

The Church Chronicle

FOR THE DIOCESES OF
 SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE"

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To Correspondents.

The Editors are not responsible for the opinions expressed by Correspondents.

We can pay no attention to anonymous communications.

Letters for *The Sydney Editors* may be addressed to the care of JOSEPH COOK and Co., 370, George-street, Sydney.

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—

In the former case to THE DIOCESAN EDITOR of *The Church Chronicle*, MORPETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPUTY, GOULBURN.

ERRATA.—In the previous number of *The Church Chronicle*, 21st May, at page 170, the following errata occur in the paper on Moral Training. Col. 2, line 62, for "passion" read "passions;" col. 2, line 63, for "present" read "personal;" col. 3, line 12, before "in" insert "interest;" col. 3, line 42, after "minds" insert "and;" page 171, col. 1, line 53, after "awaken" insert "no;" col. 1, line 55, for "pupils'" read "pupils'"; col. 2, line 76, for "pupils" read "pupils'."

Diocese of Sydney.

MISSIONS TO THE ABORIGINES.

OUR attention has been directed to a recent report of the Moravian Missions from which we give an extract in another part of this paper. It will seem from that extract that the United Brethren, commonly called Moravians, have two missionary stations in the colony of Victoria, and have met with a certain measure of success in both. One is conducted by the Rev. F. W. SPIESEKE, in Gipps Land; the other by the Rev. F. A. HAGENAUER in the district of the Wimmera on the Western side of Victoria. In the first station, called Ebenezer, eight persons have been baptised, of whom five are communicants. A neat village is in course of erection and from thirty to forty are generally in attendance at their services. There were nine candidates for baptism and several of the blacks expressed their intention of taking up their abode with them and building houses.

At Ramahyuck, in the Wimmera, the foundation of a new church was laid on the 12th of August, 1865, the anniversary of the day on which a few years before NATHANIEL PEPPER, the first convert from the Australian aborigines had been baptised. About sixty persons were present.

We mention these facts for the purpose of bringing before the Church the work in which the Moravians are engaged and of suggesting that in the

failure of other means of sending the Gospel to the Australian aborigines it would be well to strengthen the hands of those who have attempted this work with some measure of success.

The United Brethren have been fully acknowledged by the British Legislature in (Acts 20 GEO. II. cap. 44, and 22 GEO. II. cap. 30, passed 1747 and 1749) as an ancient Protestant Episcopal Church, which had been countenanced and relieved by the Kings of England, his Majesty's successors. ARCHBISHOP POTTER wrote a congratulatory to CANON NICHOLAS LEWIS one of three Bishops on his consecration. "King's Letters" for the relief of this Church were issued twice by CHARLES II, under the recommendation of ARCHBISHOP SANCROFT and BISHOP COMPTON, and twice by GEO. I, at the recommendation of ARCHBISHOP WAKE.

The strong sympathy which England so early and steadily manifested for the United Brethren had its origin in a variety of causes, the principal being their resolute opposition to the corruptions of the Church of Rome, and the persecutions they consequently endured. Originally descended from the Sclavonian branch of the Greek Church and settled in Bohemia, they never implicitly submitted to the authority of the POPE, but retained the power in their hands, and performed their Church service according to the ritual of their fathers and in their mother tongue. The cup was given to the laity and their clergy were married.

For these heresies as they were deemed, many suffered bitter persecution, and among others JOHN HUSS, who was condemned to the flames in 1415 by the Council of Constance.

One of the most distinguished scholars of his age was JOHN AMOS COMENIUS their bishop, who in 1661, published a History of the Brethren, with a Dedication to the Church of England, bequeathing to it the memorials of his people. In 1722 they fled from Moravia and Saxony, and under the direction of the COUNT ZINZENDORF built Herrnhut which is now the principal settlement of the Brethren.

Within eight years from that time they had sent missionaries to the West Indies, to Greenland, to Lapland, to the Indians of North and South America, to the Cape, West Africa, and in addition to these some missions to Central America, to Labrador and Thibet. They have, in the language of BISHOP PORTEUS penetrated into the remotest regions of the globe, have sown the seeds of Christianity among the most savage and barbarous nations, from Labrador, Lapland, and Greenland in the north, to the Cape of Good Hope in the south, and have been particularly successful in the conversion of the negro slaves in several of the West India Islands, more especially that of Antigua.

They have formed the forlorn hope of Christian Missions. They were willing to be enslaved in order to teach those who were in bonds, and to be shut up with lepers in their hopeless misery, so that they might comfort and save some.

Their training peculiarly qualifies them for a life of self-denial and patient labour. Their success is apparent in their various mission stations. They have, including the wives of the missionaries, 323 labourers engaged in missionary work, in 84 stations, numbering 76,373 persons as members of their congregation.

In Victoria they have 10 labourers and a party of 4 recently arrived to form a settlement at Cooper's Creek, but have been delayed in consequence of the drought.

We understand that with the concurrence of the Bishop of BRISBANE an application has been made to the Society in London to undertake a mission in Queensland, and if this is done, we hardly see any better way in which the members of the Church of England in this diocese could discharge some portion of the debt owing to the unhappy aborigines of Australia than by assisting this "ancient Protestant Episcopal Church" in its noble undertaking. Wherever the Brethren have preached the Gospel among savages, they have introduced the arts of social life, and wherever the Gospel has been received those savages have become new creatures entirely in habits, in conduct, and in personal appearance, and in intellect. Readers of the extracts we have printed will not fail to observe that "Philip held the morning meeting in his own language, giving a short address on St. John iii. 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth in him."

A great result surely, that an Australian aboriginal should in his own language declare these blessed and solemn truths to his own countrymen.

Church Intelligence.

THE CHURCH SOCIETY.

The Monthly meeting was held on Monday, the 7th May. The Chair was taken by Sir John Young, eighteen other members being present. Prayers were read by the Secretary, and the minutes of the last meeting confirmed, and signed by the Chairman. The Finance Committee reported the receipts £512 17s. and the warrant presented for payment £448 9s. 0d. £37 10s. was sent in from the Gold Fields Fund from Sofala, Wattle Flat, and Kane's Swamp. The Secretary on behalf of the Finance Committee moved the following grants, which were agreed to:—

- 1.—£100 in aid of the erection of St. Peter's Church, Woolloomooloo, £50 to be paid in June, and £50 in November.
- 2.—£50 in aid of the Building of the Parsonage at Castle Hill.
- 3.—£75 towards the payment of a Catechist at Bathurst, on condition that an equal amount be raised for the Catechist's salary by the inhabitants of the district.
- 4.—£40 10s. in aid of the enlarging of the School-Church at Five Dock.
- 5.—£50 in aid of the erection of the Church at Windeyer, £25 in June, and £25 on a Certificate being received from the Clergyman that it is completed.

6.—£30 towards the erection of the Church at Forbes.

The application of the Rev. T. Wilkinson was referred for further consideration to the meeting in June.

CONFIRMATIONS have been held by the Bishop during the present week in St. James', Christ Church, St. Andrew's and St. Paul's. They will be continued during the next week in other Parishes, and we propose to give a report of the whole in our next.

THE REV. P. P. AGNEW.—Mr. Agnew has complained publicly of the conduct of the Bishop of Sydney in preventing him from being presented at the late Levee. The following statement of the facts connected with this matter may be relied upon. Last year Mr. Agnew presented himself to the Governor as one of the Church of England clergy, and entered the reception room together with them. The only notice taken of this proceeding was that the Bishop of Sydney did not announce his name. This year as from the appearance of the Rev. Dr. Bailey amongst those who were assembling at Government House, it seemed probable that the so called Free Church of England would be represented, and that the representatives might offer to appear with the Clergy, the Aide-de-Camp was spoken to, and a request made that if the said representatives of the so called Free Church of England were presented they might not be introduced together with the Clergy. Lord John Talloway conveyed this request to his Excellency, who decided that they could not be admitted with the Clergy. His Excellency was careful to say that he would receive them in the same manner as any other persons.

On this being communicated to Mr. Agnew, who had already entered the room where the Clergy of the Church of England were assembled, he withdrew. His complaint is wholly without just grounds. He was not turned away from Government House. The Governor was quite willing to receive him, but not in a character which did not belong to him. He had no more right to obtrude his presence upon the Governor as a Clergyman of the Church of England in this Colony, than he had to join himself to the Wesleyan or Presbyterian ministers.

CLERICAL MEETING

AT BISHOP'S COURT, ON TUESDAY, 29TH MAY.
(Last Tuesday in the Month.)

THE LORD BISHOP OF SYDNEY in the Chair.
Nineteen clergymen present.

Scripture subject:—Acts xv. 22—41.

This 15th chapter marks an era in the history of the Church. In it we have the record of the first council, and the decision of a great question. The importance of the crisis and of the decree which contained the judgment of the Church appears, from the steps taken by the Apostles, to give effect to that decree. (22 v.) They sent "chosen men from their own company, chief men," men of authority, leaders in the Church, with the beloved and much approved Barnabas and Paul. The character of the ambassador shows the nature of the embassy. If a nobleman of high name and rank and repute is sent as a King's messenger, we may be well assured that the embassy is of moment and fraught with great consequences. The Apostles marked their sense of the importance of the mission by the men they selected. They were men of authority, and without authority there can be no order in the Church.

Without authority the decrees of Councils are barren of effect. Accordingly the Apostles did not deem their work done, when the judgment of the Church had been embodied in a decree until they had made due provision for the authoritative publication thereof.

23rd verse. The decree sent by these messengers was addressed "to the brethren which are of the Gentiles in Antioch and Syria and Cilicia." "Cilicia"—their Paul had laboured and thither he soon afterwards went, (verse 41) carrying this decree, and proclaiming liberty to his countrymen. The form of salutation or greeting with which the decree begins the *χαριστις*, bears the mark of St. James. We find the same form at the commencement of his Epistle. (James i. 1.)

24th. Also the word "troubled." ("Forasmuch as certain have troubled you with words") is found in the address of St. James to the Council (v. 19), and was used afterwards by St. Paul in his Epistle to the Galatians (1, 7, and v. 12). We find a proof in this that when the Apostle wrote that Epistle the decree of the Council was in his thoughts.

8th. verse bears testimony to the personality of the Holy Ghost. "It seemed good to us"—(to us Apostles influenced and taught by the Spirit) "and to the Holy Ghost," as to a person distinct from those influenced by His grace. And if a person, manifestly a Divine person.

29th. The necessity of abstaining from the things mentioned in this verse was a necessity partly of expediency, partly of morality. It was expedient to refrain from the use of blood, "seeing that Moses was read in the synagogues every Sabbath day," and that in his writings the strictest injunctions are contained forbidding its use. Seeing that the Jewish converts had a strong an invincible leaning to the Ceremonial Law, that it was even doubtful, as long as Jerusalem was standing, whether that law had been yet abrogated; seeing, too, that it was needful to unite the brethren of all nations together, by social as well as religious ties, and that the feelings of the Jews effectually forbade them to sit at meat at any table where blood or the flesh of any strangled beast was used as food. Mixed up together as the Jew and Gentile converts were with the heathen population in Grecian cities, how could they ever have become one body, distinguishable from the heathen, and enjoying among themselves the blessed communion of saints; if they had been kept apart, socially separate from each other as two different castes, by a distinction of meats? It was expedient therefore, it was necessary, it was an obligation laid upon the Gentile converts by the duty of Christian charity, not to offend their Jewish brethren in this matter, but to make a concession to their weakness. And it becomes us to consider whether we, under the influence of this same Christian charity, exercise such gracious consideration and forbearance towards our brethren who haply may differ from us, as was deemed by the Apostles an essential part of religion, even one of the "necessary things."

Such charity is unhappily a very rare virtue among the Christians of our times; we should be the more careful therefore not to overlook the fact that the Apostles in that most solemn decree pronounced it indispensable.

To abstain "from meats offered to idols" was a "necessary thing," on the ground of expediency and charity, and also on moral grounds: inasmuch as licentious rites and abominable festivities were connected with the idolatrous worship of those wicked times.

The decree shows how gross and blinding were the depravities of the heathen, when it mentions "fornication" among the things forbidden. The Gentiles had yet to learn that moral impurity is a thing which God abhors. In their vain thoughts many things were then allowed and even commended which we Christians know to be sinful. Such things for example, as pride, revenge, ambition, and fornication too. It was deemed no sin then among the heathen votaries of Jupiter and Venus. It is part of the abominable worship which the blinded Hindoo now offers to his idols. How deeply thankful should we be that our eyes have been opened to the blessed purity of God's law and the hatefulness of sin.

V. 31. And well might they rejoice and we should rejoice too, and be thankful that the liberties of the Christian Church were secured at that important crisis. And it should greatly endear to us the memory of St. Paul when we think of the burden we have been freed from under his instrumentality. From divers washings and cleansings, from painful pilgrimages to Jerusalem, from the whole grievous yoke of the Law, which was well nigh intolerable even to the Jews dwelling in the Holy Land, and from the Law's weakness and uncertainty. We have escaped to Christ Himself, and to the security, the freedom, and the blessedness of His service.

If the yoke of circumcision had still remained unbroken upon our necks, if the burdensome rites of the Law had still remained tyrannising over our lives and consciences, we should have lost the Gospel. (Galatians v. 4.)

V. 35. After the 35th verse we should interpose the circumstances mentioned in the 2nd chapter of the Epistle to the Galatians; the inconsistency of Peter in withdrawing himself from the Gentiles (Gal. ii. 1, 2), and the rebuke administered by Paul. To the objection, that these circumstances could not have occurred then, but at an earlier period, on the grounds that Peter would not act in opposition to a solemn decree of the Church in which he had himself concurred, it was answered that Peter had been admonished long before by a Divine vision not to account or call anything which "God hath cleansed common or unclean." And if in refusing to eat with the Gentiles he sinned (as he assuredly did) against the light imparted to him in that heavenly vision, it is not at all surprising that he should have sinned also against the convictions of his own mind. This his second sin against light and warning brings a lesson to us all, and bears humiliating testimony to the weakness of human nature. It proves that no man is safe from falling unless when God upholds him. It is pleasant to remember that Peter afterwards spoke of him, who administered this severe and faithful rebuke, as his "beloved brother Paul" (2 Peter iii. 15.) It is evident that he carried no resentment in his mind against his brother. And it may be that Peter's repentance followed Paul's rebuke, as promptly then as his deep and painful repentance followed that look of the Son of God which recalled him in a moment to a sense of duty on that night in the hall of the High Priest.

V. 36th. In the 35th verse—we find Paul and Barnabas at Antioch labouring successfully, forming a flourishing church, among disciples to whom they had become much attached, with abundance of employment, a wide scene of pastoral usefulness opening and expanding round them, and in the enjoyment of much Christian sympathy and support—yet so strong was the missionary feeling in the hearts of these good

men, they were secretly longing to be again among the mountains of Asia Minor, though in the midst of trials and dangers, to see how fared it with their brethren and converts there; "how they did," what progress they were making in faith, hope, charity and every Christian grace. Paul was the first to speak. He had already become the leader. And his heart burning with zeal, energy and affection could not rest while the work that had been well begun was still unfinished. Of the feelings that were at this time stirring within him we can form some conception from his words to the Thessalonians describing his earnest love and great desire to visit them once more (1 Thess. ii. 17. and iii 10.)

There is a great lesson to us ministers of the Gospel in all this. Our thoughts, our longing desires should return again and again to those whom we have instructed in the way of godliness. We should not be content with having prayed for them and exhorted and taught them. While they remain on this side of the grave there should be a repetition of our prayers and if possible of our exhortations and instructions too. And peculiarly reasonable such thoughts as these are now at this confirmation time. Where are they now who on former occasions were brought with us into that close intercourse of mind, which is between young people preparing for confirmation and their pastor? It may be that many among them were favourably impressed under our instructions at what seemed a most critical season in their Christian life: When they stood up in the Church and solemnly assumed their Baptismal obligations, we felt assured that it was done in sincerity, and as we looked upon them we rejoiced in spirit and thought the good work of grace well begun in them. What are they now? have their lives been conformable with our anticipations; what efforts have we made to keep them true to their vows? What efforts are we now making? Or have we dismissed them, in a great measure, from our thoughts; and is all our solicitude now for others? Then are we unlike the Apostle, who longed after their brethren to whom they had preached the Word of God—Much was said of the necessity of making the candidates for confirmation feel that they, as members of the Church, and in full communion with it, will have a work to do *in* the Church and *for* the Church. That they should take a part in the great onward movement of the Gospel and contribute by becoming teachers in the Sunday Schools, readers to the sick, collectors of funds for the Church Society and for Missionary undertakings, and in every suitable way contribute towards the furtherance of the Redeemer's blessed cause on earth. And in order to afford an opportunity to clergymen of pressing this lesson in a practical form and testing the zeal of the candidates, the Bishop gave notice of his intention to require that a collection, in aid of the funds of the Church Society, should be made in the several churches at the time of confirmation.

V. 37, 38, 39. Much was said of the unhappy contention of Paul and Barnabas, unhappy in itself, as every contention between good men must ever be. The wrath of man does not, in its contention, work the righteousness of God. But God, in His wisdom, overrules even the errors and the sins of His people. And from this contention came a wider dispersion of the truth. The Gospel stream, but one before, was divided and became two streams. Paul and Barnabas took different portions of the missionary field. Barnabas took Mark and went to Cyprus. Paul took Silas and went through the mountains into Asia. It is easy to see what feelings were

at work in the minds of Paul and Barnabas at the time of this contention about Mark. Barnabas was moved by affection for his young relative, who had indeed failed once as many a good soldier has shewn weakness in his first battle (Acts xiii. 13), but who seems to have accompanied Barnabas from Jerusalem with a better purpose, and earnestly desired to consecrate himself to the blessed work of the Gospel. Barnabas naturally thought that he knew Mark better than Paul knew him; he had more confidence in him, and in his firmness of purpose; and his judgment was eventually proved to be correct (2 Tim. iv, 11). There was something of indignation mingling with Paul's feelings when he thought it "not worthy" to take again into the forefront of the Church's battles one who had left his post. He acted no doubt also on a deliberate judgment. He knew how hazardous was the enterprise he was about to engage in. He had himself counted the cost well, and he would not increase his difficulties by taking into the midst of such missionary battle scenes one who seemed weak in faith. "Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint."

In this 15th chapter we hear of Peter for the last time in this history of the Church. We take our leave now also of Barnabas, and of John too; for from an incidental mention of his name in the Epistle to the Galatians we believe to have been present at the Council. The history of the Church as far as we can read it is henceforth the history of Paul—all the rest here passed out of sight. But it is pleasant to think that they are all together now. All pillars now in the great temple above. Pillars they were on earth that stood firm amidst storm and strife. Pillars are they now in the great calm of Heaven with new names written upon them. There is no more trial now for them, no more contention, no more change. They are in that place whence they shall never more go out.

The DEAN of SYDNEY read a paper on Education, and a conversation followed which principally turned on the importance of paying greater attention to scriptural instruction in the schools of the Church of England, and in particular of causing the children to deliver portions of scripture to memory. It was recommended that texts of scripture printed in large letters should be placed on boards and hung up round the school-rooms. It was thought that in many respects the present system of education in our school is working well.

The next Clerical Meeting will be held on the last Tuesday in June—Scripture, Acts xvi. 1-18. Subject: Preparation for Confirmation.

ST. PAUL'S, SYDNEY.—A meeting of the Parishioners was held in the School-room, Cleveland-street, on Monday Evening, the 28th May, for the purpose of devising measures for so reducing the debt on the Parsonage as to enable new School-rooms to be erected, and other parochial work carried out, with the least possible delay. The Chair was taken by the Rev. A. H. Stephen who, after prayer, explained the objects of the meeting, and the great desirability of those objects being attained as speedily as practicable, in order that the pressing necessity which existed for additional accommodation, both in the School and in the Church, might be met. Mr. Buckland, as Treasurer of the Parsonage Debt Committee, stated that the present debt was £1,314 16s. 11d. bearing interest at 7 per cent; and that it was the desire of the Committee at once to reduce

this amount to £1,000, a sum which the ordinary revenue of the Church would be able to liquidate within a reasonable period. In moving the first resolution Mr. Alexander Gordon spoke of the absolute necessity for providing accommodation suitable to so large a School as that which existed in this Parish; but yet in his opinion it was not prudent to take any steps to erect new buildings until the debt on the Parsonage, which had been considerably reduced within the last year, was still further diminished within the limit suggested. The resolution, which was seconded by Mr. Edward Mitchell, and carried unanimously, was as follows—"That with a view to place the pecuniary affairs of the Parish in a condition to warrant the commencement of the new School buildings, it is desirable to organize a general canvass of the parishioners for the purpose of collecting a sufficient sum to reduce the debt to £1,000." The second resolution, was moved by Mr. Buckland and seconded by Mr. Court, "that the following persons be elected to fill the vacancies in the Debt Committee, viz. Messrs. John Brush, Ed. Mitchell, and Court." By the third and last resolution, which was moved by Mr. Cubitt and seconded by Mr. Henry Hudson, it was determined that the meeting should be adjourned to Friday, the 24th August, (the Eleventh Anniversary of the Consecration of St. Paul's Church) to receive the report of the canvass.

LORD'S FOREST. On Wednesday, the 30th May, the children of the School in this District, together with many of their parents and friends, assembled to partake of an entertainment, which had been provided for them through the kindly care of Mr. Huffer, (to whom the members of our Church in this locality are indebted for the privilege of a service every Sunday,) and of Mr. Palmer, the School-master. At 2-30 p.m., some fifty children, whose demeanour and appearance reflected great credit both on their teacher and on their parents, sat down to a plentiful repast of cake, bread and butter, and tea, with other good things. The prizes were distributed by the Bishop of Sydney, who addressed to each happy recipient a few appropriate words of commendation and encouragement, which, we doubt not, will be long remembered with pleasure and with profit by those to whom they were addressed. After this his Lordship expressed to the audience generally his satisfaction, not only at being present on so pleasing and interesting an occasion in this "Church in the Wilderness," which was associated in his mind with some of his earliest reminiscences of this portion of the diocese, and with some dearly loved by him now gone either to their rest, or to other scenes of labour, but also at seeing around him such manifest signs of improvement, both material and spiritual. He spoke with thankfulness of Mr. Huffer's work amongst them, and exhorted them to make the best use of the advantages they enjoyed, and specially to keep holy the Sabbath day. His Lordship was followed in turn by the Dean of Sydney, and the Revs. Percy J. Smith, Alfred H. Stephen and Thomas Smith.

JAMBREOO.—The wicked outrage recently perpetrated on the new church building here, in the destruction of the gable crosses, will have become known to most of the readers of *The Chronicle* some time before the appearance of this number. The inhabitants immediately offered £50 reward, and the Government soon after another reward of £25 for the apprehension and conviction of the offenders. It would indeed be, in many respects, a painful thing to have to prosecute the foolish bigots who could commit such a deed, but such a

course would seem compulsory for the mere protection of property, if for no other reason. The church itself is steadily progressing towards completion, and will it is hoped be ready for use in two or three months. The Lord Bishop of the Diocese was here for a few hours on Thursday the 10th instant. His Lordship expressed himself as much pleased with the church, and with a kind assurance of his sorrow at what had occurred, promised £5 towards the restoration of the demolished ornaments.

WINDEYER.—This little township on the Meroo, surrounded by a digging population presented to-day a busy appearance. The occasion of the laying the Foundation Stone of the new Church caused a great concourse of people to witness the interesting ceremony. About 11, a.m. the children were seen flocking from all parts with their collecting cards with the money thereon indicated. The money and cards were received by the Minister and Secretary in the Court-house. At about half-past 12 noon, The Rev. J. Ross directing, a procession was formed in front of the Court-house headed by the Church Building Committee in pairs followed by the Churchwardens, the children, the clergy, and the people.

On reaching the ground, the attendants being duly placed, the Incumbent commenced the proceedings by giving out the 132nd Psalm which was repeated in alternate verses by him and the people. The appointed Lesson was then read by the Rev. J. Günther, Mudgee; Collect by Rev. J. Ross; Epistle for the day, by Rev. G. E. C. Stiles, Sofala; Gospel, by Rev. J. Günther.

The stone being duly placed and fixed over the deposited Parchment scroll by Stephen Tucker, Esq. of Long Creek, he pronounced, "I lay this as the foundation and corner stone of a Church to be built in this place to be named the Church of the Redeemer; and to be set apart, &c. &c."

The Rev. J. Ross adding, "The glorious majesty of the Lord our God be upon us, &c."

The Hundredth Psalm was then sung during which a collection was made amounting to £5 12s. 0d. Then followed a most interesting part of the day's proceedings. Every child who in the morning as already mentioned, had brought up a collecting card with the money, was formally presented by Mr. Ross with a Prayer Book and another blank Collecting card accompanied by suitable encouraging remarks towards renewed diligence in collecting. The amount handed in by these children amounted to £17. Mr. Ross then distributed Catechisms to the remaining children.

The Apostle's Creed was then repeated after which Mr. Ross read the Prayers appointed for the occasion. These ended, he briefly addressed the people, setting forward their duty with reference to raising the necessary funds for the completion of the Church, and exhorting them to see, to recognise and to act upon their religious privileges. In the course of his remarks he stated that the Church Society had made the liberal grant of £50 towards the Building. The Revs. Messrs. Günther and Stiles then addressed the people in the most earnest and affectionate terms congratulating them on their prospects and inciting them to increased exertion in the cause of Christ. Mr. Commissioner Scott followed with a few pithy sentences exhorting the people to continued energy of action in Church matters.

The Rev. J. Ross then pronounced the Benediction and the people separated.

THE DIOCESE OF NATAL.

The events which have occurred in Natal since the return of Dr. Colenso, noticed in a former number of *The Church Chronicle*, and which have resulted in his formal excommunication—as recorded in the late telegram from Adelaide, are such as cannot but very deeply interest our readers. We have not space to publish all the letters and other documents *in extenso*. Most of them will be found in the Colonial Church Chronicle for February and March 1865: and we would strongly advise those of our readers who have the opportunity to peruse them carefully. Then only can they be in a position to follow the course of events which will probably result from one of the most painfully interesting circumstances which have occurred for many a year in the history of the Christian Church.

Our readers will remember that Dr. Colenso arrived in Natal by the ship *Verulam*, in November 1865. He was received with an address of welcome, hailing him as at deliverer from spiritual tyranny and obsolete traditions. That address was signed by a considerable number of laity and was replied to at great length by the Bishop. We cannot enter into his reply beyond quoting a single sentence. After boasting the excessive liberty of speech, which he claimed as the result accorded to him by the judgment of the Privy Council, he turns to the views which others may take of the case—and says—“If the feelings of any are so strong on those points that their conscience will not allow them to abide any longer in a church, within whose walls such liberty of thought and speech is tolerated, there is nothing to compel them to remain in it. They are free now, as ever, in this colony to abandon altogether the system of the National Church of England and attach themselves to the Church of South Africa; and then of course, as Bishop of the United Church of England and Ireland I should cease at once, in consequence of this act of theirs, to have any further official communication with them.”

As much as to say, if any differ from my opinions it is unfortunate, not for me, but for them. That since the whole church of England in England and the Colonial Dioceses unite with the faithful in the Diocese of Natal and all the clergy of that Diocese (with but a single exception) in rejecting him it must follow that Doctor Colenso expects in his own person and in a few professing and nonconforming churchmen in Natal, to constitute *the Church of England*, and that all the rest of the present Church of England will become Dissenters.

Coming to Natal in this spirit it was evident that a collision with the clergy of the diocese must soon occur. The first Sunday passed without any act of aggression on his part. But in the course of the week he intimated his intention to preach at the Cathedral at Maritzburg on the following Sunday. Against this the Dean and Churchwardens protested; and they were preparing forcibly to keep him out by locking the doors when, late on the Saturday night, he applied to the Chief Justice (evidently on an *ex parte* statement) and obtained an interdict restraining the Dean from carrying out his intention. Armed with this interdict, he proceeded to the Cathedral, and having been denied admission into the vestry, found his way through the North door. At the chancel he was met by the Dean and churchwardens, who again protested against his making use of the sacred building. His reply to the protest was, “I am come to discharge in this church and diocese the duties committed to me by the Queen.” When the Registrar of the Cape Town Diocese read the

sentence of deprivation which had been passed upon him, of which, however, he took no notice, and the Dean added, “It is written ‘That which ye shall bind on earth shall be bound in heaven.’ That sentence therefore stands ratified upon the throne of the Almighty. Fear God and depart from evil.”

Dr. Colenso, without heeding their protest, proceeded to robe himself, and then commenced the morning service, and preached a sermon from Phil. i. 9, 10. Of the audience before which this scene was enacted, the *Natal Times* says:—“Of the regular attendants at the cathedral there were but few present; of the opposing Churchmen there were undoubtedly a great number; of dissenters but a sprinkling; while the rest were made up of those who, we are bound to say, never enter a place of worship from one year’s end to another.”

It appears that afterwards a sort of compromise was made, the Dean holding his services on Sundays (to which alone the “interdict” applied) at 8 and 9:30 a.m., and at 5 p.m., and the Bishop assisted by a foreign clergyman, Mr. Tömesin at the usual hours of morning and evening service.

It was this direct act of aggression which led to the publication of the sentence of excommunication. It will be remembered that Dr. Colenso had been solemnly deprived of the spiritual charge of the diocese by the Metropolitan the Bishop of Capetown. The Archbishop of Canterbury had written to the Dean of Maritzburg, “I do not see how you can accept Dr. Colenso as your bishop without identifying yourself with his errors.” The Synod of Bishops of the Province of Capetown had unanimously adopted a resolution declaring that “if the Bishop of Natal should presume to exercise episcopal functions in the diocese” he would be “*ipso facto* excommunicate.” Consequently the Bishop of Capetown, when sending him a copy of that resolution, informed him that he had also sent to the Dean of Maritzburg the sentence of excommunication, but with instructions not to permit it unless within a week Dr. Colenso should fail to signify his readiness to accept one of these courses proposed. Those causes were, a reference of the judgment and sentence pronounced upon him for final adjudication either to the Archbishop of Canterbury or 2 to a synod or other gathering of the Bishops of England or the United Church or 3 in a synod or other gathering of such of the Bishops of the Church of England throughout the Empire as can be assembled in London for the hearing of this case at the same time however he reposed for reasons which he specified to submit his sentence to any other body than the Bishops of the Church.

The letter conveying the resolution of the synod of the Bishops of the Province did not then go alone. Accompanying it was a *private* letter addressed to Dr. Colenso, for the knowledge of which we are indebted to Dr. Colenso himself; than which a clearer proof of the extreme forbearance of his Metropolitan the brotherly spirit which influenced him under circumstances of no ordinary provocation could hardly have been exhibited. It was a christian and brotherly appeal to the better feelings if any exist of the Bishop of Natal. But it only elicited a lengthy controversial reply in which the official letter and the writer of it is contemptuously ignored.

On Sunday, January 7th, the sentence of excommunication was published by the Very Rev. J. Green, M.A. Dean of Natal in the Cathedral Church at Maritzburg. What

further proceedings have taken place we are not informed, whether Dr. Colenso, who is still “Bishop of Natal” though without ecclesiastical authority in connection with the Church of England, will retain possession of the Cathedral at Maritzburg and the endowments of the Diocese—though a question of more importance to our brethren in Natal—is of lesser moment. The reproach which has attached to the Church of England of retaining within her pale and in a position of great influence one who persists in the open endeavour to sap the very foundations of the Christian religion has been rolled away. “The Bishop of Natal” is not even a member of the Church of England. Whether anything will come of this Synod of Bishops of the Church of England “throughout the Empire,” suggested by the Bishop of Capetown a suggestion which originated in the Canadian Synod and which has obtained the approval of the Archbishop of Canterbury time alone will show. Yet in reviewing the history of the past we may gratefully acknowledge that however deep and dark the waters through which the Church of England has of late been led, she has not been deserted by her Divine Master. We learn a lesson of patience also, and confidence in God with reference to other evils still afflicting her, and dimming the lustre of her testimony for Christ. And we look forward to the time when by means of her very trials she shall be more than ever fitted for her Master’s work and from being as of late, almost a proverb and a bye word to Christendom, become a praise in the midst of the earth.

We have but to add that the way is now cleared for the election of a new bishop, and the re-settlement of the diocese of Natal in a state of regular ecclesiastical government.

K.

MORAVIAN MISSIONS.

AUSTRALIA.

From Dr. E. W. Spieseke, at EBENEZER, January 18th, 1865.

“The class of candidates for baptism has been increased by the addition of three persons, who have expressed the desire to become members of the Church of Christ.

“Of the eight baptized converts five are now communicants, and walk worthy of their high calling, though we have occasionally to correct and reprove them.

“Our building operations are being steadily prosecuted, and Ebenezer will soon present the appearance of a neat village. Its inhabitants, our native converts, continue to give us great pleasure, though often needing correction or reproof. Philip especially makes himself very useful, manifests a more open disposition than Nathaniel, and shows clearly that he is a Christian in deed and in truth. His gift of fluent speech he willingly uses in assisting us with the regular services in our little church. Nathaniel’s addresses are effusions of a heart that loves the Saviour, often very solemn and impressive. Philip’s style is more argumentative. Philip’s wife is most exemplary in her walk and conversation.

“The attendance at church and school is very encouraging. From thirty to forty are generally present at our services, and appear to understand what they hear. Br. Hartman has fourteen or sixteen pupils, Sr. Hartman generally about ten; the progress made is very cheering. Several of the blacks express the intention of taking up their permanent

abode with us, building houses, &c. The Lord is evidently blessing our labours, to His name be all the praise!"

April 19th.—"Not very long ago, we thought that the women could scarcely be influenced by the Gospel, so low did their condition appear in every respect, and now we are thankful to see several of them lead a very exemplary life; their little cottages are kept neat and tidy, and they themselves are clean, modest, domestic, and growing in grace and in the knowledge of Jesus Christ.

"We have three additional candidates for baptism, a married couple, and the girl Mary, who has been for some time of good service in our household. I instruct the nine candidates twice a week in the leading truths of our most holy faith, dwelling especially on the need of a Saviour, and the fulness of salvation in Christ. Those who have already been baptized join these candidates in receiving instruction, and we hope by this means to impress the truth more abidingly on their hearts."

June 19th.—"To the nine candidates for baptism, mentioned in our former letters, another young man, Jacky, has been added. We heartily desire soon to receive some of these into the church by administering the solemn rite, but we think it needful to delay this step until we are tolerably sure that they know and feel their naturally sinful and lost condition, and understand that Jesus has borne their sins and provided free pardon for them."

"I am thankful to be able to report favourably with respect to the behaviour of our people in general. A few days ago some of them held a consultation, to decide on the best way of showing their gratitude for the blessings of the Gospel. They wanted to collect a sum of money, and forward it to the friends who sent the Missionaries. Seeing that it is impossible for them to collect money, I proposed that they should send some emu-eggs to the friends at Melbourne, saying that their friends in England would also be pleased with that. We were greatly delighted to see the spirit manifested in this desire on the part of our people."

July 17th.—"With hearty thanks to the Lord our Saviour, I again report progress in our work here. We hope to be able to baptize four of the little company of candidates in a few days; their names are Edward, Brown, Sarah, and the girl Mary. As for the rest, we hesitate to administer to them the solemn rite of baptism at present. All have changed very decidedly in their conduct, but the latter appeared to think it sufficient to abstain from gross sins, and we wish them to have a clear conviction of their thorough sinfulness and weakness, and constant need of a Saviour's cleansing blood."

From Br. F. A. Hagenauer, RAMAHYUCK, January 17th, 1865.

"It gives me great pleasure to be able to report favourably of the progress of our work, indeed we have every reason to thank God and take courage. Charley and Jimmy have now come forward as candidates for baptism, and receive from me four times a week special instruction in the leading truths of our Christian faith. These are truly seasons of rich blessing from the Lord, which I greatly enjoy. We propose to baptize them on the day on which our little church will be open for public worship, and that cannot be for some months, as the building operations have still to be commenced."

August 17th.—"Both Brother Kramer and myself are so busily occupied from morning to night, that it is scarcely possible to find time

to write letters. I wish you could see how the poor blacks are continually thronging round Br. Kramer's door to receive instructions or to sing with him. From break of day till 10 P.M. we have no time to rest; but it is pleasant to see our labours crowned with success, and we feel encouraged to continue our efforts unweariedly.

"On Sunday, the 12th inst., the foundation of our new church was laid, and we had a very happy day. After singing and prayer, a love-feast was held on the spot, in which it was called to mind that on that day a few years previously the first convert from the Australian aborigines, Nathanael Pepper, had been baptized. We had a company of about 60 persons.

From Br. A. Hartman, at EBENEZER, August 15th, 1855.

"Our little flock of Christians here has been increased by the addition of three towards the end of last month. It was particularly pleasing to converse with Edward (now James), who was deeply touched in his heart when I spoke to him of the wondrous love of our Saviour. The events of the two happy days on which the above-mentioned baptism took place are recorded in our diary as follows:—

July 26th.—About noon, our kind friends, Mr. Ellerman and the Rev. P. Simpson of Horsham arrived, and the solemn meeting began at three o'clock in the afternoon. All our blacks were present in their best clothes. Br. H. conducted the service, taking as his text the words of Philip: 'If thou believest with all thy heart, thou mayest be baptized.' (Acts viii. 36.) All hearts were deeply moved, and both speaker and hearers were unable to restrain their tears of joyous emotion. In the evening a prayer-meeting was held, in which Philip and Nathanael took an active part.

July 27th.—Philip held the morning meeting in his own language, giving a short address on John iii. 36; afterwards Mr. Simpson heard our blacks read. About eleven o'clock all our expected friends had arrived, and the service commenced. At our request, Mr. Simpson conducted it, opening with an excellent and thoroughly practical address on Acts xi. 26: 'And the disciples were called Christians first at Antioch.' Sarah and Emma were baptized to-day, and appeared to be deeply impressed with their privilege and responsibility as members of Christ's Church. We have felt greatly cheered and encouraged by seeing the Lord's blessing visibly vouchsafed to our imperfect labours, and unite in thanking Him for opening the eyes of the blind, so that they see the light of life."

EDUCATION.—HINTS TO TEACHERS.

III.—ON ACQUIRING A KNOWLEDGE OF CHILDREN.

(From the German.)

"To acquire a knowledge of children is not only a pleasant, but, in many respects, an easy task. They are yet unacquainted with a thousand arts of dissimulation, and even should they at any time appear to practise them, they have not yet tact enough to conceal them. It must, however, be acknowledged that in the very early years of childhood, the character appears to the observer much in the same way as an object does to a spectator who views its image in a running stream. It is only the principal outlines of the form that he is able to lay hold of, and this instability and indefiniteness constitute one of the difficulties of rightly apprehending the infantile character.

It is as yet no formed picture one sees; it is for the most part only outlines, as it were, in which, however, we can observe the principal lines of the future character. But even these difficulties make the study so much the more interesting.

2. Childhood is characterised by certain traits which distinguish it from all other periods of life. What are these? What connection subsists between the physical perfection of the child and the inner man? At what period does the youth begin to be a man, and to require a manly education? Is it true, as has been asserted, that it is of paramount importance that a proper distinction should be made between the periods when the senses predominate—when the understanding—and when the reason predominates? Can such periods be really fixed upon, when the former cease and the latter begin? Or are these matters merely separated in books, but in nature are inseparable? What is to be understood by the innocence of childhood? Is there really such a thing? In what does it consist? In what order are the child's ideas developed? How can he be taught to judge and to reason? When do the moral feelings come into play? When does a feeling for the good and the beautiful shew itself? By what means can such a feeling be best called forth? At what period should a child's education commence? What differences are evinced between a boy of six and of thirteen? What differences exist between boys and girls of the same age, as it respects disposition, &c.? What is understood by a girlish boy, and what by a boyish girl? Can we, or should we, attempt to give to the boy anything of feminine tenderness, or to the girl anything of manly hardness? Respecting these and a thousand similar things, the teacher must have reflected, and must have made observations and collected experience, before he can say, "I possess a knowledge of children."

3. We have to do especially with the children of the working classes, those engaged either in manufactures or in the culture of the soil. To the children of these several classes there belong peculiarities. Such distinctions are often portrayed to us in books; but do writers copy nature in her minutest traces? The vigorous health of the peasant boy is sometimes lauded. To me it often appears quite otherwise. Behind those plump cheeks and that brown hat there lie diseases of a different kind, incident to children, occasioned by faulty treatment in their early years. How comes it that the peasant boy is often years behind the town's child in his intellectual culture? Nothing more contributes to this than the unfavourable circumstances in which the former is placed, which often preclude him for whole days from hearing a human voice. What are the usual faults in education among the lower classes? What influence have they upon the character of the children? To me it appears that the narrow sphere in which the peasant's child is placed, is the chief reason why it more frequently grows up an exact type of its parents than does the child of the town. What is meant by peasant-pride, and how does it show itself in the child? What are the good and what are the bad characteristics of those children who are brought up under the pressure of comparative indigence? Those who have arrived at satisfactory conclusions on these and many other analogous points, will find that such acquisitions will stand them more in stead in their profession as teachers, than many more showy matters.

4. A knowledge of his pupils individually, and the characteristics by which they distin-

guish themselves, must, however, always be a matter of important study to the Teacher. Here his attention will be directed partly to their abilities, partly to their dispositions and habits, and partly also to their outward circumstances; and the almost infinitely varied differences which he will thus discover will abundantly repay his patient and careful investigation. In one he will probably find a memory which takes the lead, and, as it were, throws into the shade all the powers of the mind. Such a one must first have collected every thing in his store-house before he can elaborate it. Another pursues quite an opposite course. His judgment approves, and it is only what is thus approved that he treasures up. His magazine, if one may so speak, is poorer but his store has been selected after his own fashion. There is no lumber nor confusion. All are his own carefully selected and laboriously acquired possessions. There sits a boy to whom almost everything comes through the imagination. He evinces little or no reason, but he carefully marks such narratives as come under his notice, and makes his own whatever of them pleases him. He writes correct orthography, and yet he does not know a single orthographical rule. He has seen the word, and his orthography is the offspring of his imagination. Again, this pupil advances slowly and laboriously, but he never goes backward. He may be absent from school a whole quarter, and yet have forgotten little or nothing. That one advances by rapid strides, but an eight days' absence will put him four weeks backward. Yonder mechanical genius seems to effect little or nothing in the school; yet he will, probably, grow up a good man, and, as an artisan be much more useful than his neighbour, who, though he is of much quicker parts, will probably make a worse workman, because he does not possess sufficient patience and steadiness for labours of a mechanical kind.

5. The disposition and habits too in all these children are not less various than their intellectual endowments. This boy is almost always the first in the school, and for this he deserves praise, yet I fear he will not grow up a good man. It is pride that impels him. He does not love to learn, he loves to excel. That soft looking reserved little girl answers but little, but she feels acutely. Observe her during the religious instruction. The little which she does say comes from the heart. This boy, on the other hand, during religious instruction, is giddy, perhaps he is generally so, but at that time he seems to be fuller of levity than at any other time, and to be so on purpose too; in short he is all that a naughty boy can be. And again this boy lords it over the whole school, both intellectually and physically; that one, and one or two others, it is true, occasionally question his sway a little, yet they always give in, sometimes willingly and sometimes unwillingly. In short, one will find in a school amiability and quarrelsomeness, delicacy and roughness, craftiness and straightforwardness, and all the qualities that are to be found in the upgrown members of a community. Words and telling alone will be enough for *this* pupil: that has more of the animal in him. He must first be softened by rigour: he then becomes tractable like a faithful spaniel, which is so much the fonder in proportion as it was at first rigorously treated. With another, perhaps, comparatively little harshness from his teacher would sour his temper, and estrange him from him for ever. And whence then originate all these differences? Is it not in a great measure from the varied circumstances in which the children are severally placed? The children of this family are almost all noted for

their fluency of speech, and therefore distinguish themselves in answering. This fluency they have acquired from their mother, who, although she has the character among her neighbours of being a great gossip, is a good nurse to her children, for she will scarcely let anything pass that comes under their notice without talking about it with them. Observe yonder boy whose aspect at once bespeaks languor and good nature; alas! a severe fever has shattered his nerves. He is neither quick at learning nor active in his motions. He seems to look with displeasure on the better fare of his neighbour. But judge him not harshly nor rashly. His parents themselves are in a state of comparative destitution, and are unable to supply him with the proper necessaries of life. Thus, then, these several goods and evils, a spirit of revenge and a spirit of forgiveness, industry, and laziness, &c., though often the creatures of education, are also frequently the results of physical constitution, and the effects of a thousand indirect and seemingly trifling causes—effects produced by wheels within wheels. The field which here opens up to our view is very extensive, yet it is necessary to have mastered the chief points which it presents, before one can say, *I possess a knowledge of children*. Indeed a perfect knowledge of this kind is what no one possesses. He is most perfect who errs seldomest.

6. The gardener and the husbandman can accomplish nothing without a knowledge of the soil; so too the teacher can effect nothing without a knowledge of his pupils. This knowledge is indispensably necessary to him for the moderation of his expectations for the determining of his treatment, and for the confirming of his satisfaction.

7. For the moderation of his expectations. For whence comes it that so many teachers expect and require from children of twelve or thirteen years of age all the earnestness of manhood, and vex themselves, because a boy of this age does not recognise so freely and feel so deeply as they do the importance of this or that branch of instruction? Such teachers know not the child, and knew not what they ought to expect from him; they know not what to him is *natural* and what is *unnatural*. I am just as well pleased, I must confess, with a manlike child, as I am with a childlike man. Whence comes it that so many teachers have their individual favorites? They know not such children aright, and perceive not the conceit which they thus foster in them, and thus convert their industry itself, I might almost say, into a vice. Whence comes it that so many teachers expect from all children an equal facility in committing to memory, in thinking, and in expressing their thoughts? Such a teacher would have all mankind formed after one model, whereas God in His infinite wisdom endows men with faculties and capacities almost infinitely varied. Whence comes it too that many teachers inflict chastisement with extreme rigour upon the child, for faults which are, perhaps, rightly attributable to its parents, or to the situation in which it is placed? Is it not because they know not the child, and are ignorant that under the circumstances in which he was placed, it was almost impossible for him to have acted otherwise; O ye teachers! Tyrannise not over these defenceless creatures by imposing upon them unnatural tasks! Only ask yourselves what you were at their age, and what you could then effect? Require not from this high-spirited boy the same circumspection which you may expect from his more drowsy and differently constituted companion, nor the

same quietness and demureness. Call nature to your aid in seeking to acquire a knowledge of your pupils individually, and attempt not to eradicate the talents implanted in them, for should you, you will thus undertake a labour in vain.

8. And what a multitude of faults in our treatment of children originate in our want of a proper knowledge of them. Thus it is we often mistake nascent wickedness for childish frolic, and know not, or forget, that "the child is the father of the man." Thus one is often inexorably rigorous, where a word or a hint would have perhaps effected more than severe punishments. One does in the presence of the children this or that, and thinks they will not observe it, imitate it, or misuse it. But the child, in this respect is often sharper than seven wise men; and be it remembered too that the purer the paper is, so much the more indelibly does that remain which is inscribed upon it.

Again, some would make everything as easy to the child as possible, as if any one power could thus become developed by exercising it but little; and as if an intense application of the powers were not the surest means of invigorating them. And you, my dear readers, if you are ignorant of children in general, and your own pupils in particular, do, with the very best intentions, commit every day a multitude of faults which your pupils in after life will probably severely pay for. You may attempt to dispense the secrets of the healing art, but if you know not the nature and the wants of your patient you will do him more injury than good.

9. And need I point out to you that a knowledge of your pupils is indispensably necessary to your own personal comfort and satisfaction. Your satisfaction, noble man, is the offspring of your effectiveness; and whatever diminishes this must disturb that. Have you also observed how many among your brethren—and these not always the worst teachers—strive in vain to acquire faith in their labours, because they see not in their children the fruit which they expect? If you know children as one who has had the experience of a series of years becomes acquainted with them, then you will see that all is not lost which they deem to be thrown away. A seed-corn which may have been thought to be sown in vain, remains concealed under a clod of earth. The rains and the frosts of winter soften, and the warmth of spring fructifies the soil. It springs late, but still it always bears its fruit. "It is impossible," says one, "that this youth can ever turn out well. The example which he sees at home frustrates the salutary influences of his school instruction." Judge not so hastily, my brother. He who knows children extensively will be able to point out to you examples of many such men, who, though at a late period, have remembered and profited by their early instruction. From vice springs misery, and from misery remorse, and this alas! often softens the hardest soil, that which has been long trodden under foot; then the yet undecayed seed corn still unfolds itself, and bears living fruit. Thus you who know children, and wait in patience, will not speedily say, "I have laboured in vain," and much less will you be morose, and discontented like him who knows not the nature of children.

10. But perhaps you will ask me, *how must we proceed to acquire this knowledge of children?* I am now addressing teachers, and for them I can scarcely do any more than pointing to their schools, say, he that hath eyes to see, let him see; and the point of view too in which the subjects may be contemplated, may

be inferred from what has already been said. As a further though partial answer to this question we add a few suggestions.

(A.) *Quicken your powers of observation and of penetration, by reading good books on the subject of educating children.* It would be out of place here to point out at length those that have the greatest claim upon your attention, or the manner in which they may be most profitably perused.

(B.) *Reflect upon the years of your own childhood.* For myself at least, many of the scenes of my early life so flit before me, and are so impressed upon my memory, that I cannot be mistaken respecting them. Consider then how you as children conducted yourselves towards your parents, your elders, and your playfellows. What were the inmost thoughts of your soul? You may calculate upon it with great probability, that your children, upon the whole, think very much as you thought, and act very much as you acted, and the fuller and more perfectly you realise to yourselves the picture of your own childhood, so much the keener and fuller an insight will you have into the characters and dispositions of the children round you.

(C.) *Observe your children how they conduct themselves under your superintendence.* During all the hours of instruction be all eye and ear. Without keeping any special book for the registration of conduct you will soon know to which of those classes which we have briefly portrayed each child in the school belongs; who exhibits most quickness or dullness, most levity or steadiness, most facility in comprehending, fidelity in retaining, &c. I say without keeping any special book, for I think the man who gives six or eight hours' instruction a day, besides spending considerable time in preparing himself ought to be burdened with as little extra writing as possible. Study also the train of the children's ideas; become as familiar as possible with the extent of their attainments and their dispositions so that you may know what to expect from each, and what not to expect, as also what would be agreeable to each, and what would be disagreeable or unpleasant. Notice especially how each is affected by success and by failures in his school exercises, by praise and by censure, by reward and by punishment. If your eye is sharp (and it will become so by exercise), each of your children will appear to you to possess a distinct and peculiar character; and seldom will his after-life contradict the opinion which you have thus formed of him, especially if you allow your children to express themselves with a proper degree of freedom. A school in which all the children are trained to be equally clever is an army of soldiers, a machine moved by the word of command. The teacher who maintains a too rigid discipline, enhances to himself the difficulty of observing the characters, &c., of his pupils. On the other hand the teacher who allows the pupil a proper degree of freedom knows the more certainly what is in him, and what he has to fear and what to hope from each. I always when I meet with a child enter into a conversation with him, and seldom do I part with him without profiting by the intercourse. Converse with your pupils, not only in the school, but when you have an opportunity, on every-day things. Observe them also during their play. Here it is one sees most completely the germ of the future character. That teacher but ill understands his own interest who so conducts himself that the children who are at play will cease to do so, and separate as soon as he makes his appearance. And one need not fear that by a proper degree of

familiarity here he will lose his respect, if he knows how, by his ability and his earnestness, to preserve that respect when he is engaged in earnest things.

11. The more you study your children, my dear friends, the more interesting will your whole business become to you. The instruction which you are engaged in giving will, after a time, become old to us, and lose its novelty. But our children never become old in this sense, and therefore it is that I can treat a subject in school for the fourteenth time, and yet always find something novel and interesting in it; for I find new children. If you are duly impressed with this spirit of observation during all the hours of instruction, you will also realise in your own daily experience the truth of the old proverb that "We never teach without learning."—*Papers on Teaching, by the Rev. W. Ross, B.A.*

Correspondence.

To the Editors of The Church Chronicle.

SIRS.—It may interest some to examine a Service for the Holy Communion, presented by some English friends to a new church in this diocese, which has lately arrived in the colony. It may be seen on application to Messrs. Hardy Brothers, Hunter-street, Sydney. The service consists of Flagon, Chalice, and Paten in silver, a credence Paten (for the unconsecrated bread), an Alms Bason and two embroidered Offertory Bags, to which is added a brass Desk to bear the Office book. Attention is drawn to it thus, because it will only remain a short time in Sydney.

I am, Sirs, yours faithfully,
J. C. C.

ROCKLEY.

To the Editors of The Church Chronicle.

SIRS.—With every desire for the success of the projected church building at Rockley, those of the laity and clergy who are endeavouring to restore the right use of holy seasons, most extremely regret that the Wednesday before the Passion of our Blessed Lord should have been chosen as the occasion of a festive gathering in furtherance of that purpose. This is said to have been done according to your correspondence from Rockley in the last *Chronicle*.

I am, Sirs, yours truly,
CHURCHMAN.

Diocese of Newcastle.

THE LATE GENERAL CONFERENCE.

So many communications have reached us respecting the Report of the late General Conference in *The Church Chronicle* of April 25th, No. 8 and respecting the leading Article of that Number that we deem it to be a duty, to advert to these subjects.

I. Respecting the Report of the General Conference in that Number, every one must, we think, regret, that when it was said in the heading of

this Report — "*We are indebted to the Sydney Morning Herald for the Report which we now present to our readers*" — the Report in the *Herald* should have been much altered, both by additions and omissions.

We note the following additions—

The principal speech of the LORD BISHOP OF GOULBURN, as reported in the *Herald*, occupies 82 lines, and as reported in the *Empire* occupies 65 lines, but as reported in *The Church Chronicle*, p. 140, c. 2, occupies 273 lines. A speech also of the Bishop of Goulburn's Chaplain, occupies in the *Herald* 4 lines, and in *The Church Chronicle* p. 142 c. 1, occupies 71 lines.

Both these speeches are strongly opposed to the amendment of the BISHOP OF NEWCASTLE; while in a clear manly speech, in favour of that amendment, *derisive* remarks of the audience, which in every other case have been carefully omitted, are three times inserted.

We note one omission.

The Bishop of Newcastle in his speech (*Ch. Chron.* p. 138 c. 3) pointed out that a quotation made by the Bishop of Goulburn in his address to his Conference of last December, from a pamphlet of Mr. Venn, in support of his own opinion, that—"*The special disadvantages, which result from the absence of Legislation are peculiar to the Church of England in this Colony,*" was in fact a mis-quotation.

In *The Church Chronicle* p. 138 c. 3, it is then reported *The Bishop of Goulburn* defended his quotation, by a reference to the pamphlet.

These last words in *The Church Chronicle* (by a reference to the pamphlet) are not in the *Herald*, while the following important sentences, which are reported in the *Herald* are omitted in *The Church Chronicle*.

THE BISHOP OF NEWCASTLE said he could not understand that when an author stated there was an allegation of a certain thing, and then proceeded to disprove that allegation, he could by any possibility be correctly quoted, as holding the very opinion disproved.

THE BISHOP OF GOULBURN: You are only wasting time.

THE BISHOP OF NEWCASTLE: But I think it is important.

Why is this clear proof of misquotation in support of an important opinion, advocated by the one side and

opposed by the other, *omitted*? Why are all these deviations from the Report in the *Herald one-sided*,—in support of the stronger party to whom the superintending the Report in *The Church Chronicle* was confided by the weaker?

II. We now turn to the *leading article* in the same Conference number of *The Church Chronicle* which we find fault with as representing the decisions of the General Conference as very different from, indeed almost opposite to, what they really were, with respect to the opinions, which prevailed, and the opinions which were abandoned at that Conference.

For what objects did the General Conference meet? The 1st resolution drawn up by the Chancellor of the Sydney Diocese, at the request of the Metropolitan, is in these words:—

“That the object of the present Conference is to determine—*First*, What form of constitution it is desirable to adopt for the good government of the Church in the colony; and *Secondly*, What legislative sanction or recognition it is necessary or desirable to obtain of that Constitution.”

Thus the two objects before the General Conference for its consideration and decision were:—

(A). The form of Church Constitution.

(B). The legislative sanction or recognition to be obtained for the Church Constitution which might be adopted.

(A). Respecting the form of Church Constitution. 1st. What were the opinions previously entertained by the Dioceses of Sydney and Goulburn on the one part, and by the Diocese of Newcastle on the other? and secondly, What was really decided by the General Conference?

1st. The Diocese of Sydney, at the Conference in February, 1865, agreed to certain fundamental constitutions, which made provision only for a Diocesan Synod; and when at the Conference, in September, 1865, representatives were chosen to represent the Sydney Diocese in the late General Conference, it was laid down as a fundamental axiom, that the Diocese of Sydney should not depart from those

constitutions (of February, 1865) which the Conference had already unanimously adopted.

And when the Committee appointed by the General Conference to draw up the Church Constitution had finished the consideration of the clauses establishing Diocesan Synods, the members of the Committee who represented the Sydney Diocese, agreed in saying “*we have now come to the end of our labours and have nothing more to consider*,” thus affirming their intention of admitting no clauses which would establish a Provincial Synod into the Church Constitution.

The Diocese of Goulburn was even more decidedly fixed in the same opinion of not admitting any such clauses into the Church Constitution. For not only were the representatives of the Goulburn Diocese tied down by the resolution under which they were chosen to consider at the General Conference such matters *only* as were *not* determined by the fundamental constitutions previously passed by their Conference—but the Goulburn representatives thus chosen with these restricted powers *afterwards bound themselves privately* as the Goulburn members of the Constitution Committee acknowledged in that Committee, not to admit into the Church Constitution to be adopted by the General Conference, any additional clauses beyond those which were contained in their Diocesan Constitutions, which had reference only to a Diocesan Synod. What a singular example was this of “the fetters behind the door,” alluded to by the BISHOP OF GOULBURN in his speech at the General Conference.

Thus the representatives of the Sydney Diocese had previously intended, and the representatives of the Goulburn Diocese had previously pledged themselves, not to admit into the Church Constitution any clauses which might provide for a Provincial Synod.

The Diocese of Newcastle on the contrary had drawn up a draft constitution to be considered at the General Conference, containing clauses

providing for a Provincial Synod in addition to clauses establishing Diocesan Synods: and had always laid the greatest stress upon establishing a Synod for the whole united Church in the colony, as well as Synods for the separate dioceses.

In a letter published in *The Church Chronicle*, No. 7, the BISHOP OF NEWCASTLE, when comparing the constitutions of the Sydney Diocese (adopted February, 1865) with the Synod Bill of 1858, had stated that they differed in three not unimportant alterations, and in one *most important omission*—which *most important omission* was the leaving out the clause providing for a Provincial Synod.

Thus as regards the Church Constitution, the Dioceses of Sydney and Goulburn were united in determining that no clauses, establishing a Provincial Synod, should be admitted into the Church Constitution: while the Diocese of Newcastle considered it most important, that the Church Constitution should provide for a Provincial Synod, as well as for Diocesan Synods.

2ndly. What was really decided by the General Conference? Do the Constitutions adopted contain clauses for the establishment of a Provincial Synod? They do. Clauses from 21 to 26 provide for the establishment of a Provincial Synod, and thus the Diocese of Newcastle has not *abandoned its favourite idea* in favour of a Provincial Synod: but the Dioceses of Sydney and Goulburn have abandoned their favourite idea of not admitting into the Church Constitution, any clauses for the establishment of such a Synod.

(B). Again with respect to the Legislative sanction or recognition to be obtained for the Church Constitution.

In February, 1865, the Sydney Conference passed a resolution that application be made to Parliament to *legalize* the fundamental constitutions and provisions accepted and agreed upon by the Conference, and that a committee be appointed to prepare a Bill for that purpose.

Such a Bill was prepared, and adopted afterwards in December last, by the Diocese of Goulburn.

Thus the Dioceses of Sydney and Goulburn were united in wishing to carry through the Legislature the same Bill to *legalize* the Constitutions, and the 5th resolution laid before the General Conference by the Chancellor of the Sydney Diocese, at the request of the Metropolitan, shows that the two Dioceses of Sydney and Goulburn desired that the Bill adopted by the late General Conference should be similar to the Synod Bill, of which those Dioceses had previously approved.

The Diocese of Newcastle, on the contrary, earnestly opposed this Synod Bill, considering that the authority of their Church Constitution should be based on *voluntary compact*, and not on *coercive legal force*, and that the aid of the Legislature was required solely for the purpose of securing by a Trust Act, or Temporalities Act, the property of the Church in connexion with its doctrine and discipline.

Such were the different opinions held by the Dioceses of Sydney and Goulburn on the one side, and by the Diocese of Newcastle on the other.

What then was really decided at the General Conference respecting an appeal to the Legislature?

When the Committee was appointed to draw up the contemplated Bill—the resolution previously announced to the General Conference by the Chancellor of the Sydney Diocese was altered, so that not only was the Bill previously agreed to by the Dioceses of Sydney and Goulburn to be referred to the Committee—but also “*the several acts which have been passed in the Colony at the instance of the Wesleyans and Presbyterians.*”

Thus again the Diocese of Newcastle in this matter did not *abandon its favourite idea*, but on the contrary the Dioceses of Sydney and Goulburn in some degree abandoned their favourite idea, by admitting the Temporalities acts of the Wesleyans, and Presbyterians as of equal regard with their previously adopted Synod Bill.

What the form of application to the Legislature will really be, has not as

yet been definitely decided: for the General Conference is to meet again in July to discuss and determine this point: but even now the draft Bill drawn up and approved by the Committee of the General Conference is in circulation, and the title of it is in strict accordance with the expressed wishes and opinions of the Newcastle Diocese. That title being—

A BILL

To enable the Members of the United Church of England and Ireland in New South Wales to manage the property of the said Church.

Thus the decision of the General Conference respecting the Church Constitution has carried into effect the wishes and opinions of the Newcastle Diocese, by making provision for a Provincial Synod. And the action of the General Conference respecting the appeal to the Legislature is also, as far as it had been carried at present, quite in accordance with the views of the same Diocese—reference has been gained to the Temporalities Acts of the Wesleyans and Presbyterians—and the title of the Bill drawn up by the General Conference Committee is a Bill, not to *legalize the Church Constitution*, but for the *management of its property*.

Why then has the leading article of the Conference Number been made to convey an impression so different from, so opposite to, the real result saying that statements which are inaccurately attributed to the Newcastle Diocese—were “*ably and fully refuted*” in the speeches of certain Lay Representatives of the Sydney Diocese: and that, in the case of the Diocese of Newcastle, *a favourite idea had been abandoned*.

Before we conclude, in order to promote the adoption of a wise and judicious Bill, to secure the *property of the Church*, and not to *Legalize the Constitutions*, we would invite the serious attention of the members of our Church, in the Sydney and Goulburn Dioceses, to the 2nd Canon of the Provincial Synod of the Church in Canada.

It has been the fashion lately in the Sydney diocese to speak of the Church in Canada, as the very perfection of a Colonial Church; as a perfect pattern for us to follow.

Our Metropolitan in his addresses to the different Conferences has spoken in the highest terms of the Church in Canada, and in the debates at the late General Conference, is reported to have answered an objection by saying, “*In the Province of Canada, no such danger, as now feared, had arisen. The Church there was in a flourishing condition.*” While in the leading Article of the General Conference number of *The Church Chronicle* the example of the Church in Canada is quoted as quite conclusive. “*This was the course taken in Canada.*”

What then is the real relation between the Provincial Synod and the Diocesan Synod in the Canadian Church? Have the different Dioceses in Canada the right to manage their own affairs, *the inherent right*, as the Diocese of Sydney and Goulburn so loudly proclaimed should be the case, or is the Provincial Synod in Canada the governing body in that Church, exercising as the Diocese of Newcastle believes every Provincial Synod ought to exercise, a binding control over the Diocesan Synods?

Again is the governing authority of the Church in Canada based on such *coercive legal force* as the Dioceses of Sydney and Goulburn advocate, or on such *voluntary compact* as the Diocese of Newcastle contends for: that is, are the Canons of the Church in Canada binding on the office-bearers, as the Clergy, because these Canons have the *force of law*, or because the Clergy have *voluntarily signed* a declaration of submission to them. These are very important questions, and to enable the members of our Church to answer them, I invite their earnest attention to

The Journal of Provincial Synod of the Church in Canada, Third Session, held September, 1865. p. 80.

CANON II.—A submission of Clergy to the Canons of the Provincial and Diocesan Synods.

No Bishop in this Province shall hereafter grant his license to the cure of souls, until such clergyman has first subscribed and declared his submission to the Canons of the Provincial Synod, and of the Synod of the Diocese of such Bishop in the following form.

I, A. B. do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be, from time to time, passed by the Provincial Synod, or the Synod of the Diocese of—

Can the weight of this Canon of the Church in Canada, added to the similar practice of the Church in New Zealand, be supposed for one moment, to be in any degree neutralized by such sentiments as the following, quoted from p. 141, c. 2. of the General Conference number of *The Church Chronicle*.

"It is objected that legislative sanction would be coercive—would have a "coercive force," while a voluntary compact, would secure the united action of a whole diocese. But we ask by what method? By compelling a Bishop before he accepted a Diocese, and before he really understood his position, to sign a document professing his acceptance of the Synod, and his constitution: by compelling a clergyman before his appointment to a cure of souls, to bind himself in "submission to the authority of the Synod."

"For himself he had an Englishman's repugnance to the revival in any form of the Star Chamber: he had a Churchman's repugnance to the coercive force of a private inquisition, compelling either a clergyman, or a layman, a Bishop, or a presbyter, to sign a document of this nature, which has not the sanction of law."

Ye Bishops and Presbyters and Laymen of Canada and New Zealand, do you deserve to be accused of the tyranny of the Star Chamber, or of the hateful practices of a private inquisition?

Church Intelligence.

ORDINATION SERVICE.—On Sunday last, Trinity Sunday, an ordination service was held by the Lord Bishop of Newcastle, in St. James's Church, Morpeth, when Mr. W. K. Colyer, head master of the Grammar School, West Maitland, and Mr. C. C. Greenway, of Newcastle, were ordained deacons of the Church of England. The Rev. Mr. Colyer will still perform the duties of head master of the Grammar School, and his entering into holy orders will in no way interfere with those duties.—*Maitland Mercury*.

CHRISTCHURCH.—We understand that it has been for some time in contemplation to enlarge and improve Christchurch, and that the great increase in the congregation lately has rendered it imperative that the work should be commenced without unnecessary delay. Plans for the alteration and enlargement of the church have been drawn, and there is already £700 in hand to go on with. The new portion will be connected with the old church in such a manner that it can be extended without the necessity of taking down the whole of the present building at one time, which will be done, however, in accordance with the new design as soon as sufficient funds are collected.—*Newcastle Standard*.

ST. MARY'S, WEST MAITLAND.—The last tenders for the completion of this noble new church are now called for, and are to be sent in to the architect, Mr. E. T. Blacket, Pitt-street, Sydney, on or before Wednesday, June 13th. Near the close of the present year, therefore, the parishioners may hope to see their new church opened for Divine Service.

Diocese of Goulburn.

Church Intelligence.

ORDINATION IN THE CATHEDRAL CHURCH, GOULBURN.

An Ordination was held on Trinity Sunday, in St. Saviour's Cathedral, by the Lord Bishop of Goulburn, when the following gentlemen were admitted to the Order of Deacons:—

Charles Frederic L'Oste, Robert Thomas Earl, James John Annett, and Frederick Ransom Seaborn, all of Moore College. At the same time the Rev. David Evans Jones, junr. of Trinity College, Dublin, and late of Moruya, was ordained Priest; when the Bishop was assisted by the Rev. F. A. C. Lillingston, B.A., Rev. P. Lamb, M.A., Rev. W. Sowerby, and Rev. T. Kemmis.

APPOINTMENTS.

The following appointments have been subsequently made:—

The Rev. C. F. L'Oste, to the district of Balranald and Moulainein;
The Rev. R. T. Earl to Hay, Maude, &c.;
The Rev. J. J. Annett to Narrandra, Urana, &c.; and the Rev. F. R. Seaborn, to Binda, Belong, Crookwell, Laggan, &c.

We understand that the Bishop is making arrangements to increase the number of schools in his Diocese, and that he is anxious to secure the services of the Rev. D. E. Jones for the purpose of organizing new Schools, wherever required.

The Ordination Sermon was preached by one of his Lordship's Chaplains, the Rev. P. Lamb, M.A. By the kindness of the preacher we are enabled to present it to our readers.

The number of Clergy now secured for the Diocese is nine and twenty, of whom nineteen have been provided by the Bishop of Goulburn. When the circumstances connected with the formation of the Diocese, particularly the collection of the Bishopric Endowment Fund, and the Building of Churches, School-rooms, and Parsonages, are borne in mind, the friends of the Church will perceive that there is ample ground for encouragement and thankfulness in this statement of progress. What is specially needed to give completeness to the organization of the Diocese, is the hearty co-operation of our lay friends in each district, which has been supplied with clergymen, and the outpouring of the Holy Spirit upon ministers and people to make the Church effective for her great work, and to crown the labours of our Clergy with blessing which maketh rich for time and for eternity.

A Sermon.

THE SUBJECT, MANNER, AND OBJECT OF ST. PAUL'S PREACHING.

A SERMON BY THE REV. P. LAMB, M.A.
IN ST. SAVIOUR'S CATHEDRAL, GOULBURN
ON TRINITY SUNDAY, 1866.

"Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."—COL. 1. 28.

THE Colossians having heard of the imprisonment of the Apostle at Rome, send Epaphras, one of the ministers of their Church to comfort him and inform him of their state, who on his arrival at Rome is likewise imprisoned. The

Apostle therefore sends this epistle to the Colossians by Tycheius and Onesimus; the great subject of which is the glory of the Person and Office of Christ. In the preceding verses the Apostle speaks of Christ as the Redeemer of the world, in whom we have redemption through His blood, even the forgiveness of sins. He speaks of Him as the Image of the Invisible God, the first-born of every creature, the Creator of all things, the Head of the Church, the first-born from the dead, in whom all fullness dwells, by whose blood shed upon the cross, all things are reconciled unto the Father, and the Gentiles admitted into fellowship with His saints, and to all the favors and privileges of His covenant; which truth he says is the mystery which had been hid for ages and generations, but was then made manifest to the saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in them the hope of glory, whom, he adds, we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

I. Let us notice the *subject* of the Apostle's preaching.

II. His *manner*.

III. His *object*.

and may God the Holy Ghost accompany us in our meditations and vouchsafe a rich and abundant blessing therein for Christ our Saviour's sake.

I. *Whom we preach.* The subject of the Apostle's preaching was—the Lord Jesus Christ. Christ was the great theme of the Apostle's ministry; from first to last none but Christ. It had not always been so, at one time he went about breathing rage and slaughter against all who named this name, and this too he did for conscience and religion's sake—"the time will come (said the Saviour) when he that killeth you will think that he doeth God service," and *this is the case with every unregenerate man.* He hates the cause of Christ, he dislikes the religion of Christ, he despises the followers of Christ; not that every unregenerate man is necessarily an irreligious man, on the contrary St. Paul before his conversion claimed to be touching the "righteousness which is in the law, blameless." Natural men love to have a righteousness of their own, because this ministers to their carnal pride, and good opinion of themselves; self is the great idol of the natural man, and every thing that tends to exalt his favorite idol he loves and cherishes, hence he acknowledges and cultivates what he calls religion; he will serve God but it must be in his own way, and after the imagination of his own heart, in a manner that does not cross his earthly vanity and interests. *But the religion of the crucified Nazarene is a different thing.*

This demands a denial of self, a renunciation of all carnal complacency, this tells of a lost soul, a depraved heart, a corrupt nature, an inability to please and serve GOD. This speaks of the necessity of *self abasement*, a new birth, an entire dependence upon another's righteousness, and a conformity to His image. Hence this religion is unpalatable and cannot be tolerated. But when the heart is changed, all is changed. How conspicuous was this in the Apostle's case. As he journeys to Damascus on his errand of death, he sees a great light, and hears a strange voice unknown to him before—"Saul, Saul, why persecutest thou me?" He asks, "Who art Thou, Lord?" Who art thou whom I am persecuting? and the voice said, "I am Jesus whom thou persecutest." and now witness the change, observe his conduct, and behold him labouring with all the energy he can command "to build up the

faith he went about to destroy." Now all that was gain to him before, he relinquished as loss for the excellency of the knowledge of Christ Jesus the Lord; henceforth that is the sum and substance of his communications, it is *Christ the power of God and the wisdom of God*. I am not ashamed, he says, of the Gospel of Christ for it is the "power of God unto salvation to every one that believeth." Christ had been revealed to him in all his fulness and power, and therefore he was not ashamed of his Gospel, he perceived the Gospel to be a *mighty reality*, and therefore according to his commission published it to the whole world as their only hope, braving every danger, opposing every foe, surmounting every obstacle in the strength of God, and testifying both to Jews and Greeks repentance towards God and faith towards our Lord Jesus Christ. He does not now confer with flesh and blood. He does not seek man's approbation or judgment, but commences a new life, a walking with God, a companionship with Christ, a conversation in heaven, and the consecration of all his powers to the accomplishment of one object, the salvation of immortal souls, and the increase of the kingdom of Christ in the world through the proclamation of the unsearchable riches of Christ.

Observe, (1). He preached *Christ as the way*. He saw men lost in the mazes of ignorance, superstition and idolatry,—he saw them groping about in utter darkness for something they could not find, seeking in vain to find out God—on all sides men were asking who will shew us any good, they were dissatisfied, and wanted something, but could not exactly define what they wanted. The Jews, the chosen people, the appointed guardians and expositors of His Word, had *blocked up the way* through their traditions, and were striving in vain to procure the favour of God by their self-righteous deeds.

Athens, the great centre of Gentile progress and civilization, was sunk in idolatry, *the city was full of idols*.

This revolting spectacle stirred up the spirit of the apostle, and seeing amongst their numerous dedications an altar to the Unknown God, he availed himself of the opportunity of declaring to them the nature of that Unknown God, and "preached unto them Jesus and the resurrection," as the only way by which they could obtain acquaintance with that Unknown God, in whom we live, move, and have our being,—who made heaven and earth, and dwelleth not in temples made with hands.

(2.) *He preached Christ as the truth.*

Ever since man justly forfeited his claim to God's favour and protection—ever since the impress of his Maker's image was obliterated from his soul, has man been seeking after truth, but *believed a lie*. The question has been asked again and again, what is truth? while the researches of the profoundest intellects in all ages have been utterly unable to solve the problem; nor can a satisfactory solution be obtained, *but in the Word of God*, which affirms that *Christ is the truth*. In Him are hid all the treasures of wisdom and knowledge.

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Christ is the Great Antitype to whom all the types pointed. He is the true light, that lighteth every man that cometh into the world, the substance that all the ceremonial observances foreshadowed, and by whom they were abolished. The law which

was a shadow of good things to come was given by Moses, but grace and truth came by Jesus Christ. In Him is portrayed the character and attributes of Jehovah. He is the brightness of His glory, the express image of His Person. In Him mercy and truth meet together, righteousness and peace kiss each other. In Him is exhibited the infinite love of God, the untarnished holiness of God; in Him justice is satisfied, pardon revealed, the broken law restored and magnified; in a word, in Him man is humbled and God glorified, and in Him the promises of God are yea and amen.

But (3.) *He preached Christ as the life*. He is the author, the Prince, the Source, the Fountain of life.—God said, let us make man, and without Him was not anything made that was made. He possesses the springs of life and virtue in Himself.

a. *He is our life naturally.*

Nature and nature's laws were constituted by Him and for Him. It is through Him that natural blessings abound about us, and that we have a capacity to enjoy them. He not only endued us with natural or animal life, but also sustains it. Christ is the centre of all His works, from whom alone light, life, and every blessing is derived by them all. He shewed His power over nature by healing the sick, removing disease, causing the deaf to hear, the blind to see, and raising the dead.

(b.) *And he is our life spiritually.*

He is the life of the soul as well as that of the body; it is this that man more especially stands in need of. He wants spiritual life, his soul is "dead in trespasses and sins." He has therefore no capacity to perceive the deep things of God. They are foolishness to him, neither can he know them, because they are spiritually diseased. "The words that I speak unto you," said the Saviour to His disciples, "they are spirit and they are life." It was not always so, man before the Fall had spiritual life, but he lost it through sin. Christ, however, restores it, "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live, and he that liveth and believeth in me shall never die." Natural life is not to be compared to spiritual life. It is spiritual life that allies us to God, and makes us like Him, and without this life none can enter heaven. To this our Saviour refers when He says "Except a man be born again, except a man be born of water and of the spirit he cannot enter into the kingdom of God."

And *Christ is our life eternally.*

He is "the tree of life, the leaves of which are for the healing of the nations," and of which "if a man eat he shall live for ever."

We are now in a measure restored to the Paradise of God, and have free access to the tree of life, the *spiritual life* of which we have just been speaking is *eternal life*. Life and happiness lose their value to us if they are not *eternal*. We are immortal beings, and cannot brook the idea of a termination to our existence.

This is the reason St. Paul preached Jesus and the *Resurrection*; the body shall rise again, the soul shall inhabit it again, and it shall be a glorious body without spot or wrinkle. *Our Saviour's own resurrection* was a proof that He was the source and fountain of life, and that therefore He had power to restore life to the dead, and that He would do so he himself distinctly stated; "for ye are dead," says the Apostle, "and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Again, "My sheep hear my

voice and I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." But the Apostle did not preach Christ partially and imperfectly. He did not declare some things and suppress others, he declared the whole counsel of God, he preached Christ in all His offices, in His Cross, His humiliation, His sufferings and death, as well as in His resurrection and future glory.

He pointed to him as the Saviour of sinners, as the sympathising High Priest who can be touched with the feelings of our infirmities, having been tempted in all points as we are; as the all-prevailing intercessor at the right hand of the Majesty on High, interceding on behalf of His suffering people, that they may be supported and strengthened by Divine power and grace, and triumph over every enemy through the blood of His cross; and lastly he preached Him as the great Divinely appointed Judge of all mankind, before whose judgment seat we must all appear to be judged according to our works, when He shall come in the clouds with power and great glory to be glorified in His saints, and to be admired in them that believe, but in flaming fire taking vengeance on them that know Him not, and obey not His Gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

Let us notice.

II. His manner, *warning* every man and *teaching* every man in all wisdom.

Observe, Beloved Brethren, the Apostles' method of dealing with souls, warning and teaching. The word *warning* here, means admonishing, putting in mind, exhorting, cautioning gently. He warned sinners of their danger and put them in mind of the position in which they stood with respect to God. He told them they were in a lost, deprived condition, and that they would remain so for ever if they did not repent and turn to God. He used every argument at his command, referring to undeniable facts, to convince them of their enmity by nature to Divine things, and the necessity for a mighty change in their sentiments and affections which can alone be effected by the power of the Holy Ghost. He referred them to the infinite love of God to perishing sinners in the sacrifice of His Son; assured them of His favor and pardoning mercy to such as threw themselves on that sacrifice as their only hope, and returned to Him pleading His blood and righteousness alone; and drew a vivid picture of the out-pouring of the wrath of God and the Lamb upon those obstinate and impenitent sinners who refuse all His overtures of pardon, friendship, and love, and continue in their unbelief and rebellion, notwithstanding His kindness, forbearance, and long-suffering manifested towards them. *But he not only warned* He also *taught* every man.

It is of little avail to caution, advise, and admonish men to forsake the course of life to which they have all along been accustomed, and for which they had a natural inclination; unless at the same time their minds are informed, and they are instructed in the nature and attributes of that God of whom they have formed such ill-conceived notions; and unless they are instructed as to the way by which they are to become truly acquainted with Him; for "how shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, so then faith cometh by hearing and hearing

by the word of God." Accordingly the Apostle not only warns but instructs—he warns every man to flee from the wrath to come, shows him the way by which he can be saved, points to the holiness of God, and the necessity of being like Him; and instructs him as to his walk and conversation in the world as a preparation for another.

But mark, the Apostle says *every man*, by which expression he includes not only the unbeliever but also the *Saint*. Believers too have need of warning, caution, exhortation, reproof, and instruction; they are in the midst of foes, powerful ones, they are beset with temptations, trials and difficulties, and in themselves are frail and feeble; hence their need of continual caution to beware lest they soil their garments, and yield to sin. They are often faint and weary and ready to give up the conflict; hence the necessity of a word in season to encourage them to continue faithful and to hold fast that no man take their crown. Sometimes clouds black and stormy intervene between them and their God, and faith seems to falter, hence the necessity of the exhortation to pray without ceasing, and to seek daily strength from God. Sometimes, while the enemy lurks in ambush, they begin to think themselves secure and lie down in quiet repose, hence the necessity of the exhortation to watch and pray. Many alas! and grievous have been the downfalls of professors, yea and of the best Christians too, hence the necessity for all continuing on the alert in the study of God's Word and in prayer.

But they have also need of *instruction*. They want building up in their most holy faith; they must grow in grace and knowledge and faith and love and every Christian virtue. The Word of God must be their food and sustenance "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." When a sinner is converted he does not become a full man all at once, but is at first a babe desiring the sincere milk of the word, and gradually grows, being nourished thereby, till he arrives at the fullness of stature of a man in Christ Jesus; at first he sees but dimly, and walks unsteadily, much ignorance still remains, but by and by as he progresses the mists gradually clear away, and he sees more plainly. All this while much patience, fortitude, and perseverance are required, and many battles have to be fought with the great adversaries of the Lord. They are to be instructed in all wisdom, as well as with all wisdom, in every branch of their profession; nothing is to be kept back, but they must be nurtured and trained in the whole counsel of God. And although it has pleased the Lord to appoint feeble instruments for this purpose; yet we must by no means lose sight of the great fact, that the Holy Spirit alone has the power to quicken the soul, open the understanding, and incline the ear to hear, and the heart to receive savingly and to profit. He alone can apply the word spoken, with power to the conscience, and send it home to the conversion and edification of the soul.

III. Consider the *end or object* of the apostle's preaching:—

"That we may present *every man perfect* in Christ Jesus."

O how the apostle yearned after this! how he strained every nerve, and laboured night and day to this end! He knew there was a day swiftly drawing near, when we should all appear before the Judgement seat of Christ,

and his anxiety was to "present every man perfect in Christ Jesus." He did not wish any man to be lost while the door of mercy was open and the glorious message of salvation sounded in his ears. He knew well that the Prince of darkness was at work with all his legions to seduce and destroy; and feared that, as he had been successful too often before, he might persuade them to reject the Gospel and turn aside to fables. Dear brethren, could any angel from heaven have manifested greater earnestness, and anxiety to win souls than the apostle Paul? And not only to win them, but also to present them faultless at the bar of Judgment. To this end, he compassed sea and land; to this end, he laboured agonizing according to the working of the Holy Ghost which worked in him mightily. And think you that the Apostle would have done all this, that he would have left his country, repudiated the honors of the world, sacrificed every thing that was gain to him, submitted to every trial, danger, and persecution, and consecrated all his powers for the advancement of the *cause of another*, whom once he regarded with the bitterest hatred? Would he or any man, I ask, have thus acted, if he had not been fully impressed with the reality of all that he believed and communicated? Was he pursuing a mere phantom all this time, or indulging an absurd fabrication of the brain? No, the apostle knew too well the reality and the magnitude of the mission with which he had been entrusted. He had seen the Lord himself in His glory; he had beheld the profound depths of the depravity of the heart of man; he had witnessed the world lying in the wicked one; he had obtained an insight into the working of the legions of evil spirits; he had seen the total inability of man to lift one finger towards his escape and deliverance from the universal wreck. He had obtained, moreover, a glimpse of the infinitude of the love of Christ, the magnitude of His work, the efficacy of His blood and righteousness, and the unspeakable value of His offers of a free and full salvation to every child of Adam.

Yes such had been the abundance of the revelations of these things to him, and the inutterable glories of the heavenly world, that he tells us there was given him a thorn in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure; nor can we doubt the truth of these resolutions, when we see the accordance therewith of all his subsequent actions.

Observe the word rendered 'perfect' here signifies the full growth, ripeness, maturity of every grace in the Christian. He desired to present every Christian fully developed and matured, all ready for admission into the presence of the King of Kings, in the state of manhood as contrasted with the state of childhood. This is the end of the operations of the Holy Ghost within, and the trial of our faith. "My brethren" says St. James "count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire wanting nothing." This was the object the Apostle had at heart, he was anxious that his spiritual children should be growing in grace and advancing to maturity; and that nothing should hinder that growth or impede that advancement, so that at length he might have the inexpressible joy of presenting them not only possessing every Christian grace, but possessing it in its fullness, to the King of Kings.

And lastly observe the force of the word *every*, in the text, "whom we preach, warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

Three times is this important word repeated in one verse; surely we may mark here the *universality* of the offer of the Gospel. Is it confined to any race or nation of man? Is it confined to any kind or quality of man? No, whether he be Jew or Greek, whether he be bond or free, whether he be rich or poor; whether he be learned or unlearned; whether he be moral or immoral in the eyes of the world, it matters not who he is, what he is or where he is in the world, or how great soever a sinner he may have been, he is included in this comprehensive word *every*. "Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat, yea come buy wine and milk without money and without price."

And now dear Brethren in conclusion suffer a word of exhortation.

First I would address a few words to those of you who are this day about to devote yourselves in a special manner to the service of your Lord and Master. Brethren you are about to engage in a work of enormous magnitude; for who is sufficient for these things? But be not afraid, for One to whom all power is given has said, "*Lo I am with you always*," and, "we can do all things through Christ strengthening us." Let the example of the great Apostle of the Gentiles be always before you, and follow him as he followed Christ. Like him determine to know nothing among men save Jesus Christ and Him crucified. Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all earnestness, patience, and long-suffering but bear in mind that the best illustration you can give to your pulpit discourses is a holy walk, and consistent life. Your temptations, difficulties and trials, will be many, your duties onerous, your responsibility great; but be of good courage, fight the good fight of faith, learn to endure hardness as good soldiers of the cross, and you will be more than conquerors through Christ Jesus; while the salvation of one immortal soul will be an ample recompense. Love not the world—cruelly the flesh—follow closely in the steps of the Saviour. Let your trumpet give no uncertain sound. Deliver the message entrusted to you faithfully and perseveringly. Feed the flock over the which the Holy Ghost will make you overseers, and watch over their souls as those who must one day give an account; and "be examples in word, in conversation, in charity, in spirit, in faith, in purity." Brethren I fear our lot is cast in troublous times. The enemy is endeavouring to undermine the foundations of our faith. The philosophers of this world are making bold assertions, the minds of men are restless, the press teems with scoffing publications. Satan is transforming himself into an angel of light. The sceptic, the doubter, the worldling, the formalist, the self-righteous, are to be found every where in great numbers. In the last days—"perilous times" we are told "shall come." O then let me earnestly call upon you to prepare for the conflict; as Christian warriors gird your swords upon your thighs and "contend earnestly for the faith once delivered to the saints." This world is a battle field in which are engaged in close combat the powers of hell and the followers of the Lamb; though the weapons of our warfare are not carnal. Time is passing, souls are perishing; up then and be doing:

"Go labour on, spend and be spent,
Your joy to do your Master's will,
It is the way the Master went,
Should not the servant tread it still."

May you be worthy successors of the noble and brave of whom we read in the scriptures,

that they all lived and died in the faith, and then when your summer is over, your course completed, and your battles fought, you may be the happy recipients of that glorious crown, which shall be placed on the heads of all who have overcome through the blood of the Lamb, and of that joyous welcome of the Lord of Lords, "Well done good and faithful servants enter ye into the joy of your Lord." "You have been faithful over a few things, I will make you rulers over many things."

There are some in this congregation I fear who though they have often heard of Christ and His doctrine, are still utter strangers to this Jesus "whom we preach." O let me this morning follow the example of the apostle Paul; and warn *everyone* of you to "flee at once from the wrath to come." How often have you broken God's holy and strict law, and you know the penalty, *death*, eternal death; you can plainly see there can be no escape for you, seeing that God spared not His only begotten Son. The avenging law is swiftly pursuing you, to arrest you for debt and transgression. What will you do when it overtakes you, and you are not found in the City of Refuge, the spotless Lamb of God? There, and there alone, it cannot touch you, you are safe. O I beseech you then by the mercies of God, I beseech you by the riches of His grace, I beseech you by His goodness, long suffering and forbearance, to trifle no longer with your precious and never-dying soul; escape at once for your life, for ere long, who can tell how soon, you may be reckoned among the dead, among those who have passed the boundary of hope. Dear friends does not the text argue that one day both Minister and people shall confront each other at the bar of judgment? Hear then and live! Christ is held up to you this morning as your only Ransom, your Surety, your almighty Friend; will you receive Him into your hearts or reject Him? You must do one or the other—O take Him while He is offered you, for He is *your life*. Can you refuse such a gift, can you hesitate a moment to admit Him when He is now knocking at the door of your hearts? But there are some here I doubt not who have received Him and in whom Christ is the hope of glory. Such of you are in different degrees of maturity, some fathers, some young men, some babes, but happy in your lot for you are all in Christ; who is he that can harm you? You are safe in the ark, no avenger can touch you. "Who shall lay anything to the charge of God's elect it is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. And who can separate you from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, nay in all these things you are more than conquerors, through Him that loved you." God speed you therefore brethren; take courage, go on in the path which you have begun, go on in the strength of Christ, making mention of His righteousness even of His only maintain the strife, subdue your enemies, and have your eyes continually fixed upon Him who is the author and finisher of your faith.

LECTURE BY THE REV. S. PERCIVAL.

INDIA.—On Wednesday evening the Rev. Samuel Percival delivered a lecture at the Court House on the above subject to a tolerably numerous audience. A. J. Hooke Esq., of the Bank of New South Wales, kindly presided at the Harmonium and opened and closed the proceedings of the evening with

appropriate selections of instrumental music. Upon the motion of Mr. G. Forsyth, Mr. F. A. Thompson was unanimously voted to the chair, who briefly explained the object which had brought them together, and then introduced the Rev. lecturer to the audience. Mr. Percival, in his opening remarks, stated that he had been many years in India labouring as a missionary clergyman of the Church of England, and had therefore enjoyed extended opportunities of becoming practically acquainted with the present condition of the country and its people. The gentleman then gave a slight and rapid sketch of the various invasions and conquests to which this rich and famous region of the earth had been subjected, from the earliest historic period down to the present time, and then went on to describe the leading physical characteristics of the country and showed how the alternations of lofty mountains and spreading plains gave in one place the climate and productions of the temperate zones, and in the other the burning heats and luxuriant vegetation of the tropics. The great diversities of race and religion, and of the manners and customs of inhabitants was next alluded to, and some amusing illustrations of the distinctions of caste amongst the Hindoos, were also given. The colossal dimensions of the Hindoo temples, the beauty of their architecture, and the gorgeousness of their decorations were next described, and the lecturer then gave an account of the present condition of the Christian Church in India, and pointed out the immense, and almost insuperable difficulties, which lay in the path of missionary enterprise. It was, nevertheless, shown, that arduous as the work was, much progress was still being made, and that at Tanjore and many other Missionary stations, very large native congregations existed. Mr. Percival, before closing the lecture, gave the audience two or three examples upon the harmonium of the chanting practised by the natives in the missionary churches, and then resumed his seat. Upon the motion of Mr. Thompson, votes of thanks were given to the lecturer and Mr. Hooke, and the evening's proceedings were closed by the singing of a verse of the National Anthem; the audience standing. We understand that £8 4s. was taken at the door, which sum, after deducting 7s. 6d., for expenses, will be forwarded to the Treasurer of the Goulburn Church Society.

Poetry.

THE CRUSE THAT FAILETH NOT.

"It is more blessed to give than to receive."

Is thy cruse of comfort wasting; rise and share it with another
And through all the years of famine, it shall serve thee and thy brother:
Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds, which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and togeth'er both shall glow.
Art thou stricken in life's battle? many wounded round thee moan;
Lavish on their wounds thy balsams, and that balm shall heal thine own.
Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless fountain can its ceaseless longing still.
Is the heart a living power? Self-entwin'd, its strength sinks low;
It can only live in loving, and by serving love will grow.

BRITAIN'S PRAYER, ON THE DEATH OF THE LAMENTED PRINCE CONSORT.

By a boy in Westminsterland.

In sadness and in gloom,
Oh! King of Kings, we come,
To seek Thee in the winter of our woe—
A nation, torn with grief—
For a departed chief,
Mourns, with its million hearts, the heavy blow—
Mourns, from the mightiest to the meekest of [them all,
As tho' one death-cloud darken'd every soul!
The loftiest in the land,
Struck by the icy hand,
That smites alike the pauper and the peer—
The coronet of state,
Could not avert his fate,
The common lot of all, the coffin and the bier;
Where sword, and baton, and the pomp allied
To honour, are for ever thrown aside!
Thy "Victory"—thy "*Sting*,"
Thou terror-crowned King!
A people, prostrate in the dust bemoan—
Yet only those bereft,
Only the living, left,
Thy triumph *reaches*—for a fairer crown
Than that which grac'd thy victim's noble brow,
On Earth, is his, imperishably now!

Thou Grave! hast claim'd thine own,
The "natural body," sown
"In weakness," low within thy keeping lies—
Yet ne'er was "dust to dust."
Falter'd, with *firmer* trust,
That the "corrupt," would "incorrupt" arise,
Than when thy vault enclosed the manly breast,
Of Albert—the belov'd—thy Royal Guest!

The "mortal" is immur'd—
The "spirit," hath return'd,
To God who gave it—yet the dead, doth live,
In all he leaves behind,
To elevate his kind;
Aye! long as intellect and genius can give
A lustre to humanity, the Prince will grace
A page amongst the princely—most illustrious [of his race

Most merciful! have heed,
Unto the bruised reed!
And to his wounded, widow'd Queen, bestow,
The balm Thy Spirit brings,
On its all-healing wings;
The hallow'd peace, surpassing all below—
Ligheten her love's irreparable loss—
Sustain the sufferer, sanctify the cross!

Stay the mad wheels of war,
Arrest its fiery car,
Lest it intrude upon her sorrows too—
Yet, if *such* be Thy will,
Nerve her to meet the ill,
With heart undaunted—bear her bravely through
The coming conflict, conscious of Thy might,
And leaning on Thine arm, to aid the right!

Let Thine own fostering hand,
Lead on her orphan band—
For doubly dangerous now the way they wend—
Give them the strong desire,
To emulate their sire—
His life unsullied and his righteous end—
Show them the hollowness of wealth and pow'r
Beyond the boundaries of time's transient hour!

Our Father! if we dare
Address Thee thus in prayer,
With them we kneel—Oh! lend thy Gracious
In penitence we plead, [ear—
Lost and undone indeed—
Yet still, Thy children, we would fain draw near,
In fear and trembling—turn us not away,
Though from the narrow path we have gone far [astray.

Through Thee, the bitter tide,
Of old, when Moses cried—
Marah's foul wave, "the tree" made sweet and
So let our soul's distress, [pure—
This cup of bitterness,
Be sweeten'd by the hope that shall endure—
The faith, that seeing The Invisible,
Feels, tho' He chasteneth, He doth all things [well!

* Exodus, chap. 15, v. 25.
London, Dec. 18, 1861. W. B.

Advertisements.

THE CHURCH SOCIETY
FOR THE DIOCESE OF SYDNEY.

Treasurers:
The Commercial Banking Company of Sydney.
Secretaries:
The Rev. Canon Allwood.
J. G. Ewer, Esq.
OFFICE—Phillip-street, Sydney.

Receipts from 21st May to 7th June, 1866.

SUBSCRIPTIONS.

	£	s.	d.
Rev. G. Barlow	1	0	0
J. C. Raymond, Esq. donation	5	0	0

COLLECTIONS.

Dapto	3	10	0
St. James', after Confirmation	8	7	7
Christ Church, ditto	20	14	7

AUXILIARIES.

Lord's Forest	7	18	0
St. John's, Parramatta	104	13	6
St. Paul's, Redfern	25	0	0
St. James' (special)	49	1	9

FOR STIPEND.

Canterbury (Miss Campbell)	50	0	0
Ashfield	42	15	6
Bishopthorpe	75	0	0
Newtown	23	17	3
Enfield	10	8	4
Canterbury	13	18	6
Lachlan District	25	0	0

GOLD FIELDS FUND.

Rylstone for Stipend	10	10	0
Mr. James Green	1	10	0

BERRIMA DISTRICT.

For Catechists Salary for year ending
March 31st, 1866.

BOWEEL.

H. M. Oxley, Esq.	10	0	0
Rev. J. S. Hassall	5	0	0
Rev. G. F. Macarthur	5	0	0
Mrs. G. F. Macarthur	5	0	0

St. Mark's Collegiate School	£5	0	0
Mr. J. Robinson	5	0	0
Mr. J. Elkin	5	0	0
Mr. W. Charker	2	10	0
Mr. E. Beer	1	10	0
Mr. T. Viles	1	0	0
Mr. J. Mealing	1	0	0
Mr. J. Chacklin	1	0	0
Mr. J. Cupitt	1	0	0
Mr. J. Wilson	0	10	0
Mr. W. Kay	0	5	0
Mr. J. Waters	0	5	0
Mr. T. Warburton	0	5	0
Collection after Meeting	0	10	9

ROCKY WATER HOLES. (Railway.)

Mr. H. Childs	0	10	0
A Friend	0	10	0
Mr. W. Rogers	0	5	0
Mr. W. Lucas	0	5	0
Mr. C. Head	0	5	0
Mr. J. Jones	0	2	6
Mr. W. Dollison	0	2	6
Mr. E. Jennings	0	2	6
Mr. E. Childs	0	2	6
Mr. W. Irvine	0	2	6
Mr. C. Pacey	0	2	6
Collections after Service	2	7	0
Rev. J. S. Hassall (Fees)	0	17	6

FROG ISLAND. (Railway.)

Mr. H. Edwards	0	10	0
Mrs. Coleman	0	5	0
Mrs. Douglass	0	5	0
Mrs. Master	0	5	0
Mrs. A. Allen	0	5	0
Mrs. J. Allen	0	2	0
Mrs. W. Hall	0	3	0
A Friend	0	2	0
Mrs. Rainer	0	2	0
Mr. H. Bright	0	1	0
Mr. W. Hubbard	0	1	0
Mr. G. Goodall	0	1	0
Mr. Eldridge	0	1	0
Mr. Sands	0	0	6

LOWER MITTAGONG.

Mr. Kent	1	0	0
Mrs. Rush	0	5	0
Collections after Service	2	8	0

BURRAWANG.

(Wingecarribbee District.)

Collected by Messrs. Welsh and Gibson	3	0	7
Collections after Service	3	14	6

KANGALOO.

(Wingecarribbee District.)

Collection after Service	0	15	4
Total	£68	17	2
Paid Church Society	56	5	0
Balance towards Rent	£12	12	2

SADDLERY.

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A large stock of colonial and English
Manufactured goods always on hand
to select from.

407, GEORGE STREET,
SYDNEY.

Opposite the Royal Hotel.

MOORE COLLEGE, LIVERPOOL.—
The following gentlemen, students from
this institution, were admitted to Holy Orders
on Sunday last, viz.—

PRIESTS.

The Rev. A. W. Cresswell, B.A.

H. A. Langley
J. C. MacCullagh
M. H. Martin
W. F. B. Uzzell.

DEACONS.

The Rev. J. J. Annett

R. T. Earl
J. G. Love
C. F. L'Oste
R. Mahahn
R. Poynder
F. R. Seaborn.

It is in contemplation to make further ad-
ditions to the College Building during
the current year. At present only twelve
resident students can be received, and the
applicants for admission to the College for the
next term are greatly in excess of that number.

WILLIAM HODGSON, M.A., Principal.
Moore College, May 30th.

WHEELER AND WILSON'S
Prize Medal New Improved

SEWING MACHINES.

The distinguishing feature in this machine
is the making of the

TIGHT LOCK STITCH by the ROTATING
HOOK.

an improvement on the shuttle, whereby all
heavy and noisy action is avoided, which makes
it noted above all other machines for simplicity
and general effectiveness; in proof of which,
the machine gained a First-class Prize Medal
at the London Exhibition of 1862; also, the
Paris Gold Medal in 1861; and the numerous
testimonials received from persons in all parts
of the Colonies amply testify to its excellence.
Its complete superiority is fully shown in the
following—

It fills or hems any width, turning its own
hem as it stitches

Gathers any kind of material with any
quantity of fulness.

Gathers and sews on a band at the same
time without basting

Embroiders in beautiful designs, with cord,
braid, or silk

Sews in cord without basting

Hems, enclosing a cord at the same time,
without basting

Binds any material without basting

Marks any width of tucks, and stitches them
without basting

Trims skirts with braid, velvet, or ribbon,
without basting

Quilts any material in any design with silk
or cotton

DESCRIPTIVE PAMPHLETS, with tes-
timonials, FREE BY POST, on application.

INSTRUCTIONS GRATIS TO EVERY
PURCHASER.

The public are respectfully invited to call
and see the MACHINE IN OPERATION at
the Show Rooms, No. 1, Wynyard-street, next
to Bank of New South Wales.

VENNARD and STEVENS, Sole Agents.

THE CHURCH OF ENGLAND CHRONICLE.

The Publishers of the late CHURCH OF ENGLAND CHRONICLE will be grateful to those Subscribers who have not yet paid their subscription, if they will do so immediately. Accounts for the same have been already sent to them.

JOSEPH COOK & CO.,
370, George Street, Sydney.

MR. SAMPSON'S CLASSICAL AND COMMERCIAL SCHOOL, NEWTOWN.

For the EDUCATION of a limited number of Young Gentlemen in all that pertains to the foundation of a sound Classical or Commercial Education. Monthly examinations will be held by the Rev. G. KING, M.A., and other gentlemen.

Mr. SAMPSON has made arrangements to receive into his family two boarders at the following terms:—

Boarders £10 10 per quarter.
Day Pupils £3 3 and £2 2s.

ORANGE AND GREAT WESTERN SADDLE AND HARNESS MANUFACTORY, ESTABLISHED 1855.

JAMES DALE, IMPORTER.

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Life Assurance Explained.

MR. B. SHORT,

Sydney Agent of the Australian Mutual Provident Society, will be happy to give full explanation personally, or by letter (without charge), to all persons wishing information in reference to the subject of Life Assurance, Present or Deferred Annuities and Endowments, Educational or otherwise, for children, by addressing him at the office of the Society, New Pitt-street, Sydney; or, Box 73, Post-office, Sydney.

EDWARD MILLETT,

(Successor to John C. Hopkins.)

CLERICAL TAILOR AND ROBE MAKER,

361, George Street, Sydney.

Gowns, Hoods and Caps, for all Degrees. A select assortment of Oxford and Cambridge mixtures always on hand.

JOSEPH COOK & CO., PRINTERS

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Orders executed in Greek and Hebrew to any extent in the following size types:—

MHNIN αειδς, Θεά, Πηληιάδωσ.
MHNIN αειδς, Θεσ, Πηληιάδωσ' Αχιλ
אבנדרהווחט'יכלמנסעפצקרת

To Clergymen, Churchwardens, &c.

ON SALE by the undersigned:—

Baptism Registry Books.—3 quires £2 15s.; 4 quires £3 3s.; 5 quires £3 10s.
Burial Registry Books.—3 quires £2 15s.; 4 quires £3 3s.; 5 quires £3 10s.
Service Books.—3 quires £2; 4 quires £2 5s.; 5 quires £2 12s. 6d.
Banns Books.—2 quires £1 5s.; 3 quires £1 7s. 6d.

Church Act.—Stitched, 3s., per post 3s. 2d.
Form of Consecration of Churches and Burial Grounds.—3d. each, or 10s. per 100 per post 12s.
Offertory.—Remarks by the Bishop of New Jersey, 5s. per hundred, post free.
Nearer to Thee.—4s. per 100, 4s. 2d. per post.
Jerusalem the Golden.—4s. per 100, per post 4s. 2d.

Prayer for the Governor.—1s. per dozen, postage free.
St. Andrew's Cathedral. (Engraving.) 1s. each, on thin Letter Post, 2d. per sheet.
St. Philip's, Sydney. (Woodcut.) 1s. each, on thin Letter Post, 2d. per sheet.
St. James', Sydney. (Woodcut.) 1s. each, on thin Letter Post, 2d. per sheet.

St. Paul's, Sydney. (Woodcut.) 1s. each, on thin Letter Post, 2d. per sheet.
Christ Church, Sydney. (Woodcut.) 1s. each, on thin Letter Post, 2d. per sheet.
St. Paul's College. (Woodcut.) 1s. each, on thin Letter Post, 2d. per sheet.

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