbroken form of Government—not even differing as did kings, consuls, decemvirs, &c.—so he reduces the “Mathematical demonstration” *ad absurdum.*

Furthermore none of those, since the fall of the Emperor Augustulus reigned over anything like the limits of the Roman Empire—limits which on the question of the 10 horns or kingdoms and their woes, the writer insists to be essential to the solution. Each may have had such vanity as borrowed, from the past glory of Rome, the splendid pretence of a title; but nothing more. And as for Napoleon the Third, he has not done even this—Mr. Baxter says indeed that he will do this—but he has given no reason—since that Napoleonism which he revives did not either reign in Rome, or over its Empire.

It is true that our author gives his Reason iii. “Because he has obtained possession of the City of Rome.” But so also did Odoacer,* the Barbarian, 475, who even deposed the Emperor and put an end to that “head”—and himself ruled in Rome by the title of King of Italy A.D. 476—490. And yet he is not counted among the eight. It is not the conqueror of Rome—but the reigning Administration of Rome the prophecy requires—and our author tells us that Louis Napoleon’s metropolis is to be Jerusalem—meanwhile we know that it is not Rome, but Paris.

ZACHARY BARRY.

(To be continued.)

THE BISHOP OF WORCESTER ON RITUALISM.

A memorial from the clergy of Birmingham has recently been presented to the Bishop of Worcester on the subject of Ritualism. The following reply, “faithful, wise and true” has been sent by his Lordship:—

Hartlebury, Kidderminster, May 17, 1866.
My dear Mr. Yorke,—I have great pleasure in receiving the memorial which you forwarded to me yesterday, signed by forty-seven clergymen of the United Church of England and Ireland, resident in the Deanery of Birmingham.

It is probably not unknown to you and the other memorialists, that a memorial of a similar import has been recently addressed to me by 60 lay members of the Church of England of the town and borough of Birmingham, whose views and opinions are entitled to great respect.

It will be satisfactory to those gentlemen, as it

* Gibbons’ reference to the fall of Augustulus and to the rise of Odoacer is significant. The heads of the paragraphs are “Augustulus THE LAST EMPEROR OF THE WEST” and “EXTINGUISHING OF THE WESTERN EMPIRE.” And the paragraphs themselves are stronger “Royalty was familiar to the Barbarians and the Submissive people of Italy were prepared to obey without a murmur the authority which he should confound to exercise as viceroy of the Emperor of the West. But Odoacer had resolved to abolish that useless and expensive office.”

has been to me, to learn that so large a number of the clergy resident in Birmingham are eager to express their disapprobation of practices in the celebration of Divine Service unknown generally to the Church of England for 800 years.

I desire to repeat now what I have said already in answer to the memorial of those gentlemen, that I agree with the memorialists at their regret at the introduction of such practices, and in their opinion that great and serious evil is to be apprehended from it.

It will be my utmost endeavour, in conjunction with the other Bishops of our Church, to secure the removal of abuses, and the maintenance of that pure form of worship which has been handed down to us from our forefathers of the Reformed Church of England.

During the time that I have enjoyed the privilege of presiding over the diocese of Worcester, and of becoming acquainted with the lives and labours of the clergy in it, I have often had occasion to express my admiration of the comprehensive character of the formularies of our Church, and of the toleration which custom has sanctioned of a variety of usages in minor points of ritual.

If accepted, as I think such comprehensions and toleration should be, by the clergy and laity alike, they are a source of strength to our Church, enabling good and earnest men to labour together in the great work of bringing home the Gospel to our people, every one of us looking more to the main points in which we agree than to the smaller matters in which we differ, whether as to ritual or doctrine.

I have witnessed with great joy, under this wise and liberal system, the growing regard of our people for religion, the increasing influence of our clergy over the hearts and minds of our laity, and the strength for successful assaults upon the dominion of sin, with which I hope the grace of God is arming the Church of England.

But it is plain to every one who thinks about such things, that there are limits with regard both to doctrine and to ritual within which the law and custom of our Church confines her ministers, and beyond which united action is impossible.

If we try to carry comprehension and toleration beyond those limits, they become a source of weakness instead of strength, because we lose the consciousness of striving together in support of common principles, and for a common great purpose.

As our Formularies, composed at the period of the Reformation, lay down many a broad line of distinction between the Church of England and the Church of Rome in regard to doctrine, so have the law and custom of our Church maintained, also, from the same period downwards, plain lines of distinction in regard to ritual.

If any of the clergy of our Church take upon themselves to go beyond these lines of ritual, and to revive practices in the celebration of Divine Service which were in use before the Reformation, but which were then laid aside for what were considered good and sufficient reasons, they ought not to be surprised—so close is the connexion in the minds of men between ritual and doctrine—if they find themselves exposed to suspicion and distrust as insincere professors of the doctrine of the Church in which they minister.

It is my earnest hope that those who think they see edification and value in the practices complained of, will pause before they venture to adopt or maintain on their own individual authority usages which the law and custom of our Church forbid, and the introduction of

which has been made in some instances the subject of sorrowful remonstrance from those whose "godly admonitions" the clergy have promised to follow "with a glad mind and will."

I have too firm an assurance of the deep personal piety of large numbers of our laity to think that they will not resist the introduction of the new forms of service, of which complaint is made, as a snare tempting our congregations to be content with witnessing a gaudy ritual rather than with the consciousness of having worshipped in spirit and in truth. I have too firm an assurance also of the strong Protestant feeling of the greater part of our countrymen, who are acquainted with the past history of our country in connexion with the Church of Rome, to think that they are not prepared to contend earnestly against any return to the doctrine and ritual which their forefathers rejected with indignation.

I have too great faith, let me add, in the devotion of our clergy in general to the real business of their sacred calling, in their desire to avoid offence, in their submission to the law of the Church, and in their loyalty to those "chief ministers unto whom is committed the charge and government over them," to think that the practices of which the memorialists complain will obtain any lasting or extended prevalence among us.

The Lord grant unto us, in these troublesome times of the Church, to begin and finish all things, that offences and dangers be not increased.

I am, my dear Mr. Yorke,
Yours very respectfully,
H. WORCESTER.

English Church News.

The following speech of Colonel Sir Herbert Edwardes 'the hero of Mooltan' and one of the wise and Christian administrators of the Panjab, was delivered at the Annual Meeting of the Church Missionary Society, and contains much valuable and interesting information on the present state of India and the prospects of Christianity in that country:—

Colonel Sir H. EDWARDES said:—My Lord, The Resolution which I have asked now to move is as follows:—"That the speedy triumph of Christianity in British India becomes every day more hopeful, if the proclamation of the Gospel be viewed in connexion with momentous changes which are going forward in the political, social, and intellectual habits of the people." And though I could wish that I had more strength to do justice to so great a subject, I assure you that I undertake the duty with the greatest pleasure. Firstly, because it is well that from time to time the earnest Christian community of this country should hear from competent eye-witnesses (and more especially, if possible, from laymen) how the work of Missions is progressing; and, secondly, because, in my judgment, the words of this Resolution most happily and truthfully describe the present situation in India. The battle of India has now been fought. Clive's battle of Plassey, in 1757, founded the British Empire; but it was not completed till the Sepoy war of 1857, and the total re-organization of the native army, and increase of the European army, which succeeded that great effort to expel us. All ranks, from the Rajah to the mercenary soldier; all classes, from

the millionaire banker to the tiller of the soil; all creeds, Hindoo, Mohammedan, Parsee, native Christian, and European Christian, alike feel this to be the case, and act upon it; some with disappointment, some with relief, some with fear, some with hope, but all with a new impulse and conviction. The native chiefs are now busy in securing or extending their rights under English title-deeds. The military classes see their occupation slipping away, and are betaking themselves to other callings. Capital, of which the timidity is proverbial (and which we have just seen spreading its affrighted wings in Ireland at the approach of Fenianism), has unlocked its hoards in India since 1857, and is trading no longer village, with village, and province with province, but with all the countries of the world. And what is to be noted is the novel assemblage of natives and Europeans in large schemes of commerce, which forms a new bond of union. One of the most marked results of an assured state of peace is the extraordinary struggle for land which is now going on in India, as if the whole population were animated by an instinct to take root, and perceived that it must be done now or never. Every squatter of unquiet times is now engaged in obtaining from the English Courts a title derived from occupation; every old proprietor, who had left the paternal acres to go off soldiering at native courts, is now reappearing at his home, and spending his last rupee in trying to oust the squatter, and establish a title from hereditary right. Every tenant-at-will is trying to convert himself into a landlord, and every landlord is trying to evict his tenant-at-will. The struggle is intensified by two classes, the native merchants and bankers and the European settler. The native merchant, like the merchant in England, desires the status in the country which land carries with it; and the European settler, believing in a prosperous and peaceful future, wants land for tea, coffee, sugar, cotton, flax, and indigo, and calls on the Government of India to redeem the land-tax in perpetuity, that there may be no fetters on his enterprise. Then we have the telegraph from every corner of India to the three capitals, and from the capitals to Europe, spreading intelligence, encouraging enterprise, awakening human sympathies, and carrying with it political education. The great system of railroads projected under the East India Company is now rapidly approaching development in the union of all the capitals with each other and with the farthest frontiers; bringing province into communication with province in a way unknown before to the stagnant East, and raising the prices of all agricultural produce for the benefit of the people; while it places in the hands of Government a fresh security for peace throughout the empire. New works of irrigation are increasing year by year the area of cultivation. Great public works are raising the demand for labour; so that one of the most thickly populated countries in the world can no longer afford to send coolies to the Mauritius or the West Indies, but wants every man at home. I do not expatiate upon these changes which are going on in the political life of India. I do but hastily marshal them before you. You are well able to think them out for yourselves and all I ask you to realise is that the great mutiny of 1857 fell like a landslide from the mountains across the current of British power; that by God's help the dammed-up flood rose and rose till it prevailed; and clearing its way through piled-up rock and forest, scattered them in broken splinters over the land, and is now flowing on in broader, deeper, swifter streams than ever of fertility, progress, and civilisation. Let us now turn and see what

changes are going on in the "social and intellectual habits of the people." They are so intertwined together that I will not attempt to separate them. The great fact that stands out from all others is this, that Western education has begun to tell at last upon the Eastern mind; and that after centuries of stagnation it may now be said joyfully of the intellect of India, as the hearty English crowd shouted the other day at the launch of the Northumberland, "She's off! She's off!" In using the term "Western education" I speak advisedly, in order to include education of all kinds, secular and religious, that given by the State and that given by missionary Societies. The latest statistics that I can obtain are from the *Friend of India*, which states that "There are in all 30,000,000 of children in India who should be at school. Of these, missionaries educate 100,000, and the State only 127,513." The State schools were costing £250,000 a year; and the State also give grants in aid to the mission schools amounting to £16,500 more. This seems very little;—less than 300,000 children at schools out of 30,000,000. But it is as large as the leaven which raises a baking of bread. After all it is only a small knot of thinkers who ever raise their country out of ignorance. And what we have to look to is not so much the number of the scholars, as the kind of ideas which are being taught and spread abroad in the country. Now, what are the ideas of the educated natives of the day? Let us take the Hindoos, for they are the nine-tenths of the population of India; are the most thoughtful race, and are doubtless the race through whom India will be regenerated. It may surprise many of you—but no one who knows India of to-day will deny what I now state—that a school of thoughtful and proselytising Reformers has sprung up, who are actively engaged in what they call the Reformation of Hindoicism. The points on which they mainly insist are,—renunciation of idolatry and polytheism, and adoption of a pure Deism; abolition of caste; abolition of polygamy; abolition of infant marriages; female education, and general introduction of women into society; purity of morals. A still more advanced school have a damning consciousness that even Deism is but a halting-place, and real reformers must push on to a higher faith. The centre of all this movement has been the association called the Brahma Somāj in Calcutta; and what makes the vitality of their impulse, is their missionary zeal. The Brahma Somāj are most active proselytisers, and have sent missionaries of their own to the other two capitals of India, to preach the reformation they had in hand. To bring home to you what is thus being done, I will read to you from the *Missionary News* of April 14th the covenant which is subscribed by every Hindoo who joins the movement at Madras:—

"1. I shall worship through love of Him, and the performance of the work He loveth, the Supreme Being, the Creator, Preserver, the Destroyer, the Giver of Salvation, the Omniscent, the Omnipotent, the Blissful, the Good, the Formless, the only one without a second, and none of the created objects, subject to the following conditions:—

"2. I shall labour to compose and gradually bring into practice a ritual agreeable to the spirit of pure Theism, and free from the superstitions and absurdities—[mark, these are not my words, they are the words of the Hindoos themselves]—which at present characterize Hindoo ceremonies.

3. In the meantime I shall observe the ceremonies now in use, but only in cases where ceremonies are indispensable, as in marriages and funerals, or where their omis-

sion will do more violence to the feelings of Hindoo community than is consistent with the proper interests of the Veda Somāj, as in Sradhas. And I shall go through such ceremonies, where they are not conformable to pure Theism, as mere matters of routine, destitute of all religious significance, as a lifeless remains of a superstition which has passed away.

"4. This sacrifice, and this only, shall I make to existing prejudices. But I shall never endeavour to deceive any one as to my religious opinions, and never stoop to equivocation or hypocrisy in order to avoid unpopularity. [By the way, it would be well if some of our teachers of new things would conform to this rule, but their is a monstrous difference in their practice. As you read them they warm up and warm up, and, as the boys say, they get hotter and hotter, but just as you think they are about to tell you what they mean, they elude your grasp, and their opinions remain as incomprehensible as ever. The covenant goes on to say:—]

"5. I shall discard all sectarian views and animosities, and never offer any encouragement to them.

"6. I shall, as a first step, gradually, give up all distinctions, and amalgamate the different branches of the same caste.

"7. Rigidly as I shall adhere to all these rules, I shall be perfectly tolerant to the views of strangers, and never intentionally give offence to their feelings.

"8. I shall never violate the duties and virtues of humanity, justice, viracity, temperance, chastity. [There is a catalogue of virtues for you.]

"9. I shall never hold or attend or pay for nautches [that is, native dances], or otherwise hold out encouragement for prostitution.

"10. I shall encourage and promote, to the best of my power, the re-marriage of widows, and discourage early marriages.

"11. I shall never be guilty of bigamy or polygamy.

"12. I shall grant my aid towards the issue, in the vernaculars, elementary prayer-books and religious tracts, and also of a monthly journal, whose chief object shall be to improve the social and moral condition of the community.

"13. I shall advance the cause of a general and female education and enlightenment, and particularly in my own family circle.

"14. I shall study the Sanskrit language and its literature (especially theological), and promote the cultivation of it by means not calculated to promote superstition.

"To-day, being the—day of the month of—of the Kalyabda—, I hereby embrace the faith of the Veda Somāj, and in witness thereof I set my hand to this."

Nor are these movements entirely confined to the Brahma Somāj and its branches. The very last mails from India have brought us accounts of a Petition having been presented to the Bengal Government praying for the emancipation of the "females of Bengal from the pains, cruelties, and attendant crimes of the debasing custom of polygamy." This Petition was signed by 21,000 Hindoos, amongst whom (says the *Friend of India*) "are the highest in rank, learning, wealth, and sanctity in Bengal." Every question connected with the degraded state of women in India is just now being thoroughly canvassed by the natives themselves; and I doubt not that some decided movement like this against polygamy will soon be made against infant marriages. Last year Lord Shaftesbury, whose sympathies are as warm for the people of India as for those of his own country, in-

visited to dinner all the native gentlemen who were in London studying for the bar or the civil service of India. And you little know the sacrifices they have made in doing so, for every one who has the courage to cross the seas becomes by that act an outcast from the rest of his countrymen. Some of them brought the ladies of their family. Altogether, perhaps there may have been twelve or fourteen. Lord Shaftesbury's object was to let them see the better side of English social life, and not merely what might be picked up at Cremorne or such places. I had the pleasure of being present; and certainly it was a most instructive scene. Some of the native gentlemen were Parsees, some Brahmins, some of other Hindoo sects. I don't think there were any Mohammedans. One was a native Christian from Ceylon, just called to the English bar. They all joined in the English meal—that seems nothing to you, but to me it was the most wonderful sight I ever saw—without one thought of caste; and conversed in English like well-educated and enlightened men. I particularly questioned them as to the effect on their minds of their stay in England; and they said that, one by one, their views had changed on almost every point. But they dwelt chiefly and earnestly on the evils of domestic life in India; and implored all who had influence to move the Legislature to abolish polygamy and infant marriages, and educate the women. Now each one of these young men will go back to India either as a barister or a civil servant, with all the *prestige* of learning and position; and every one of them will be practically a missionary of civilization, preparing the minds of his countrymen for Christianity. The Parsees of Bombay are carrying on very similar reforms in their own body. The Mohammedans still remain the most difficult to move; and they are in danger of drooping into the rear and being left behind in all departments by the educated Hindoos. Still here and there we hear of some Mohammedan like Saifdar Ali, who has the courage to inquire for him, if and become a Christian. The last mail mentions two incidents of great independence among Mohammedans. The first is the establishment of female schools throughout his territory by the Nawab of Rampore in Rohilund; and the second is the prayer for the Royal family being offered up (it is believed for the first time in India) in the great Mosque at Lahore, in the name of Queen Victoria. I alluded just now to a more advanced school of Hindoo Reformers than the Brahma Somāj of Calcutta, or the Seda Somāj at Madras;—as a school who feel that Deism, though a step in advance of Polytheism, is no resting place for the soul. The best illustration I can give for this is an extract from the *Indu Prakash*, a native Bombay newspaper, which is to my mind full of pathos, and seems to me like a cry from the very edge of the bottomless pit. It comes from the very heart of a great people, from whose eyes the veil has fallen, and they find themselves without God in the world:—

"We are not despising the young Babu's teachings—that is the missionary sent by the Brahma Somāj—who so recently electrified us out of our five senses"—you see how soon they catch our European slang—"by his fervid eloquence in the Town Hall. Let us lay his burning words to heart, and let them there rekindle our convictions of truths, moral and spiritual, so that we can take no rest until we realize them in our lives individually, and, so far as practicable, socially. Let us examine ourselves conscientiously, that we may make certain of the sincerity of our convictions, and that we may make certain that we are not

restrained by moral cowardice, but by the just sense only of what is safe and practicable in the glorious cause of social and religious reform. We must allow that there is something deficient in the progress of Bombay. We abound in wealth, in philanthropy, and in public spirit. Education has spread widely, and the educated exert great influence. Some, indeed, of our educated fellow-citizens, who have only their brains to depend on, enjoy greater influence in Bombay than the greatest wealth can by itself command; above all, there is a wide-spread hatred of caste; and yet it is clear that we must still despair of any wide-spread movement against caste and idolatry. This must be due to some weakness in our convictions. This is proved also by the very anxiety we exhibit to make the anti-caste movement general. We will not move unless others move with us. Now if our convictions were stronger they would be the only support we should require: our consciences would then force us to throw up caste, regardless of consequences; and, acting for ourselves alone, and not forcing a social change on our fellow countrymen against their wishes, no mischief would result to the community. Very strangely, too, we daily see Hindus of every caste becoming Christians, and devoted 'Missionaries of the Cross.' Some people say we never see this—the natives tell a different tale. They make an infinitely greater personal sacrifice than we has Hindu reformers are called upon to make. They give up Hinduism and their lives to protesting against it with out any compromise; and they do it in spite of every family tie, and the active hatred sure to be excited against themselves for their apostasy. But they cannot help themselves. Truth, or what they believe to be the truth, is dearer to them than all the tender sanctities of parent, husband, wife, and child, then all the happiness of life, than very life itself. Strange that there should be such a difference between men of the same race, tongue, and caste; We begin to recognize this difference, and to inquire anxiously for its cause. It is evident that these men, who are so brave and single-minded for what they believe to be the truth, receive a new faith for the faith which education has destroyed within them. On the other hand, education provided by the state simply destroys Hinduism; it gives nothing in its place. It is founded on the benevolent principle of non-interference with religion, but in practice it is the negation of God in life. If forgotten, that, while interference in Christian countries would be a tyranny, in an idolatrous country education itself is interference with the established religion. Christians, holding a faith pure and rational in its essentials, may receive the highest education, and be only the more confirmed in their faith, and more tolerant of each others' minor differences. But education must destroy idolatry, and the state education of India, benevolent in its idea, practically teaches atheism. It leaves its victims faithless. Our young men are, many of them, forced by it into the unhappy position of the sceptics and infidels of Europe. Well may the reorganization of society seem impossible under such circumstances. As soon as this is generally perceived and felt, the cry will go up to England, 'Father, Father, give us faith!' Knowledge alone does not suffice for men, nor material prosperity, nor good government: the things of this life are fleeting, the life to come is eternal; and men and nations can only be happy in recognizing and acting righteously on this divine fact. Without Faith life is without an aim, death without hope, and there can be neither individual happiness, nor national greatness. If Eng-

land will not hear our cry, and, indeed, anticipate it, then will the shriek go up to our Father in heaven, 'Father, Father, give us Faith!' Now my Lord, I think it will readily be admitted that here are proofs, in the language of the Resolution before us, that "momentous changes are going forward in the * * * * social, and intellectual habits of the people." And what I wish to ask of this assembly is, whence do they spring, and whether are they leading the people of India? I maintain that from Christianity they come; and in Christianity they will find their consummation. I do not deny that the Secular Education imparted by the State has had a large share in this good work, as well as direct missionary labour. But what is the secular education of the nineteenth century? It is an amalgam of ancient learning, modern science, and Christian ethics. Alone it cannot give the Christian faith; but, neither is it hostile to Christianity;—rather it prepares the way, and welcomes fuller light and truth when it arrives. That secular education and civilization will ever regenerate a nation I do not believe. It does not go to the root of the matter. It is a police code at best. It does much to suppress crime between man and man; but it does nothing for sin between man and his Maker. Undoubtedly it softens what his brutal in human nature; but it leaves untouched what is Satanic. It was well said by one of the ablest missionary in India (Dr. Mullens) that "He alone can make a new nation who can form a new man." That he is forming a new nation in India, is clear to every thoughtful mind. While the Hindoos are busy pulling down their own religion, the Christian Church is rising above the horizon. Amidst a dense population of 200 millions of heathen, the little flock of 200,000 native Christians, may seem like a speck; but surely it is that "little cloud out of the sea, like a man's hand," which tells that there is to be "a great rain." Every other faith in India is decaying. Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and by God's grace will never be uprooted. The Christian converts have already been tested by persecution and martyrdom, in 1857; and stood the test without apostasy. And I believe that if the English were driven out of India to-morrow, Christianity would remain and triumph. In conclusion, I would wish to guard all friends of Missions against two great errors,—the Scylla and Charybdis of Evangelical work. 1. Expecting too great results. 2. Valuing too little the results obtained. On the one hand don't expect a millenium on earth before the coming of our Lord himself. The conversion of 200,000,000 of heathen is not to be done by pulling a bell at your fireside. It is the vast inheritance of the Saviour, and must be gathered in by toil and waste of human life. But do not on the other hand be discouraged by the testimony of those faint-hearted witnesses who return from the promised land with the report that "the people be strong that dwell in the land, and the cities are walled and very great, and moreover we saw the children of Anak there." I too have gone up and seen it; and have flung at your feet a cluster of the grapes of Eschoel. It is but "a cluster" it is true; for time and strength do not serve to gather more; but it testifies that the land "floweth with milk and honey" of Christian promise; and I would say with Caleb, "Let us go up, and possess it, for we are well able to overcome it." Put confidence then in your missionaries, and sustain their hearts. I feel ashamed to offer my poor testimony in behalf of such a band; but the

questions that have been put to me in England compel me to say a word. I have been 25 years in the Indian service, and have been thrown in contact with many missionaries of many Protestant denominations and from many countries. I have found no angel among them. They were all men. Some were gifted by God with very high powers indeed, and some with very humble powers. All had some share of human frailty. But I have never seen one who was not labouring with a single eye for the conversion of the heathen to the utmost of his ability, and setting the example of a holy Christian life. Well would it be for the State, if in any department of its service civil or military, it had such a body of servants as the missionaries in India. Do not discourage them then. Do not distrust them. Send out more to help them. Think how little can be done by 500 missionaries among 200,000,000 of heathen. I remember the two first Protestant missionaries who ever went to India—Zeigenbald and Plutsch. They were sent by Frederic IV. of Denmark, great-great-grandfather of our Princess of Wales. In 1705. They found not one Protestant or Christian in India! Remember Schwarz and Rhenius, and the long line of Evangelists and martyrs down to Ragland, Dr. Pander, Jamier, and Robert Noble. These men ploughed, and sowed, but only reaped their tens and hundreds. And where are they now! Absorbed like the souls of the Brahmins? Or annihilated like the souls of the Buddhists? No they are a portion of the "great cloud of witnesses" who encompass you now as Noah, Abraham, Isaac, and Jacob, encompassed the Hebrew Church. And they are now thanking God for the 200,000 redeemed ones, over whose scanty numbers you are murmuring with faithless discontent. Murmur no more, but urge your missionaries to develop and complete the native Churches—to bring forward native Pastors for ordination; and where these have been secured, with vast congregations of native Christians, as at Tinnevely, give no rest to the Bishops of India till they consecrate a native Bishop, and leave the native Christian Church to walk alone. Christianity will then be more indigenous in India than Mahomedanism has become in eleven centuries; for instead of being propagated by the sword of the stranger, it will be preached and evangelised by the natives of the soil. God grant that we may all live to see it!

The Gallant Officer then moved the Resolution, and resumed his seat amidst loud and prolonged applause.

ECCLESIASTICAL—ORDINATION.—At an Ordination held in the Parish Church of Holywood by the Lord Bishop of Down and Connor and Dromore, on Trinity Sunday, May 27th, the following gentleman was admitted into Holy orders as Deacon: Mr. Horatio N. Creeny A.M., T. C. D., Curacy of Dundonald, Diocese of Down.

The Colonial Bishops Bill is one of the most extraordinary specimens of an abortive attempt at legislation ever presented to Parliament. We fully admit the necessity of legislation, and the vanity of the hope that the reunion between the Crown and the Church can be maintained in the colonies. But this Bill only meddles and muddles. It disturbs everything and settles nothing. By its loose and indefinite language it opens up a vista to the ultra-Church unionists of a new system of Church government, which would favour their cherished notion of reunion with the Romish and Greek apostasies, and admit Popish Arch-

bishops and Eastern Patriarchs into the pulpits of the Church of England. By this same process it flatters the admirers of COLENSO with the prospect of a system which shall introduce a succession of unbelieving prelates, who may teach without rebuke that religion is independent of theology, and that a belief in the Bible is by no means necessary to that universal salvation which is secured for all mankind.

The Ultra-Church papers are rejoicing over their approaching emancipation from the control of the State; but we think we have already said enough to show that their jubulations are rather premature. In one sense the Bill is profoundly silent, and that is with regard to the property which has been vested in trustees for the use of what was supposed to be a Church in communion with the United Church of England and Ireland, enjoying the protection and subject to the secular jurisdiction of the Crown. Miss BURDETT CURTIS has been the most splendid of Colonial founders, but that munificent lady is not the only person who has reason to complain of this attempt to involve in litigation the property which she invested on the faith of the British Government.

The following letter contains a clear summary of the chief points in the Colonial Bishops Bill.

COLONIAL BISHOPS BILL.

To the Editor of the Record.

Sir,—This Bill, which you have given in your columns, appears open to some serious objections, and deserves careful consideration; for, on the one hand, it must be admitted that the position of our Church in the colonies is, after the recent decisions of the Privy Council, very unsatisfactory; and, on the other, there is a danger lest an undue feeling on this subject should suggest a remedy which may be worse than the evil itself.

The points which have struck me, on reading the Bill, apart from any history which may belong to it, are these:—

1. It deals wholesale with a subject confessedly difficult, varied, and complicated. It assumes an evil everywhere, and provides a universal remedy. Now, our colonies are circumstanced very diversely. In some, as in Jamaica, a Bishopric is established by Act of Parliament; in others it is at least recognised by the local Legislature; in others, again, existing Letters Patent have been found adequate to the requirements of the case; and yet I discover nothing in the present Bill which would prevent its provisions being applied to each and all of our colonies or foreign possessions.

2. Section 10 enables any Bishop or Bishops to consecrate a colonial Bishop, "for the benefit of clergy, congregations, and persons who may voluntarily submit themselves" to him; and such Bishop may then exercise all "episcopal functions." There is no definition of what these are. True, the enactment is not to confer on a Bishop "any jurisdiction to which he would not otherwise have been by law entitled," but there seems nothing to restrict the power which a Bishop may, by compact with the clergy and congregations, acquire; and there are no words assigning any limits co-ordinate with the doctrine and discipline of the Church of England. Is there anything then, to prevent such a Bishop from exercising, under the words "episcopal functions," those powers, of excommunication, and other arbitrary powers, which

pertained to the episcopal office in days anterior to the reformation?

3. Legal powers thus conferred on Bishops by voluntary agreement become binding on the contracting parties, who, again, may not have foreseen the full result. No appeal from the exercise of those powers lies to any ecclesiastical tribunal here. The severance ecclesiastically from the mother country is complete, and the colonial Church ceases to be in any way in union with the Established Church of this country. Hence—

4. We shall have the anomaly of a colonial Church, whose bishops at least receive endowments by virtue of their original connexion with the Church of England, drifting away into an uncontrolled independence, and yet claiming authority over clergymen and missionaries who, in many cases, have been ordained at home, sent out under Church of England auspices, and maintained from funds contributed by members of the Church of England.

5. Will not this necessarily produce confusion and discord? The terms of communion will vary in different colonies according to the dominant feeling; many clergy and laymen may chance to object to them, and yet they must either conform or be *de facto* out of communion. It is more than probable that the Church Missionary Society will, in some instances, find it impossible to send out missionaries consistently with its principles and with keeping good faith with those who subscribe to its funds.

6. The words of section 10 are very wide. They enable "any Bishops or Bishop within the United Kingdom" to consecrate such new Bishops. Apparently, this would enable a Bishop of the Scotch Episcopal Church to do so; and, if the consecration take place out of the United Kingdom, no Royal mandate or licence is necessary.

7. The supremacy of the Crown is altogether ignored. Persons may differ as to whether this would be or not so great an evil practically as it is in idea, but it is a very serious innovation, and not lightly to be disposed of.

8. The reflex influence of the measure on England cannot be lost sight of, both in the assertion of a new principle for the Church of England, and in the recognition, virtually, of a new class of clergy, whom the colonies may send back to us, and who may officiate and hold livings here with the simple permission of the Diocesan, existing Acts more or less restricting this being repealed by the present Bill.

The whole subject should be fairly considered and temperately discussed. The present Bill appears crudely conceived, and is, in addition, sometimes obscurely worded; but before any such measure is passed, the probable results should be carefully weighed.

There is, doubtless, a real need for some legislation on the subject; least of all, however, should difficulties which have arisen in one particular locality lead us to pass a sweeping measure, the extent and effects of which it is not possible at once fully to ascertain.

I am, Sir, yours, &c.,
LAICUS, M.A.

Blackheath Park, May 29.

P.S. I had almost omitted to notice the fact that this Bill proposes to create Bishops without any See or any power of succession—a novelty in the Church; and I see nothing in the Bill necessarily to preclude there being at the same time in the same colony two Bishops presiding over two sets of clergy and laity, a contingency not really very unlikely in the present divided state of the Church at home.

Poetry.

LORD, TO WHOM SHALL WE GO?

To whom, Lord, shall we go?
Where find escape from this world's weary
Its turmoil, death, and woe? [strife,
Thou hast the words of everlasting Life.

To whom, Lord, shall we go?
What other helps, what comfort can there be?
Around, above, below,
There is not one we can compare with Thee.

To whom, Lord, shall we go?
Who else can heal the sick, the lame, the blind,
Or dry the tears of woe?
Who else the fallen raise, the lost ones find?

To Thee, Lord, would we go,—
For we are hungry, weary, poor, and weak;
We thirst for streams that flow
From living wells; for bread of life we seek.

To Thee, Lord, would we go,—
To thee, who art the Life, the Light, the Way,
With trembling steps and slow
We come. O call us, seek us, lest we stray!

To Thee Lord, would we go,—
O take us to Thyself, within us reign!
For Thee to love and know
Is Life eternal, never ending gain.

E. B. D.

Diocese of Newcastle.

THE PROPOSED SYNOD OF THE WHOLE ENGLISH COMMUNION.

"THIS is a noble idea—the meeting together of the whole Church of England, at home, and in the colonies—to consult for the general good, with special reference perhaps to the permanent union of the entire body. It may be doubtful however whether all the difficulties, which seem to beset the realization of the idea, in its fullest extent, can ever be surmounted.

The suggestion has come from the Church in Canada, which has forwarded an address to the two Houses of Convocation, in England, praying for such a General Synod: and expressing a wish that such General Synod should consist, not only of the various Bishops at home, and in the colonies—but also of chosen Presbyters, and chosen Laymen learned in Ecclesiastical law from the several Dioceses.

The Bishop of Capetown has also represented to the Archbishop of Canterbury, the great benefit which would be likely to result to the African Church, amid its present perplexities,

from the deliberations of the assembled Episcopate of the English Communion.

The great difficulty in the way of carrying out the suggestion of the Canadian Church, or even the more limited request of the Bishop of Capetown, is this. There is no *person*, no *body* short of the *Imperial Parliament* able to call together such an assembly, so that its decisions may possess any real authority. Not the *Convocation* in England—nor the *Archbishop of Canterbury*, nor the *Queen* by her Government—only the *Imperial Parliament*: while it is very unlikely the Imperial Parliament could be induced to move in such a matter.

If however all idea of the sanction of Parliament for such a General Synod be given up, and all legal authority for its decisions: and such an assembly is intended to meet only for the benefit of united deliberations, and mutual advice, it then becomes a question, whether such results would be of sufficient importance, to justify the absence of all the Colonial Bishops from their Dioceses at the same time.

His Grace the Archbishop of Canterbury, I may state, received most favourably the address of the Canadian Church, and the request of the Bishop of Capetown; and expressed his willingness, to act upon them, if such a course be generally approved. But his Grace does not seem to entertain the idea of a General Synod, having the sanction of Parliament, and therefore possessing real authority, but only of an assembly of the whole Episcopate to consult together for the general good.

The Archbishop has for some years been accustomed to invite all the English Bishops, and all the Colonial Bishops in England, to meet each year, and consult with him on the present position of the Church: and although these meetings have had no legal authority, the benefits resulting from them have been considerable. Such an assembly on a larger scale, including all the Colonial Bishops, is what His Grace seems at present to contemplate: and doubtless such a General Synod, though falling far short of the idea and suggestion of the Canadian Church, would be attended with many beneficial results.

Its decisions however would have no legal authority and would probably be referred afterwards to the Synods of the various Colonial Dioceses for approval and confirmation. And if this be the case might it not be desirable to settle previously to the meeting of the General Synod, the subjects for deliberation, and to refer them to the several Colonial Synods *before* they were discussed in England? and thus enable the Colonial Bishops—either to attend the General Synod, carrying with them the result of the deliberations in their own Synods or the subjects to be discussed—or to forward a Report of such deliberations to the General Synod, if they were themselves unable to attend it?

Such are the thoughts which have suggested themselves to my mind on this interesting subject. And there is no need for our dwelling to-day at any greater length upon it, because the preparations for the proposed General Synod must occupy some two or three years before they can be completed: so that when we meet next year, in our third Session, if we are spared to do so, the consideration of this subject may be then resumed, and perhaps be brought to some definite and practical conclusion."

The Debate in the Lower House of Convocation on this subject, will be continued in our portion of this Number of *The Church Chronicle* and as connected with this debate we take as our leading Article, the remarks of the Bishop of Newcastle on this subject in his address just delivered at the opening of the second session of the Newcastle Diocesan Synod.

LOWER HOUSE OF CONVOCATION May 2, 1866.

SYNOD OF THE ENGLISH COMMUNION.

(Continued.)

Sir George Prevoost—I do not wish to give a silent vote on this question, because it is one in which I feel great interest. I was brought up in a colony, my first Bishop was the Bishop of Nova Scotia, and the present Bishop of Quebec is my godson, and a near relative. When a branch of our Church stretches forth its arms to us, shall we not say we will do what we can? There is one motive especially which I would venture to urge, that we have at the present moment a Primate who is just

the man to carry on such a work. He has admirable discretion and wisdom and prudence which point him out as just the man who is fitted to bind the Church together.

Lord Arthur Hervey—Before giving a vote on this resolution I should like to have a little more information. I feel, with Chancellor Massingberd and Archdeacon Wordsworth, the great importance of doing something to draw closer the bonds of union between ourselves and our community scattered all over the world. At the same time, it is quite impossible not to see that there are difficulties, and though these difficulties should not deter us from taking a step in advance, yet they may be such as to render the taking of a step impossible. I should like to ask whether the taking of a step towards the holding of a Synod pledges us as to the precise constitution of the Synod.

The Prolocutor—The resolution pledges you to nothing of that kind. All it pledges you to is the appointment of a committee for the consideration of the subject.

Lord Arthur Hervey—I quite understand that; but the end of it is to assemble in London representatives of the Anglican communion; and if it were such a Synod as that of the province of Canterbury, having a certain legal power and position, there would not be any difficulty in the way. I belong to a diocese where the Bishop has endeavoured to meet the great wants of the Church by assembling, not exactly a legal body, but we have a kind of Synod—we have conferences. About anything of that kind, of course, there would be no difficulty. But I ventured to interrupt Canon Seymour as to the difficulty with regard to the United States of America, a foreign power. Can we expect the Crown to give its sanction to such a Synod passing canons that would be binding on the English clergy, when part of that Synod were subjects of a foreign State? But if, on the other hand, there is to be merely a meeting or conference of different members of the Churches of the Anglican communion, then I must say that is a great object, and one in which I should heart and soul concur, in the hope that it might lead hereafter to a wider union of Christendom. I do not rise to oppose the motion, but I should like to have some explanation on these points.

Dr. Fraser—In answer to the Rev. gentleman who has just spoken, I may perhaps observe that the 25th Henry VIII., chapter 19, precludes the two Provincial Convocations of the Synods of York and Canterbury from meeting without the Royal licence, but does not interfere with any other assembly of any kind whatever. Of course any canon or constitution passed by such a house would not be canons or constitutions of the realm, and they could not be pleaded in any ecclesiastical court. They would not be a part, in any sense, of the law of England; but they would be simply agreements entered into in an assembly which, in the pure Church sense of the word, could not be called a Synod, but would be a mere assembly of persons voluntarily meeting to devise rules for their own guidance, to which they might voluntarily subject themselves. The word "Synodus," being a Greek word, is translated by the word Convocation, and it is so called because it is *convocata*—it is called together. But such an assembly cannot be called together. There is no person on the face of the earth who can call together such an assembly. The Archbishop of Canterbury can call together simply the clergy of his own province. He has no authority over the neighbouring Province of York, he has no authority in

Ireland, and none in Scotland. He has no authority to convene the Colonial Bishops to a Synod here, nor has he any authority over the American Bishops. Therefore it would be a purely voluntary meeting; and the canons that would be passed would be voluntary, and would not affect in any way the statute law of England. Dr. Jebb spoke of the laity assembling in such a Synod. Now, certainly, I should very much deprecate the laity appearing in such meetings, and having a seat side by side with the clergy in such an assembly. But as it is called a Synod of the English communion I should with equal earnestness express a wish that according to the practice of the English Church in her Synods the presbyterate should be duly represented. Of course this is a matter more of detail, and I merely throw it out as expressing my own opinion on the matter. The idea is really so grand, so magnificent, that though at first I confess it almost took away my breath when I heard it, yet I cannot but express my obligations as a minister of Christ to the Archdeacon of Taunton, for having brought it not merely before this Synod but before the Church of England at large. Great ideas are contagious, and I trust that no step will be taken to prevent this one gaining ground. It may be some years before it is realized, but I think it will do us all good; it will bring our minds to a higher tone of loyalty to the Church and the Head of the Church. And now I may use a certain degree of license which is usually given to a new member who wanders a little from the question. I could not but notice one circumstance which to me was very pleasing, that when the question of a General Synod of the English communion was being discussed, at the same moment a paper was being handed round among the members suggesting a tribute to the memory of one who did much towards the resuscitation of this Synod—I mean the late Mr. Henry Hoare. I regard that circumstance alone as a tribute to his memory. I may say that if it had not been for him, humanly speaking if it had not been for his great powers of business, his great energy, his considerable powers of mind, his ecclesiastical learning, joined to his perseverance in the way of revival of our English Synod, in all human probability we should not this afternoon be here engaged in considering this idea of a General Synod.

The *Dean of Ely*—I should have been quite willing to have given a silent vote on this motion, and to acquiesce in it, because it seemed to me that the motion was so carefully worded that it was impossible to suppose we should be committing ourselves to any rash course of conduct; but after the discussion which has taken place, I do not wish to vote on the subject without saying that I entirely participate in the opinions that have been expressed as to the difficulties that will have to be encountered. It seems to me that there is difficulty even in the name of the thing, in the fact of its being called a Synod. But inasmuch as what we are doing is simply to appoint a committee, I think we may safely acquiesce in the resolution. We are in the position of having, as I understand, an invitation from the Canadian branch of the Anglican Church, which it seems to me it is utterly impossible for us to put on one side, and therefore I think the kindly and brotherly and Christianly mode of treating the matter is to appoint a committee to consider whether it is possible to do anything to carry out the wish of the Canadian branch of the Church.

Canon Blakesley—There can be no objection to the appointment of a committee, but this

motion is so worded as to imply that in the opinion of this house the Archbishop can frame rules for the purpose of getting a Synod together, and we pledge ourselves, therefore, to an opinion that by some course or other the summoning of such an assembly as this is a feasible and practicable matter. Now, I think this a very important question indeed, for I am one of those who—in spite of the ill name given to them by the Archdeacon of Taunton—think that we should confine ourselves to the practical. I think that nothing tends to lower this assembly in the eyes of the public so much as the entering on matters which are totally impracticable. We have lately had experience on this. The last time we met together here, before the late recess, the question of ritualism, decidedly an important matter, was brought before us, and the house entered very fully into the matter, and the views that were expressed were in their general tenor perfectly concordant with one another, and in my opinion a very wise view was taken by every section of the house. But then it was determined by a majority of the house—I was in the majority—to send up an address to the Upper House praying the Bishops to take some course to remedy this evil. And what did the Bishops do? They immediately sent back word to us to appoint a committee to suggest some practical plan to them, and I think I can safely say that that committee have found that the framing a plan for the adoption of the Bishops answering that description was altogether an impracticable task. Now, I apprehend that we are doing exactly the same thing here. We are led to adopt this course partly by a very amiable sentiment, partly by a certain wish to revert to ancient practices; but I think very little consideration is needed to show the utter impossibility of the Archbishop's complying with the request which it is proposed should be made to him. In the first place there comes the legal question how far a person holding the office he does can summon an assembly purporting to be an Ecclesiastical Synod for any purpose whatever. The venerable Archdeacon says he does not consider the legal question as of very great importance, but I do not think that that would be the feeling generally of the members of the Convocation. They might consider that the call of the Archbishop to take a course which might, perhaps, be illegal, and at any rate would be doubtful, was one not lightly to be entered into. And if we were to request the Archbishop to apply to the Crown for a licence to hold such a Synod, supposing that alternative were adopted, what possible ground would there be for expecting that the Crown would give its consent to any such step, when so very recently the Crown has refused to allow proceedings to be taken here for the purpose of reforming this house? Then, again, there is the question of the Churches which are to be included in this Synod, which I think is by no means a simple one. You say we are to take the Churches of the English communion. Does that mean Churches belonging to countries which speak the English language, or Churches with which we may be supposed to be in communion, whatever language they speak.

Archdeacon Denison—Anglican Churches.

Canon Blakesley—Then the Scotch Church is to be excluded—and what of the Swedish Church? That is a Church with which we could sympathise very much.

Archdeacon Sanford—The Churches that use the Book of Common Prayer.

(To be continued.)

Review.

THE CHURCH OF ENGLAND IN THE COLONIES.

Remarks on the Judgment of the Judicial Committee in the Case of the Bishop of Natal. By RALPH BARNES, Exeter. London: Hatchard and Co. 8vo. pp. 100.

There is not a man on whom we can fix our eye who appears to us to have more cause for self-reproach than Dr. Colenso, the *de facto*, but, in our opinion, not the *de jure* Bishop of the Colonial See of Natal. His lot was cast in a fair and fruitful soil; the portion of the Lord's vineyard which he had to cultivate would have yielded abundance of rich clusters had it but been under the hand of a careful and skilful vine-dresser; but wanton neglect has blighted the prospect which was so promising. Should this come under Dr. Colenso's notice, we venture to put before him the solemn question propounded respecting the ancient Church when spoiled by false pastors—"What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" In the case of Dr. Colenso, however, the guilt is not shared with the people at large, as it was in ancient times, for now he is the sole author of the mischief which we complain and mourn over. It is he who has "given occasion to the enemies of the Lord to blaspheme," and we fear that no charity which we are disposed to exercise can prevent us applying to him the words of his Lord and ours: "It is impossible but that offences will come, but woe to that man by whom the offence cometh!"

In answer to the prayers of good men, we trust that good will come out of this evil, though it may be by a long process of anxiety and disappointment. There will be an unsettling of old arrangements and of legal maxims, but the result will be a firmer, because a better understood, legal status of the Church of the colonies. The intellect of competent Englishmen will be given to ecclesiastical law, in its principles and practice, for the purpose of unravelling entanglements; and of this we have a promise in the clever pamphlet of Mr. Barnes, the experienced legal adviser of the Bishop of Exeter. His readers may not agree in his conclusions, but they cannot fail to admire the clearness of his style, and the calmness with which he discusses his subject, and be glad that a layman should take so deep an interest in a matter of vital importance to the Church of our country and its dependencies. The bearing of this Judgment, which Mr. Barnes closely criticises, is thus stated by him—

The object of these Remarks is, to draw attention to the anomalous condition in which the Church in the colonies is abruptly placed by this judgment. The decision raises indeed questions of deep interest, and proclaims principles intimately affecting the prospects and constitutional status of the Church, in all the colonial settlements and foreign possessions of the Crown. The case is embarrassed with many difficulties and perplexities; the general tendency of the judgment is, to disunite the colonial Church from the Crown, and consequently, in a large sense from the Church of England; and it concerns therefore the State as well as the Church, that the fundamental principles, now for the first time authoritatively promulgated, be fairly and fully investigated. It is a merit of the judgment that it lays down a broad principle, and

states it in plain language, inviting us not merely to consider the immediate effect of the decision, but to deal with the basis on which it rests, that is, the constitution of the Church throughout our foreign dominions. We may perhaps be allowed to feel some surprise and regret, that a course of policy steadily pursued by the Government for a century, should be thus suddenly interrupted, or at least exposed to difficulties which might endanger its continuance, if, after this declaration of the law, the action of the Government should be in any way shaken or suspended, not only in creating new sees, but in maintaining those already established. This is the language of the judgment.—“We apprehend it to be clear upon principle, that after the establishment of an independent legislature in the settlements of the Cape of Good Hope and Natal, there was no power in the Crown, by virtue of its prerogative, to establish a Metropolitan See, or to create an ecclesiastical corporation, whose status, rights, and authority the colony would be bound to recognize.” On this ground the letters patent creating the metropolitan see of Cape Town, and those creating the diocese of Natal, are declared ineffectual for their purpose. The principle asserted is, that the prerogative of the crown in this respect is inconsistent with the existence of a local legislature in the colony. No stress can be laid on the qualifying term “independent,” because, in a legal sense, all colonial legislatures are subordinate to the imperial parliament and to the crown. The proposition therefore is general, that in no colony within the category of the judgment, in none possessing a legislature, could the crown have created, or could now create, a bishopric; or, as seems to be a consequence, continue the succession in the bishoprics created under that imperfection.

An admirably lucid historical statement is then given of the relation of the Colonial Church to the mother country, especially that portion of it now so unhappily brought before us. From this it is clear that up to 1852 no doubt was entertained of the authority of the Crown to create and remodel Bishoprics in the Cape colonies, the policy evidently being to connect the colony with the Church in England, in its relation to the Crown. It is also manifest that it was intended “to maintain the doctrine and discipline of the United Church within the colony,” and “the spiritual care of the religious interests of the inhabitants;” dioceses being constituted as appliances for carrying out that political object. All this the Judgment now does away with, impeaching the validity of all letters patent for erecting Episcopal Sees in any colony which is under its own representative government. Another consequence *may be* to discourage the home Government from the creation of new Sees, and to impede the succession in Bishoprics already created; consequences of which Mr. Barnes indicates the danger, while he says of them, “earnest is our hope, and confident our trust that they will not be.” In his own words we may again state the nature of the crisis which has now arrived:—“The objects proposed in the letters patent is, to maintain in the colonies the doctrine and discipline of the Church of England, by promoting the organization of the Church; and the effect of the Judgment is, absolutely to interdict in the colonies the normal exercise of Episcopal authority, and, as a consequence, to separate the Church in the colony from the Church in the mother country, and from the Crown and Constitution of England.” Here, then, Mr. Barnes’ argument comes in, and he denies the premises involving such grave and

lamentable conclusions. We cannot be expected to furnish the whole of the pleadings, but we will give one passage, which will sufficiently convey what the writer proposes to prove in his valuable dissertation:

We arrive at the conclusion, says the judgment, that, although in a crown colony, a bishopric may be constituted, and ecclesiastical jurisdiction conferred, by the sole authority of the crown, yet that the crown’s letters patent will not have any such effect in a colony or settlement possessed of an independent legislature. It is a valuable admission, that in a colony where the crown has, and retains, the legislative power, a crown colony, its power of creating a bishopric is not questioned. The crown’s power of constituting a bishop with jurisdiction is put on the ground of its being part of its legislative power, but this is to assume the very point in debate. In colonial settlements, the power of legislation by Orders in council is not the power in question. The power of constituting a bishopric with jurisdiction is not that legislative power, but the prerogative power, distinct and independent. It is not granted away, by the concession of the legislature, where the crown has the absolute power of legislation, as in the crown colony, nor is it, we say, affected by the concession of a subordinate legislature to the colony, which claims that concession as a constitutional right. The conclusion to which we arrive is, that the creation in a colony of a bishopric, and the appointment of a bishop of a diocese, with the jurisdiction which by law belongs to that office, is of the prerogative of the crown, and that such prerogative is not abandoned or touched by the grant of a legislature to the colony. The jurisdiction attaching to such a bishop is merely the ordinary episcopal jurisdiction, without which the bishop could not sustain the character of bishop of a diocese; and if the creation of a bishopric is a power not surrendered to the colonial legislature, there is nothing, we submit, inconsistent with the legislative power so granted, in the crown’s retaining the prerogative power of conferring such jurisdiction. It is a settled constitutional principle, says the judgment, that although the crown may by its prerogative establish courts to proceed according to the common law, yet that it cannot create any new court or administer any other law. That the crown cannot establish a new, or any court, but such as shall administer the law, whether temporal or spiritual, needs no proof; but if the establishing of a bishop in a new see, with ordinary ecclesiastical jurisdiction, be a new court administering other than the law of England, the creation of such a court would be equally unconstitutional, whether it were by royal, or by parliamentary authority; but it is not a new court administering any new law in the sense here intended, or in any sense to which constitutional principle is opposed.

Running through the substance of Mr. Barnes’ argument, there are found, incidentally, some excellent statements of an ecclesiastical character of general application. For instance, the real position of the Church of England in this country is thus pointed out:—

The judgment continues,—“It cannot be said that any ecclesiastical tribunal or jurisdiction is required in any colony or settlement where there is no established Church, and in case of a settled colony, the ecclesiastical law of England cannot, for the same reason, be treated as part of the law which the settlers carried with them from the mother country.” We do not exactly see the intimate connexion between State establishment of the

Church and ecclesiastical jurisdiction, or why ecclesiastical jurisdiction cannot be required in the absence of Church establishment by the State. The proposition in plain terms is, that the Church can have no status in the country, unless it have the establishment of the State—we cannot assent to that principle. The Church possesses its internal government, independent of the State’s establishment of the Church as the national religion; the Church is a free and independent element in the State, and has a right to its free action in the execution of its own laws, as that branch of the apostolic Church established in England. The Church of England did not become the national Church by being established as such by law; it was the Church of the people from the first introduction of Christianity. It might have assumed more distinctly the character of the national Church, when papal power was abolished, its liturgy framed, and its distinctive doctrines adopted by law, and in that sense it came to be called the established Church; but there is great danger in using that term, now so familiar to us, if it tend to confuse the simple idea of the Church as it existed in England, in the time of Alfred, and still exists. The Church of England is of one growth with its civil constitution, and wherever the Church is lawfully planted in a colony, it must ever retain that character; the jurisdiction in question in this case, is the jurisdiction inherent in that Church, not acquired by any temporal law. It is not any question of dominant Church or religious inequality the Church in the Colony claims no more their religious equality claims no State establishment; but it does claim to be allowed to exercise all its functions in respect of its own members, as freely as the Church of Rome, or the Church of Scotland, or the authorities of any Protestant communion; which is, as much as to say, and no more, that it claims the free exercise of the power and jurisdiction belonging to the hierarchy of the Church, concerning its own matters, so far as such jurisdiction is applicable and necessary in the case.

We conclude with giving the writer’s own summary of the points he has endeavoured to establish:—

We arrive at the following conclusions:—That it is of the prerogative right of the Crown, to constitute in all our foreign dependencies bishoprics of the Church of England. That such right is, upon the principles of the British constitution, inalienable. That a bishop so constituted has by virtue of his appointment all spiritual jurisdiction belonging to the office of diocesan bishop in the Church of England. That the powers of Order and of Jurisdiction are inseparably united in that office. That it would be inconsistent with the authority of the Sovereign, were it competent to a colonial legislature to counteract the exercise of the right, or assume to itself the right. That the course of proceeding hitherto, sanctioned by repeated acts of the imperial parliament, shows, that the only legitimate mode of constituting a bishopric in a colony, is by letters patent. That the members of the Church of England in a colony have an inherent right, that the Church should have in the colony its free action, and full discipline, under that supremacy of the Crown, which, in the statute of the first of Elizabeth, is called the ancient jurisdiction restored to the Crown over the state ecclesiastical and spiritual, in all the dominions and countries belonging to the imperial Crown of the realm. That it would be derogatory to the dignity of the Crown, and subversive of peace and good government in the colony, that the prerogative

power should be the subject of question in the colony. That the imperial legislature alone can apply the remedy; by the authority of which, the existing letters patent, so far as they are agreeable to principles of British law, ought to be confirmed, the powers of Order that Jurisdiction defined, the succession in the existing bishoprics secured, and the mode of future creation of dioceses settled. The legislature has in the last session, interfered to settle the questions raised on the relative powers of colonial and home legislation, and would be only following out the same policy, were it now to proceed to settle every question of the power of the prerogative, in relation to the colonial Church.

Correspondence.

PAROCHIAL OBLIGATIONS AND THE NEWCASTLE CHURCH SOCIETY.

To the Newcastle Editor of The Church Chronicle.

SIR,—One, out of the many important subjects to which our Diocesan invited attention at the first Session of our first Synod was, “the merging of the Newcastle Church Society in the Synod.” And although this particular suggestion of his Lordship was not taken up at the time, nor any select Committee appointed, with leave to sit during this the recess, and report thereon to the Synod at its next Session, the consideration of the proposed combination can scarcely remain long as a matter in obyanance.

Should such a transfer be deemed expedient, as calculated to promote to a still greater degree the temporal prosperity of our Church, there are, probably, not a few, who will accept the contemplated change with something like feelings of regret.

So intimately associated, so really identified, is the history of the Newcastle Church Society with the history of the rapid development and progressive prosperity of our Church in the Diocese, that although the object of the Society's amalgamation with the Synod, be doubtless to enable—to give to the Society a higher status, and ampler powers of usefulness—to confer upon it, in fact, a patent of nobility, the old familiar name will long retain, particularly for those who are identified with that history, a special fascination.

Even if possible, it were superfluous, to attempt the enumeration of the many obligations under which the members of the Church have been laid, through the Society's operations, in various parishes of the Diocese.

One special claim, however, the Society possesses upon the members of the Church in particular parishes, to which the present occasion would seem not inopportune to invite attention, whereas if the idea may be again reiterated, our venerable Diocesan Benefactor is possibly about to pass from the rank and position of a commoner, to the dignity of the Peerage.

It is well known that there are some parishes, or districts in the Diocese which are really unable to raise the £200 for the Society required to enable the resident Clergyman to receive a Stipend of £300 per annum.

In such cases the Society generously contribute £50 in hopes that the District, with this assistance, may be able to collect the remaining £150, or, at least, £100 so that their Clergyman, who by the operation of a Diocesan rule, is already in the enjoyment of £100 of Government aid, may still receive £300, or at least £250.

There have been instances, however, where the sum of £150, or, even, £100, has not been contributed; and without the kind interposition of some generous helper, either the Clergyman's stipend must have fallen short of the minimum sum of £250 or the District must have been deprived of the privilege and blessing of a resident Clergyman, by his removal.

In such an emergency has the Society repeatedly come forward to supply, in addition to the grant of £50 before alluded to, what was lacking of the £100 which should have been raised by the District thus preserving the comparative independence of the Clergyman by securing to him a Stipend of £250, and perpetuating for the Parishioners, notwithstanding the inadequacy of the parochial contributions, the regular ministrations of religion.

It is well then that the poorer parishes of the Diocese—those which are expected to send in only from £100 to £150, instead of £200, to the Society, towards the Stipend of their Clergymen—should clearly understand, that the very first and chief obligation which devolves upon the members of the Church in such parishes, is the raising of this £150, or, at least, £100, for the Society, that the Society having already contributed £50 in aid of Stipend, may be relieved from the alternative, either of being further burdened, or, through inability to advance a further amount than this £50,—of being obliged to withdraw the resident clergyman, in consequence of the failure of the parishioners, to furnish, even their reduced quota of £150, or, £100 towards his adequate support.

It is pleasing to hear of collections in such parishes for the furtherance of local Church objects, as, for example, collections for Church instruments, endowments, testimonials, presentations &c. and not only pleasing, but creditable to all concerned, provided the £150, or, even £100, required by the Society, be not in arrears. When however, this sum of £150, or, £100, is in arrears; and when the Society, out of consideration for the temporal interests of the Pastor, or the spiritual interests of the Parish, has thoughtfully supplied the deficit—it can be little less than self-evident that until that deficit is met, the Parishioners are morally in debt for certain religious advantages which they and their families have indeed enjoyed, but for which the Society has principally paid. Hence the collection and expenditure of parochial contributions, for, and upon local Church objects, and as such circumstances, i.e. while such debt continues, or, £150, or, at least £100, to the Society for stipend remains unprovided, is, really a feature of Church affairs, not pleasing but painful, not creditable but the contrary.

Would any member of our Church, then desire to know, whether his own parish has fulfilled its own obligations to the Society, or not—whether, in fact, his own parish is at liberty, in point of equity and honor, to devote its funds to local parochial purposes? Let him glance at the latest “Report of the Newcastle Church Society.” If it be there found that the contributions from his district or parish, not in the aggregate, but for stipend are above £100, the answer is, “Yes.” If below £100, “No.” In the former case there is liberty—in the latter, not: the Society should be first re-imbursed to the extent of the difference between the sum paid in by the District, and the sum of, at least, £100 due to the Society: and then likewise, but will not till then, such liberty will again exist.

One further observation may not inappropriately close the consideration of the present

subject. It is simply this—that the above remarks are equally applicable to the wealthier parishes of the Diocese—those which are expected to pass to the credit of the Society for the stipend of their clergyman the larger sum of £200—when they fail to furnish that amount. Only the latter delinquency is the less excusable, because, while in the former case, the circumstance of inability, might, possibly, sometimes, be fairly urged by way of extenuation, in the latter instance, no similar plea in self-justification could have place. The obvious explanation of such obnoxiousness to parochial obligations, is to be found in the existence of motives which must have their root not in inability but in pure indisposition.

I remain, Sir,

Respectfully yours,
QUÆSTOR.

Diocese of Goulburn.

THE MEASURE OF CHRISTIAN LIBERALITY.

THE early Christians literally observed the precept—“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” (1 Cor. xvi. 2.) by laying by them on the first day of the week. This precept contains a principle which is of great consequence; we are to lay by, “in store, as God hath prospered us.” As God increases our worldly goods, we are to acknowledge ourselves to be His stewards by setting aside for His service, a portion of what He bestows. It may not be needed now; it is to be laid aside ‘in store,’ it is God's reserve. Were this principle understood and acted upon, Christian objects would be provided for, on a scale very different from anything we are accustomed to see at present. The feeling is apt to arise, *what is given is withdrawn from ourselves.* There is therefore sometimes a hesitation to give; and when any new Christian object is named, we are indisposed to listen lest we be asked to give more. To act from mere feeling is not well; we ought, as Christians, to act from principle. The silver and the gold are His; we ought to bestow them for His service, because we know them to be His.

Let every one of us separate from our substance a portion for the service of God. The amount thus separated depends, of course, upon ourselves. With the Jew of old it was a tenth, and Christian love should give more than Jewish law. But

whether it is a tenth or a fifth, it is God's portion; and the only question remaining, is its judicious and godly distribution.

How shall we make it cover the most ground, and accomplish the largest amount of benefit? (1) There are the poor and necessitous immediately around us; we need no one to inform us of their wants. (2) There are the Christian objects of our own Church and of our own parish; with them also we must be well acquainted, such as, the sustentation of the ministry of the Church, to this fund every member of the Church will of course subscribe. The Building of Churches also, and of School-rooms, and Parsonages; the procuring of Glebe lands for the good of the parish, &c. In such objects as these each individual in the district should manifest a practical interest, by placing his name on the subscription list, and *taking care to enable the Treasurer to write the word "PAID" after the amount.* (3) There are appeals from other places needing attention. And these are for the most part comprised within the general objects of the *Church Society, the claims of which should be urged in a special manner upon every member of the Church within the Diocese.* (4) The Christian Minister taking in the field which is the world, from his more elevated point of view, should keep his people informed of all the evangelizing work that is being done everywhere. He should tell them of the regions beyond, in the diocese, and in the world at large. And as he spreads out the field before them, he should indicate where their bounty is most needed. Let it only be pointed out to the Christian how his liberality may glorify God; and having freely received, he freely gives.

It scarcely needs to be pointed out that the amount thus laid by in store, must be enlarged as our substance increases. This increase comes of God's blessing; it is He who gives power to get wealth. That blessing must therefore be acknowledged. Such acknowledgment is the way to increase our substance here; God gives liberally to those who devise liberal things; and all that is now 'laid

by in store' for God's service, shall hereafter abundantly return: for a cup of cold water shall in that day receive its reward.

Church Intelligence.

BUNGONIA SCHOOL.

A short time since there appeared in *The Church Chronicle* an account of the Diocesan school Inspector's visit to this parish, and of the meetings held here and at Marulan with the object of establishing Church of England schools.

It is with much pleasure that I am now able to write of our Bungonia school as an accomplished fact.

On Monday last, the 20th August, the school was opened by the Rev. D. E. Jones in the presence of the Rev. E. B. Procter, and Mr. J. Broadhead, members of the Local Board, Mesdames Procter, Wyatt, Ward, Gane, Broadhead, the Misses Stiles, Chapman, and other visitors.

The Rev. E. B. Procter commenced the business with prayer, after which the Rev. D. E. Jones aided by Mr. Milne, the newly appointed master, enrolled and classified the applicant pupils. From the number of children who entered on the first day, and of visitors who were present, it is evident that the parishioners generally take a warm interest in the school; and that parents fully appreciate the privilege of sending their children to a school where in addition to the acquisition of secular knowledge they will be fully instructed in the doctrines of their Church, and in the saving truths of the gospel. Mr. Milne has made a very good first impression and has the best wishes of all with whom I have spoken.

Bungonia, 22nd August.

MARULAN SCHOOL.

It is with much satisfaction that I have to record the opening of the Church of England school at Marulan. Such an institution has long been desired by the members of our Church, among whom there is happily no difference of opinion as to the respective merits of the National and Denominational systems of Education. The school was opened on Tuesday last by the Diocesan Organizer, in the presence of the Rev. E. B. Procter and W. J. Jennings, members of the local board, and of other visitors. Every day shows the appreciation of this opportunity by parents; pupils being daily added to the Roll.

While I am writing I may mention that we have here an excellent Sunday school, superintended by Mr. Franks, a gentleman connected with the railway works. Having been a teacher in St. Philip's Sunday school, Sydney, he is well accustomed to the work, into which he enters with hearty zeal. He is aided by other teachers and by their united efforts, the school has been wrought up to its present flourishing state. We are all much indebted to Mr. Franks and his fellow workers, whose exertions have been so much encouraged by the results. We trust that they will be yet more abundantly blessed.

TARAGO CHURCH AND SCHOOL.

It is with very great pleasure that I am able to speak of steady progress in this place. The

attendance on Divine service continues to be very good. The appointment of Mr. J. Miller the schoolmaster, to conduct the service in the absence of the clergyman, Rev. P. Lamb, has been very useful in keeping the congregation together. Our Sunday school is in a flourishing condition as to numbers and we hope is the means of exerting a very beneficial influence for good on the youth of this district. The day school too, has been improving since the commencement of fair weather.

TIRRANNA SCHOOL.

Considerable improvements have of late been made here in the school church, the interior fittings and the walls have been completed. Much credit is due to Mrs. Gibson and to A. F. Gibson, Esq., for their liberal co-operation. The residence of the teacher adjoining has also been made comfortable. The attendance of pupils, which had fallen off during the winter owing to the cold and the distances to be traversed, is now every week increasing.

WINDELLIMA CHURCH.

In the course of a recent journey it so fell out that I was staying for the Sunday in this neighbourhood. In the afternoon I took the opportunity of the clergyman's monthly visit to attend Divine Service. I was much pleased to find so neat and elegant a structure as this Church in such an out of the way locality. Windellima is about 35 miles from Braidwood and on the road between that place and Marulan, being about 25 miles from the latter. The Church is of freestone, shingled, and consists of nave, chancel, porch on the north side of the nave and vestry on the south of the chancel. The roof has a good elevation and the external aspect of the Church is very good; but it is the interior which particularly charms the visitor. As you enter the porch, an inner door of plate glass admits you to the nave which is fitted with comfortable seats, capable of accommodating about 60 persons with ample space on either side of the seats, so that there is no crowding to reach or to quit the seats. The body of the Church is lighted by a west window of two lights, and by five lancets. These windows are of stained glass a simple pattern of roses and oak leaves with acorns running the length of each light, surmounted by the letters Alpha and Omega entwined gold on a ruby ground. The roof is lined and polished and the walls are tinged with a very fine light and delicate shade of blue. Beneath the chancel arch is the communion rail having at the South side a small Prayer Desk. The East window consists of 3 lights, of the same pattern as the others, save that the centre light has the X R S representing the name of Christ, instead of the letters displayed in the other lights. The Holy Table is covered with a handsome cloth, on the front of which is worked the monogram I H S in a very tasteful manner.

From this imperfect description it is scarcely possible to judge of the impression made on the visitor, who enters this little Church; it is so charmingly proportioned, and decorated with such chaste and appropriate embellishment. The Church stands on two acres of land given by Mrs. Cartwright, and the churchyard is in keeping with the Church. It is well fenced and has been thoroughly cleared so that it presents the appearance of a well kept lawn. The same kind friend who gave this land is also the indefatigable superintendent of a flourishing Sunday school held here. This little Church is within the parish

of Christ Church, Bungonia, from which place it is distant 15 miles.

There is one feature at Windellima worthy of imitation elsewhere. I allude to a very commodious wooden building erected by the parishioners as a shelter for horses and carriages, while their owners are occupied in the services of the Church.

Miscellaneous.

THE DEATH OF THE RIGHTEOUS.

When a young person hearing of the death of a lady, asked the Rev. J. Newton "How she had died?" he replied—"There is a still more important question than even that." The young person, surprised, inquired what question could possibly be more important. The aged man answered—"The most important question is this—"How did she live?"

This incident is illustrated by extracts, which we are permitted to give from private letters, relating to the holy and useful life of a well known Christian Lady in Edinburgh, the Hon. Mrs. M—

"The Lord has again laid his tender hand on one of our treasures and taken her to himself. Our beloved friend Mrs. M—has been suddenly called home. You know that she and her daughters were visiting at Mentone. She had been an angel of mercy in that place; where, as in one of her letters she told me, there was not a house in which there was not sorrow of some kind; and delicate as was her own health, I have heard from others that she stood up like Job, "as one that comforteth the mourners." In April they went to B— to enjoy the blessed spiritual work, going on there through the efforts of the devoted Hotel keeper Mons. L—then moved on to Nice, Cannes and Lyons where the spiritual work greatly engrossed her, and she much enjoyed the intercourse with Christian friends. She and her daughters came to Geneva on the 23rd May. On the Saturday the beloved mother complained a little, and could not rise; she and her daughters read over the 96th Psalm, chatted about the progress of the Gospel in Italy; the last favourite text dwelling upon her mind that morning being Isaiah xxv. 9, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Little did any one anticipate how near she was to the presence of "The King in His beauty." She asked for a glass of water—drank it, and in a minute after, her head fell back on the pillow and her open eyes, filled with radiant glory, were fixed.—"She was not, for the Lord took her."—She had been looking and longing for His coming—and Oh! how glorious the beautiful stillness of her passing through the gate of death into the fulness of life, light, and joy, in the twinkling of an eye—Absent from the body she was present with the Lord. She had reached the sweet land where "the weary are at rest, and the inhabitant shall no more say, I am sick."

"Sweet Mrs. M—! Never can one see any quite like her again. I do not know if you ever saw her; but she knew you quite well by description, and felt a very warm sympathy for you and deep interest in your work. I love to dwell on the exquisite beauty of her Christian character. The firmness and strength of mind combined with such marvellous sweet-

ness and tenderness, and above all the devotedness and singleness of eye with which she served the Lord. How she loved everything connected with Jesus, Himself chiefest and best, His word, His day, His house, His people, His work. It is indeed a privilege and a most high and precious one, to have been so long and intimately associated with her; and to have witnessed the holiness which characterized her daily life. Her prayers were wonderful;—as Miss Marsh puts it, "earth is indeed the poorer for the loss of her mighty prayers of faith!" Then her intense delight in the study of God's word. I fancy I can see at this moment, the radiancy, which glowed in her beautiful face when any new light was thrown on a passage of Scripture. And to how many she has been made a blessing, the great day alone will reveal! Before her health gave way, she used to labor most diligently in the filthy wynds and closes of the Canongate, and also among the female prisoners in the Edinburgh jail, where she was quite an Elizabeth Fry. And when she became an invalid her usefulness did not one whit diminish, indeed I think in many ways it increased. The good she did with her pen is incalculable, her letters were something quite unique; her powers of conversation, her remarkable memory, the charm and elegance of her manners, made her society a treat of the highest kind. And then the depths of sympathy and love which were treasured up in that truly great heart, and which were ever springing up and cheering and comforting the sorrowful and brightening the glad. Who can adequately describe them? But one feels one must glorify the Master in His servant. His grace made her what she was; and we must praise Him for the large measure which He bestowed upon her; and pray that we may follow her even as she followed Christ!"

Poetry.

WHAT IS LIFE?

Is life a dream, an empty show,
A bubble, vanity?
Nay rather 'tis a school to teach
Profound humility,
Within, without, on every side,
Lurks a foul enemy;
More dangerous since he moves unseen,
And works invisibly.
Not e'on an hour, much less a day,
Can pass him privily;
A prowling wolf, devouring prey,
Is he continually.
'Tis not for wealth or ample stores,
He looks so eagerly;
His prey are souls, immortal souls,
That walk unwarily.
And would'st thou know O sinning soul
Thy value—faithfully?
Worlds upon worlds could ne'er redeem
Thee, know assuredly.
And tho' the sands within thy glass,
Run down so speedily,
What tongue can tell the doom that rests
On them, unchangeably!
Our deeds and words and thoughts will pass
Their sentence, severally;
Each one will have its doom pronounced,
To bear eternally.
Is then this life an empty dream?
O no it cannot be!
But 'tis a school, a school to teach
A stern reality!

P. L.

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	SUBSCRIPTIONS.	£	s.	d.
Mr. W. T. Evans, Orange	...	0	12	0
Mrs. Evans	...	0	12	0
Lizzie Evans	...	0	12	0
Daeres Evans	...	0	12	0
G. G. Mackey	...	0	12	0
Rev. R. Taylor	...	0	10	0

COLLECTIONS.

Burwood, after Sermon by the Bishop	...	16	7	2
St. John's, Parramatta, after Confirmation	...	14	0	0

AUXILIARIES.

Redfern	...	28	0	0
Christ Church, Parochial association	...	20	0	0
Mulgoa	...	8	6	0

FOR STIPEND.

Petersham	...	12	10	0
Canterbury	...	11	1	6
Bathurst	...	62	10	0
Ashfield	...	10	0	0
Newtown	...	25	0	0
Paddington	...	50	0	0
Lachlan District	...	25	0	0
Richmond for Catechist	...	40	0	0
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Gathers and sews on a band at the same time without basting

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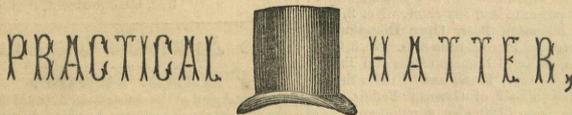
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