

# The Church Chronicle

FOR THE DIOCESES OF  
 SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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## Contents.

### Diocese of Sydney—

WHY THE CHURCH OF ENGLAND IN THE COLONIES REQUIRES THE ASSISTANCE OF THE LEGISLATURE ... .. 176  
 Colonial Bishops' Letters Patent ... .. 168  
 CHURCH INTELLIGENCE—  
 Confirmation—Tasmania—Colonial and Foreign—Western Australia ... .. 169-170  
 Education—Hints for Teachers ... .. 170  
 Eirenicism and Maia ... .. 172  
 Review ... .. 172  
 Correspondence ... .. 173  
 Poetry ... .. 174

### Diocese of Newcastle—

A Sermon ... .. 174  
 CHURCH INTELLIGENCE—  
 Demise of E. C. Close, sen., Esq. ... .. 177  
 Funeral of the late E. C. Close, Esq. ... .. 178  
 Brisbane Water ... .. 178

### Diocese of Goulburn—

PENITENTISM AND THE IRISH NATIONAL SYSTEM OF EDUCATION ... .. 178  
 CHURCH INTELLIGENCE—  
 Ritualism—Its folly and danger. By Rev. E. Garbett, M.A. ... .. 179  
 Begs Day and Sunday school ... .. 180

## 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*, MORFETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPOT, GOULBURN.

ERRATA.—In the previous number of *The Church Chronicle*, 8th May, at page 160, the following errata occur in letter signed "Quæstor:—Col. 1, line 60, for "a" read "in;" col. 1, line 65, for "cases" read "case;" col. 2, lines 53 and 61, after "his" insert "her;" col. 2, line 75, for "chairman" read "chancellor;" col. 2, last line, for "constitution" read "constitutions;" col. 3, line 27, for "or" read "on;" col. 3, line 31-2, for "interpretation" read "interpreters;" col. 3, line 35, for "appears" read "appear;" col. 3, line 43, for "a limited" read "an unlimited;" col. 3, line 46, for "presence" read "pressure;" col. 3, line 58, for "wakes" read "erokes."

## Diocese of Sydney.

### "WHY THE CHURCH OF ENGLAND IN THE COLONIES REQUIRES THE ASSISTANCE OF THE LEGISLATURE."

We quote the following with much satisfaction from a very able and comprehensive article in the *Contemporary Review for February last, Vol. 1, No. 2, (London and New York)*, on "Church Government in the Colonies." It will be seen that it bears out the views of the large majority of the Representatives of the Church in this Colony who have in our Conference resolved upon applying to the Legislative to relieve us from our disabilities; and supports the course resolved upon in our last General Conference.

We wish we had room for the whole article. It is well worthy of the attention of the Members of the Church of England at large. It deals with the following points:—1st. The facts in which the present difficulties originated. 2nd. The present state of the different (Colonial) Dioceses in reference to Church Government, and how they are affected by the Judgment in the case of the Bishop of Natal; 3rd. The best means open to us for setting right the difficulties which have arisen.

It may be asked why the Church of England more than other Churches require the assistance of the Legislature. The answer is that the Church in the Colonies is a part of the Church of England, which is governed and restrained by statute. The position is that of a body which as regards its status in the colony is unconnected with the State; but as regards its union with the Church at home, is subject, in some degree, to the laws of the State. So long as the Church in any Colony is merely in a "Missionary stage," it may be well to leave things to take their own course.

But as soon as it acquires any strength for self-government, it needs the assurance which an Act of the Legislature alone can give. Possibly, matters might in time adjust themselves without such an Act. By resort to the Courts of Law, and appeals to the Privy Council, it would be ascertained what were the limits within which the Church might move. But this is a most unsatisfactory means of ascertaining men's rights. A Bishop is in a state of great uncertainty, which either paralyses his action, or is resolved by his taking action in the dark, and running the risk, with the best intentions of appearing in an invidious light, overstraining his powers, putting himself to great expense in the maintenance of his authority; and occasionally having that authority rudely shaken under him. It is a just claim then which the members of the Church of England prefer, that their rights and the scope of their action should be defined for them by the Colonial Legislature. It may be doubtful whether other religious bodies might not be benefitted by obtaining similar Acts of incorporation, as the Duke of Newcastle seems by his despatches, to have wished. But the Church of England in a Colony, stands on a different footing from any other community; and it is especially in such exceptional cases that the action of the Legislature may rightly be invoked. In the West India Islands the Church is established by law. But this is both undesirable and hopeless in the newer Colonies, in which the religious communities are evenly balanced. What is wanted there is to obtain in distinct terms,—1st. The power to hold property, and to receive endowments; 2nd. The power to convoke meetings of the members of the Church to pass by-laws and regulations for the conduct of its affairs; 3rdly. Power to enforce the conditions under which the affairs of the community hold their positions; 4thly. To define membership such as will entitle the members to enjoy the advantages of the association. These powers are not beyond those granted to a Corporation formed for any commercial undertaking; and we doubt whether the Legislature of any Colony in which the Church is agreed and efficiently represented, would, except through a misunderstanding, object to a measure of this kind. When objections have been taken, they have, for the most part, been caused by some misconception of the object, sought by the Church; and let the rulers of the Colonial Churches be assured there is nothing that can so tend to the perpetuation of such misconceptions, or rather to the raising of real objections, as any act which savours of violence, or of any attempt at ecclesiastical domination."

### COLONIAL BISHOPS' LETTERS PATENT.

WE have recently met with the following letter in *The Jurist* of April 1st, 1865, which we present to our readers that they may know what views are entertained by some of the legal profession at home of the effects of the Privy Council Judgment of last year upon Colonial Dioceses. Our own opinion has been that the Letters Patent were null and void, so far as they assumed to grant coercive jurisdiction, in any colony possessed of a representative legislature. And to this extent only thoughtful men in England, not biassed by strong party feeling, seem to think the decision reaches. The letter is as follows:—

*To the Editor of the Jurist.*

SIR,—The recent judgment in the Privy Council, in the case of the Bishop of Natal, seems to be interpreted by many in a sense thus expressed by the *Saturday Review*—"The Letters Patent which gave them," the Colonial Bishops, "authority are null and void; but the fact that they are appointed by the Crown, enables the Crown to restrain them from exercising any other kind of authority. The Crown cannot give them legal jurisdiction; but as they have accepted their appointment from it, it can and will prevent them from accepting a purely spiritual jurisdiction from any one else." Now this is a view which I believe few lawyers, who consider the judgment even in itself, and still fewer who consider it in connexion with the principles upheld in another case by the same High Court, will adopt.

There is no passage in the judgment which declares the Patent, either of the Bishop of Cape Town or of the Bishop of Natal to be null and void. "Let it be granted or assumed," say their Lordships, "that the Letters Patent are sufficient in law to confer on Dr. Gray the ecclesiastical status of Metropolitan, and to create between him and the Bishop of Natal and Graham's Town the personal relation of Metropolitan and Suffragan as ecclesiastics; yet it is quite clear that the Crown had no power to confer any jurisdiction or coercive legal authority upon the Metropolitan over the Suffragan Bishops, or on any other person." And again,— "There is therefore, no power in the Crown to create any new or ecclesiastical tribunal or jurisdiction, and the clauses which purport to do so, contained in the Letters Patent to the appellant and respondent, are simply void in law." The italics are my own, and they point out to what extent and to what extent only, the Patents of these Bishops have been declared nullities.

But a further examination will show that it is distinctly on the ground of the Patents; and therefore, on the supposition that they are not altogether nullities, that the judgment rests. "If then," say their Lordships, "the Bishop of Capetown had no jurisdiction by law, did he obtain any by contract or submission on the part of the Bishop of Natal?"

Even if the parties intended to enter into any such agreement (of which however we find no trace) it was not legally competent to the Bishop of Natal to give, or to the Bishop of Capetown to accept or exercise, any such jurisdiction." I appre-

hend that it is quite impossible for any one, who supposes the Patents to have been treated as mere nullities, to reconcile the passage with the doctrine of the Judicial Committee in the case of *Long v. the Bishop of Capetown*. Their Lordships said, in that case, "We think that the acts of Mr. Long must be construed with reference to the position in which he stood as a clergyman of the Church of England, towards a lawfully appointed Bishop of that Church, and to the authority known to belong to that officer in England; and we are of opinion that, by taking the oath of canonical obedience to his Lordship, and accepting from him a license to officiate and have a cure of souls within the parish of Mowbray, subject to revocation for just cause, and by accepting the appointment of the living of Mowbray, under a deed which expressly contemplated, as one means of avoidance, the removal of the incumbent for any lawful cause, Mr. Long did voluntarily submit himself to the authority of the Bishop to such an extent as to enable the Bishop to deprive him of his benefice for any lawful cause; that is for such cause as (having regard to any differences which may arise from the circumstances of the colony) would authorise the deprivation of a clergyman by his Bishop in England. We adopt the language of Mr. Justice Watermeyer, that "for the purpose of the contract between the plaintiff and the defendant, we are to take them as having contracted that the laws of the Church of England shall, though only as applicable here (that is, in the colony) govern both."

The blot in the Bishop of Cape Town's case was, that he had deprived Mr. Long for something which was not a sufficient cause of deprivation by the ecclesiastical law of England: the jurisdiction which he claimed he possessed by contract. How then is this to be reconciled with the denial by the Judicial Committee, not only of the actual, but also of the possible, existence of consensual jurisdiction over the Bishop of Natal.

The answer to the question is to be found in the opening passages of the recent judgment, which form the pivot it turns on; and yet have been strangely overlooked by those who have commented on it in the public Press. "The Bishop of Natal and the Bishop of Cape Town, (who are the parties to this proceeding) are ecclesiastical persons who have been created Bishops by the Queen, in the exercise of her authority as sovereign of this realm, and head of the Established Church. These Bishops are consecrated, under mandate from the Queen, by the Archbishop of Canterbury, in the manner prescribed by the law of England—they received and hold their Dioceses under grants made by the Crown. Their status therefore, both ecclesiastical and temporal, must be ascertained and defined by the law of England; and it is plain that their legal existence depends upon Acts which have no validity or effect, except on the basis of the supremacy of the Crown. Further: their respective and relative rights and liabilities must be determined by the principles of English law applied to the construction of the grants to them contained in the Letters Patent: for they are the creatures of English law, and dependent on that law for their existence, rights, and attributes. *We must treat the parties before us as standing on this foundation, and other.*"

The whole of these sentences, and especially the last which I have italicised, are decisive as to the reason why no consensual jurisdiction over the Bishop of Natal was held to be pos-

sible. Their Lordships take their stand on the principle, that, a public functionary appointed by Royal Letters Patent, cannot by his own private act, so modify the conditions of his office, as to subject himself to deprivation in a way not pointed out by the law. They by no means intend to deny, what in *Mr. Long's case* they asserted, that the incumbent of a benefice created by private liberality, and unknown to the law except by virtue of the trusts of its endowment, can subject himself to any conditions which may be consistent with those trusts. But this was a ground of decision incompatible with holding the Patent to be null, the obvious effort of which would be to leave the so-called patentee free to contract any engagements he pleased. It follows then that their Lordships are still of the opinion expressed by them in the above extract from their judgment in *Long v. the Bishop of Capetown*, namely that the Bishop of Capetown, and by parity of reason, the Bishop of Natal also, is towards his clergy "a lawfully appointed Bishop of the Church of England"; and that when in the recent judgment, they grant or assume the sufficiency of the Letters Patent to create personal relations, although the language is properly guarded, in order to avoid prejudicing a point not before them, yet to express their real sentiments. It was not competent, the judicial committee tell us, "to establish a metropolitan see or province, or to create an ecclesiastical corporation, whose status, rights and authority the colony would be required to recognize;" but that does not affect the personal relations.

The clergy and laity who accept the Queen's Bishops share in the order and liberty of the Church in this country. Suppose for instance that one of those clergymen, under the trusts of his endowment, similar to those of Mr. Long's, should be accused of heresy, which on the principles of Mr. Long's case, would be a just cause of deprivation, he could claim the benefit of the "Gorham case," the case of "Essays and Reviews," and all the other English authorities on the subject. To preserve this order of liberty for those of her people who desire it, and thereby to save the two indissoluble causes of truth and virtue, the head of the English Church has sent out bishops, on whom, as the Privy Council has now in effect held, the burthen of that high duty must be till they are deprived of it by legal process, or freed from it by legal resignation. The members of that Episcopal Synod which has professed to set up a Church in South Africa, not bound by the laws or authorities of the Church of England, if they should succeed in their object will forfeit all authority over their Clergy, either over the trusts of endowments given for the Church of England, or under the obedience of which, having been taken to Public Patent Officers, were necessarily oaths of obedience according to the laws of the Church of England, and not further or otherwise. It is not the place to discuss whether this would be a useful result for the good government and direction of the South African Dioceses; or whether it is moral and honest to abjure the laws of the Church of England, without formally resigning their Patents, and ceasing to insist on the oaths of obedience taken to them. The conscience has intricate windings, by which, no doubt, they justify their course to themselves: but to an impartial mind I apprehend that the two recent South African appeals have defined the Church of England in the Colonies as a body constituted by voluntary adhesion to Bishops,

lawfully appointed for the purpose, and whose own power of acting and contracting is therefore limited by the legal conditions of their tenure.

I am, Sir, yours respectfully,

JOHN WESTLAKE.

Lincoln's Inn, 30th March, 1865.

## Church Intelligence.

### CONFIRMATION.

The Bishop and Mrs. Barker returned to Sydney on the 18th instant. His Lordship held Confirmation at the following places:—

	Females.	Males.
St. Lukes, Liverpool, May 4th, 1866 .....	20	9
Holdsworthly, at St. Luke's .....	3	4
Denham Court and Cabramatta, at St. Luke's .....	9	10
Campbelltown, May 5 .....	15	8
Appin, May 7 .....	7	8
Wollongong, May 8 .....	26	15
Dapto, May 9 .....	13	11
	93	65
Total .....	158.	

### TASMANIA.

We extract the following passages from the address of the Bishop at the opening of the late meeting of the Diocesan Synod, April 9th.

**GENERAL CHURCH FUND.**—I hope the present session of Synod will not end without contriving some better machinery for canvassing the whole body of Churchmen throughout the diocese. A proposition was broached last year by the Rev. G. B. Smith, which in my opinion deserved more consideration than it met with. It was founded upon the experience of the Sydney and Newcastle dioceses. According to this proposition, every parish has its association in miniature; its patron, its committee, its treasurer, and collectors. An annual report, with its lists of subscribers, is published along with the General Report. The Secretary of Synod is now provided with a curate. If he were able, or if the Archdeacon of either Archdeaconry, myself, or my Chaplain, were able to meet the Associations before their formation, and afterwards, if possible, once a year, the interest would be kept up, and, I would fain hope, annually increased. The Standing Committee in Hobart Town should be chargeable with the arrangements; and, in parishes where such associations were impracticable, it should at least furnish the Clergyman or Synodsmen with collecting-cards.

**PERMANENT ENDOWMENT.**—I believe that it is the clear duty of every Christian State to provide for the maintenance of religion. In the end, the fostering of Christian habits is cheaper than the repression of crime; and it is to be hoped that no jealous claims of rival communions, and no balances against the Public Treasury, will ever afford an excuse for repudiating the first and fundamental duty of a State to provide for the ministrations of religion. But however pledged the faith of the State may be to continue a Grant in aid, the amount of our own relative claim is alterable; and, seeing that our Christianity is a sacred deposit for our posterity, it should be our earnest effort to consecrate a portion of the

annual Grant to a fund for Endowment, or for purchasing Parsonages, or for building Churches, for the benefit of our children.

**INCREASE OF CLERGY.**—Growing familiarity with the wants of the Diocese convinces me more than ever of the desirableness of associating with the Cathedral or Mother Church a certain number of either younger Clergy or Standing Deacons. If the latter, their stipends might be fixed to them, as Deacons, at £120, to increase each year by £10 up to £150. If they should be preferred to the higher order of Priests, the stipend might commence with the higher sum, to advance at the same rate till it reached the maximum fixed by the Regulations of Synod. Upon a limited scale this plan has been tried last year with much encouragement. On one Sunday, through the medium of the Cathedral Clergy, seven services were held along the Derwent from Bridgewater in the North to North-West Bay in the South. If my application to the Society for the Propagation of the Gospel should meet with success, this plan will be greatly extended with but little tax upon the funds at the disposal of Synod. And this leads me to speak of the restoration of St. David's.

**CATHEDRAL CHURCH.**—The Committee appointed by Synod will report that plans have been received from England. They represent simply a plain, handsome, and substantial parish Church, a type and pattern-sanctuary for the worship of God. Those who have witnessed the crowded state of St. David's each Sunday evening, although the congregation are shut up in galleries, will feel the necessity, not only of providing larger accommodation, but of presenting to the public mind a truer specimen of Anglican services. The wants of the age, different from those in ages past, point to a simple edifice, devoted to simple services. The effect aimed at by the present plan is not obtained by expensive and elaborate detail, but by commanding height and true proportions. The entire cost will be only £16,000; and if no more is attempted than to add the chance to the present building, which may be retained as a temporary nave as long as it will stand, no more than £6,000 will be required; towards which £1,000 is promised from home to £5,000 in the colony.

**PASTORAL WORK.**—Let me also earnestly beseech you to use every available means for increasing your influence among the people committed to your charge. "Be instant in season and out of season." Instruct the young, console the sick, reprove, rebuke, exhort with all authority, and yet with all long-suffering. In awakening them to the sin of neglect of religious ordinances and church duties, be careful not to awaken at the same time the slightest suspicion, however unjust, of complicity with errors which we have once and for ever discarded. Prepare more diligently and prayerfully for your pulpit duties as ambassadors of Christ. Seek not the opinion of men, but the glory of God and the salvation of souls. Realise the great end of preaching, to impress the conscience and to purify the hearts of the people. If we bore it more in mind that spiritual graces, not mental gifts, unction rather than talent, simplicity and zeal for souls rather than the showy gifts of eloquence, have been in every age the secret of pulpit power, we should be able to trust to a more simple, and I may had a more extempore style of address. For want of this the Church loses one of her great holds upon the uneducated, and our preaching becomes less impressive, less popular than it might be. Use all the power which study, and fluency, and wisdom,

such as you are able to command, may give you; but remember that it is by the foolishness of preaching (if only we preach Christ and Him crucified) that we have the promise of saving souls. Fluency will come by practice; power by prayer; and zeal by the love of souls.

### MELANESIA.

EXTRACT from a letter lately received from Bishop Pattison.

"I can now tell you something of the summer work with our scholars. Thank God, it is very encouraging. We have been hitherto preserved from any serious sickness. One dear lad indeed died of low fever, but he died a baptized Christian, in, I verily believe, simple faith and hope, and what better thing could you wish for him? The rest are well, excepting only a delicate little girl of about ten years old, who is weakly and needs very constant care.

"The older scholars progress rapidly, and fill many positions of trust; learning to be faithful, in a few things. They are good conscientious fellows, and as thoroughly trustworthy as any persons can be.

"Of our 63 scholars, some 23 are now baptized, and all are going on very hopefully. The character of the school, the general tone of the place, becomes more and more satisfactory and is better understood by all concerned in it.

"I ought to let you all know about these things in detail, but I have no one to write stories about our scholars, and I cannot find time for it. I am always intending and am never able to do it. I can't get through half the work that is necessary for the instruction of our scholars, and I must ask you all to take on trust my statements as to their progress, without supplying stories, &c., as proof of it. But none the less do we all truly value all the sympathy and aid that we receive from so many of you; and you are all remembered at those times when most you would wish to be remembered.

"I hope to make the experiment of a small school to begin with at Norfolk Island, next summer. But I do not see how I can manage to be there myself quite as much as I could wish. It may be that a few years may witness the transfer of the mission to a more genial climate for the Melanesians."

### COLONIAL AND FOREIGN.

**THE SOUTH AFRICAN CHURCH.**—The Lord Bishop of Cape Town held an ordination service at St. George's Cathedral on Christmas Day. The Rev. Mr. Brook, deacon, about to proceed to the Free State, was ordained priest. Mr. Jacob (formerly an officer in the army), about to proceed to Natal, and Mr. T. W. Walters of St. Mark's Mission, were ordained deacons.

**THE DIOCESE OF NATAL.**—The papers brought by the Kaffaris from South Africa, inform us that five services are being held each Sunday in Dr. Colenso's cathedral at Pietermaritzburg, two by the Bishop and three by the Dean. The Rev. Mr. Tonnesen, who is said to be the only Colonsonian clergyman in the diocese, has been abandoned by his parishioners, and told that they henceforth will have nothing more to do with him or his services. He had consequently left his church and proceeded to Pietermaritzburg to assist the Bishop in the services of the cathedral there.

## WESTERN AUSTRALIA.

From the *W. A. Church of England Magazine*.

GUILDFORD.—The Annual Missionary Sermons were preached in the Church on Sunday, the 10th ultimo. In consequence of illness the Bishop was unable to preach in the morning. The collections were in the morning £2 10s., in the evening 7s. 6d. The money collected will be devoted to assist Mrs. Camfield in her Native School. The first Annual Missionary Meeting was held in the Boy's School-room on Monday the 11th ult. The Bishop was absent from illness, W. L. Brookman, Esq., presided. The Chaplain opened the meeting with prayer. The Rev. W. Mitchell proposed the following resolution:—"That we desire to record our sense of the blessings that we have received from Christianity, and consider it to be our duty as well as privilege to aid wherever possible in the dissemination of the Gospel." The Ven. Archdeacon Brown proposed, and Mr. W. L. Brookman seconded the following resolution:—"That in opinion of this meeting it is most desirable that some further steps be taken towards imparting the blessings of civilization and of Christianity to the Aborigines of Western Australia." The third resolution which was proposed by the Rev. G. H. Sweeting, and seconded by the Rev. H. B. Grimaldi was:—"That the Colonial Church Society has strong claims on the part of all those Churchmen, whose Spiritual wants having been provided for, may be in a position to afford their countrymen help." We were very glad to see a good attendance at the meeting, and hope that under God's blessing the interest excited by the subject may yearly increase. The Meeting closed with singing Bishop Heber's Missionary Hymn, and the Blessing. A Collection was made at the doors amounting to £3 14s. £1 17s. was appropriated to Mrs. Camfield's Native School Institution: £1 17s. to the Church Colonial Society: 10s. to Mrs. Camfield was added from the Guildford Sunday School Teachers' Working Party.

## EDUCATION—HINTS FOR TEACHERS.

## II. MORAL TRAINING.

What are the duties of a Schoolmaster? Do I understand the nature of the work I am about to undertake? Seeking to be engaged in the work of Education, do I estimate aright the office of the educator? Can I conscientiously say that I have prayerfully considered the matter and thus endeavoured to obtain right views with regard to it? The schoolmasters who undertake a preliminary examination such as the above will not, it is hoped, fall into the errors which are so forcibly described in the following remarks. "Visit many of our Schools; you find the master, harassed by care and by pressure from without,—the Teacher of his school, but not the educator. Ask him what he proposes to himself as the result of his labours. Is it education? He may call it so; but the real thing never enters his mind. To stand well with the parents as one who pushes on the children in reading, writing and arithmetic, so that he may have a full school; or to have his children in military discipline and unnatural quietude, no matter by what means secured; these too frequently constitute the sum of his aims, though dignified by him as education." The real educator desires not merely to impart these elementary subjects to his pupils, but to impart them *thoroughly*; and that by such a process of intellectual

training as will cultivate and expand the minds of his pupils and fit them for noble pursuits and extensive usefulness. Nor is he content with mere mental training, but hand in hand with that he carries on with his pupils the still more important work of moral and religious training.

2. Education consists not only in informing the understanding, but right principles should be instilled into the heart,—merely filling the head with right notions will not ensure a corresponding rectitude of conduct. An individual of cultivated intellect may perhaps be ashamed of indulging in those purely animal gratifications which scarcely distinguish him from the brute creation, but if he has not the right governing principle in his heart, he has no security. He may perhaps do good now and then, sometimes resist a temptation, perform a duty, or practice self-denial; but it is one thing to feel *sometimes* a right impulse, and another to live day by day under the government of moral principles. Moral training then is an essential branch of education; and it rightly claims the highest position in the work of the elementary school. And such being at once its true position and the one which our Church desires it should occupy, it becomes necessary that Church of England schoolmasters should thoroughly understand the real nature and requirements of this part of their duty, and that, by a course of careful self-training, each should endeavour to make himself qualified to perform it. It is well known that the earnest teacher is at all times willing to receive hints from any one who offers them in a spirit of kindness: and it is intended therefore, in the following remarks, to place before Church Schoolmasters a few practical hints on moral training, that will, it is hoped, aid them in their work of self-preparation.

3. The ability to exercise full control over his pupils is a qualification absolutely necessary in a schoolmaster, for without it he lacks the first element of success in his work and will be unable to perform aright the duties of his important office. But before a schoolmaster can, as a moral trainer, exercise a proper control over his pupils, he must first show them that he has learnt how to obtain the mastery over himself. A thorough self-examination therefore by the master forms a most important element in the moral training of his pupils. Wishing to rule others—can he rule himself; Has he passed through a moral training similar to that which he desires his pupils to undergo? And can he equally subdue the irritation and anger in his own heart as restrain the outward show of evil temper in theirs? Has he learned, under the Great Divine Teacher, how to govern his own spirit, and subdue his own passion? What is his own character as shown by his present conduct? Can he control his feelings as well as his actions? Can he be calm when his pupils are turbulent and unruly; patient, when they are stubborn and self-willed; and can their disobedience and waywardness not make him forget himself in the utterance of harsh threatenings? No amount of intellectual ability and attainments in a schoolmaster will obviate the necessity for a course of self-examination like this, and unless it be undertaken and satisfactorily passed, it would be wise in a man to pause before seeking to fill an office the duties of which he is not qualified to perform. And further, that a schoolmaster may be able to obtain a proper control over his pupils, he must assiduously cultivate in himself a sincere love for children and for education. He must shew his pupils that he has their real interests at heart, and

that he will spare himself no amount of labour which if accomplished would promote the well-being and efficiency of his school. He must not therefore belong to the class of schoolmasters described by the poet, who says that they—

"Machines themselves, and governed by a clock,  
Dismiss their cares when they dismiss their flock."

"A few of the elements of a love for education are—sympathy with children so as to participate in their feelings, and appreciate their wishes and wants; in the development and culture of their faculties; and an intense desire to promote their present and eternal well-being. No place has such attractions as the school-room for such a teacher; he enters it early and willingly; he works in it with pleasure, his whole manner shewing the children how much interest he has in them."

To such a teacher the discouragements and difficulties of his position are no reason why his work should become irksome, but only furnish additional incentives to labour with increased vigour. And further, "No man can be happy as a teacher, who is not prepared to devote all his powers to the performance of his duties. Fellenberg does not ask too much in demanding for this office a vigilance that never sleeps, a perseverance that never tires. Nothing short of this will suffice.

How strange then is the delusion of those who rush towards it, as the elysium of indolence! That such should be unhappy in the employment, is a source of gratification rather than of regret. Let them flee to some other occupation, for here they will find no resting place for the soles of their feet. The motto of Luther, "Work on earth, and rest in heaven," must be the motto of every faithful schoolmaster; and he who is not prepared to live and act in this spirit, had better leave the service to warmer hearts and nobler minds.

4. As regards the moral training power to be exercised by the schoolmaster the standard of excellence can never be raised too high, or be too often insisted upon. It is an end that by God's help can be attained, and, when attained and practised, tends as much to the teacher's own benefit in the performance of his duties, as to the improvement of those whom he is training. The *art*, as well as the science, of moral training must be carefully studied and practised by the schoolmaster. The greater the degree of art applied to any occupation the more easy it becomes; and this is especially true with regard to the moral training of the young. The great art of managing them is to manage ourselves. The degree of excellence therefore, to which the teacher will be able to attain in this part of his work will depend very much upon the kind of living model he exhibits to his pupils in his own personal character and conduct—as a moral trainer, it is much more important what he can *be*, than what he can *do*.

5. Yet it is not to be understood that the schoolmaster should be merely a passive model of moral excellence; much active practical influence must also be exercised in developing the character and instincts of his pupils. To this end the study of both the *science* and *art* of moral training is necessary. To understand the *science*, the schoolmaster must have a knowledge of sound principles of morality, an acquaintance with the powers of the mind and heart, so as to know how they can be prepared to receive impressions; and also a right appreciation of all his pupils in their respective dispositions and characters. To possess the *art*, he must be able to carry into practice the knowledge he has thus acquired. The science consists in a right understanding of what is

required to be done, and the art in doing it in accordance with that right understanding.

6. To obtain a knowledge of sound principles of morality, a guide is wanted; and a true and unchanging standard is indispensable. The true and indeed the only *moral standard* is that perfect law of life from God, brought to us by the Christian religion and exemplified in the character of our Blessed Lord Himself. The guide we want therefore can be found nowhere but in the Bible, the revealed will of God. It is a rule of universal application, and, being of supreme authority, there can be no appeal against it. All morality (so called) which does not acknowledge this rule as its guide, is of a spurious kind and is such as should never be so much as even named in connection with the moral training of the young. It is clear therefore that there is an inseparable connection between true morality and religion; and between moral training and religious training. He who is truly religious must necessarily at the same time be moral; and no one can be really moral unless, at the same time, he be actuated by the spirit of true religion. To take the morals of "the Bible, and to discard its *faith*, is to sever "the tree from the root while it is yet in bloom. "The hues may be admired and the fragrance "be for a time as a field which the Lord hath "blessed" but "their blossom shall go up as the "dust, because they have cast away the law of "the Lord of Hosts, and despised the Word of "the Holy One of Israel."

7. In the practice of moral training the schoolmaster has a twofold work to accomplish. Instruction and the cultivation of the moral intelligence are of course necessary, as his pupils must be taught what is right in order to practise it; but it is not sufficient, any more than is the theory of music to make a man a musician. There is no moral training without action; and therefore the *habit of acting rightly* must also be formed in the pupils, or the instruction &c., given will be of little use. Where moral and religious instruction is regularly given, and where appeals to the feelings and to the conscience are frequent, with no corresponding practice, both heart and conscience become hardened; and objects which ought to excite regard, and instruction and appeals which ought to have force, come at length to awaken notice, or to be regarded with indifference. Such a course cannot but be injurious to the pupil's moral nature, and must be destructive to all progress in their moral training. The constant aim therefore of the moral trainer will be not only to instruct his pupils, and to impress their feelings, but also *to train and initiate them into the practice of goodness*. Whenever or whenever it can be done, let *action* follow instruction. "Train "up the child to piety by acts of devotion; to "generosity by doing the generous action; to "forgiveness by *forgiving*; to kindness, gentleness and charity, by a baptism of the whole "nature in the *practice* of these graces." Habit is formed by repetitions of the same act; and apart from habit the performance of actions must always be difficult, uncertain, and imperfect, however highly the moral intelligence may have been cultivated. Neither of these taken by itself, constitutes moral training, *i.e.* moral intelligence is not by itself, morality; and habit without intelligence and conscious motive, is the characteristic not of a rational being, but of a machine. The practical question then to be studied by the moral trainer is, how is this twofold work to be accomplished? In the earlier period of life the emotional and active faculties predominate; the intelligence itself in the

first stage of its growth, being but one remove from what is merely emotional. Consequently at this time, there is but little to be done in cultivating the intelligence. Indeed it is a matter of doubt, whether in the first period of child-life terminating about the age of five (5) years, there should be cultivation of the intelligence at all. It is obvious therefore that we must seek for other means of first influencing a child to do what is right, always remembering that, as the powers of the mind are developed, the cultivation of the intelligence must be used with the other means in carrying on the work of moral training.

8. The following are some of the many influences and means by which right habits—"the masters of right actions"—may be developed and fostered in children in the elementary school.

The first and one of the chief means by which the children can be influenced to act rightly is the *right example* of the teacher: this has been already referred to at some length. There is also his *authority*, which must be complete and unquestioned. In the early age of the pupil absolute obedience must be demanded and obtained. A rational obedience is not at first to be expected; yet the teacher must exact obedience none the less. He cannot suspend the pupils' moral training on account of their imperfect mental development. But in order that the obedience yielded may be, as far as possible, a willing obedience, the co-operation of the pupils must be encouraged. To this end the teacher must give them his love and sympathy, and seek to convince them that his only object is to do them good. This will beget their love in return, and with it a willing obedience to his commands. The *school arrangements* as to neatness and cleanliness; the providing *constant and suitable employment* for the pupils; the truthfulness and honesty exhibited in their *school work*; the spirit in which *discipline* is enforced, with the motives employed; the companionships which the pupils form among themselves; their conduct towards each other in the school and in the play-ground; their manner of using school property; school opinion; the co-operation of parents:—All these demand the teacher's thoughtful care; for when rightly attended to in a school they become very important influences in the formation of right habits. Another and a most important means by which right actions may be fostered and wrong actions discouraged, is having constant regard to the *principle of association*. Sympathy and pleasant association have far more influence in forming the habits and preferences of the young than either argument or persuasion. The great object of the moral trainer therefore must always be to unite pleasant association with what is right and painful association with what is wrong. The pupils' love of *approbation*, their spirit of *emulation* and desire for *distinction*, their love of knowledge &c., &c., will suggest to the thoughtful and earnest teacher many ways in which this principle of association may be properly introduced. At the same time it must ever be remembered that the moral trainer in using this principle is very liable to *abuse* it; and that, therefore, its nature and application must be carefully studied.

Hand in hand with these and other subordinate influences, as education progresses and the pupils' minds open more and more to the *reasons* of morality, the teacher must assiduously cultivate their moral intelligence, so as finally to lead them to act rightly from the highest of all motives—a *sense of duty*. This motive is to be recognised from the first, but not from the first relied on. In the moral training of a

child it is essential that we carry his intelligence along with us, as soon as it is available, and always to its full reach. Accordingly as his intelligence is developed we must set before him clearly what he is required to do, and the reason why he is required to do it; in other words, we have to explain what acts are right, and why they are so. The sense of duty as a motive, must be presented whenever it seems sufficient for the occasion; and it must be gradually recognised more and more, till it shall come in maturer years to be felt as the *leading* motive. In short, the aim and object of the schoolmaster as a moral trainer, should be to control the actions, and to direct and cultivate the minds of his pupils by a proper and judicious use of *all* the means at his disposal, that when his work is completed, the training received by them shall have been such as will enable them, by God's grace, to control their own feelings and actions, and that in accordance with the principles of religion and morality revealed in Holy Scripture.

9. With regard to the influences and motives already referred to as those by which the child is to be urged to right action, one more remark is necessary. The teacher must not expect that they will be always sufficient for the end in view; and there is, therefore, one other influence which must be added to the list. The children must feel that the authority set over them has restraints, not less than persuasives, of indefinite force: they must be made to understand that should instruction and persuasion fail to lead them to right action *compulsion* is at hand to enforce it; the fear of punishment must come in to steady and support the hope of reward.

10. With reference to the manner of imparting moral and religious instruction to children, one caution is necessary. Many inexperienced persons, with the best possible intention, here fall into very great error. Not content with exhibiting an example of virtue in their own lives and conduct, and carefully inculcating its precepts, they are often led into a system of lecturing and preaching to their pupils, which is not only wearisome and unintelligible to the children, but is greatly detrimental to the object intended. "It is not by continued lecturing in season and "out of season, that the child's mind is to be "influenced towards morality and religion; "but by dropping the few words of guidance "in his willing and attentivemoments." There is however one mode of inculcating moral and religious doctrines, which, if properly used, will never fail to produce the best effects. "The narration of virtue in living action"—stories of the lives and examples of the great and good, told to the children in simple and appropriate language. The lives of Bible characters and the history of Bible events may, in this way, be used with great advantage. The teacher should here take the example of the Great Divine Teacher Himself as a model. Let him observe how He made use of familiar scenes and actions to illustrate His truths: Let him study His methods and seek the guidance of His Spirit, and he may then proceed in his work with full confidence, knowing that his labours cannot be in vain. This grand doctrine of moral and religious training must never be forgotten by the teacher. It has been revealed for his guidance that the Spirit of all Grace, and *He alone*, can bring home truth to the heart with power and demonstration; but it is the teacher's great privilege, under God, to be the instrument used to apply the truth to the regulation of his pupils' daily life and conversation. There is one of the collects of our Church (that for the fourth Sunday

after Easter) which may very appropriately be used to conclude these remarks, forming, as it does, a beautiful prayer well suited both to master and pupils, in connection with the subject of moral training.

"O Almighty God, who alone canst order  
"the unruly wills and affections of sinful men;  
"Grant unto Thy people, that they may love  
"the thing which Thou commandest, and  
"desire that which Thou dost promise; that  
"so, among the sundry and manifold changes  
"of the world, our hearts may surely there be  
"fixed, where true joys are to be found;  
"through Jesus Christ our Lord." Amen.

#### EIRENICON AND MAIA.

A Conference of Bishops, British, Irish and Colonial has been held at Lambeth. There were many important questions troubling the Church upon which they took counsel of each other; but one proposition in which the Bishop of Oxford took the initiative although unconnected with the domestic concerns of the Church of England, has awakened more than the other topics, misgivings or approbation according to the views men have taken of its motive.

"The Bishop of Oxford has given notice of his intention to move that an address shall be directed to the Bishops of the Western Church on the subject of Mariolatry." *Record*.

We know too well that the "Bishops of the Western Church," is only a euphemism for the Pope and his Metropolitans and suffragans; for I suppose there was no need to address the Bishop of the Lutheran Church upon Mariolatry.

Now it is all very well if such an address be proposed merely as a new protest against the Apostasy which has taken an additional and more daring step in heresy since the council of Trent against whose additions to the faith, our articles already protest, although it seems almost superfluous to protest, once we have shaken ourselves loose from the Apostasy. But if there be any foundation for the fear that this address is intended in the spirit of Dr. Pusey's Eirenicon with a view to possess the Pope with a hope that we can be reconciled with Rome on the basis of the council of Trent if only this little matter of mandating is explained away. He will soon be made aware by the Church that such a reconciliation, if it were possible, would make a second separation necessary; would, in fact, merely be a Romaniser's reconciliation with Rome of the few who are Roman already, leaving the Church of England the stronger and purer for their loss. We can no more accept Trent than the Immaculate Conception. Trent, we remember, requires our belief on pain of damnation—of purgatory—of transubstantiation—of masses—which profess to offer a propitiation for the quick and dead, of indulgences, of the invocation of saint and the veneration of relics, &c., &c. About one-half our Articles and the whole Liturgy must be expunged before we can accept these. I think the Holy Scriptures, too, must be sealed. It is remarkable that the first of the Articles added to the Creed at Trent interdicts the Scriptures, "except in that sense which our holy mother the Church has held and doth hold." These monitors silenced, apostasy is easy.

But the Eireniconists must be very sanguine indeed, if they expect the Papal Church to retrace her steps in the sin of mariolatry. If she would, she could not. It is her boast, to be unchanged and unchangeable. It is her curse that this boast urges her to persist in error, but never prevents her indulging in a fastening on merely novelties of error.

Of these novelties none is more securely riveted than that of the Immaculate Conception, which necessitates mariolatry. On December 8th, 1854, Pius IX, thus proclaimed:—

"We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved Immaculate from all stain of original sin, has been revealed by God (WHERE? and to WHOM?) and therefore should firmly and constantly be believed by all the faithful. Wherefore if any should dare—(which God avert,—to think otherwise than as it has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides by their own act they subject themselves to the penalties justly established if what they should think they should dare to signify by word, writing or other outward means."

"ὁ γεγραφα γεγραφα" There is no bridge for retreat, and even if there were, if some authoritative decree should soften down the dogma as a dogma, to allure the fastidious tastes of eireniconists, a decree will not purge away the foul thing itself, goddess worship, which has eaten like a cancer and poisoned the blood and life of the Church of Rome.

"It is surely needless to observe to any visitor to a Roman Catholic country" writes Dean Alford from Rome "that the Madonna has as a matter of fact usurped the place of her Divine Son—everything is done by—everything is sought from the Madonna"—Dr. Dixon, Roman Primate of Armagh in reference to his visit to Rome "the very occasion of the 'Definition,' writes "Rome indeed glories in being under the special guardianship of Mary—there more than elsewhere does she display her power in crushing the serpent's head."

In the Manual of the Month of Mary (imprimatur Paul Cullen, R. C. Archbishop, Dublin) we are told "The very atmosphere of Rome breathes devotion to Mary:—There are no less than forty-six different churches dedicated to Mary,—scarcely exist a street or even a single house that does not boast at least one image or picture of our Blessed Lady and not un frequently of many more, a light is always burning before them and on feast days several.

The picture of the Madonna in the Church of St. Maria Del Popolo winks, that at Vicovaco weeps, and on one occasion, July 22, 1863, is attested by the Pope himself to have moved its eyes miraculously to what end no one explains. Moving the eyes does not seem to do good or ill, do not even wax dolls the same? but however useless, a hundred images in Rome immediately began to follow suit—all Madonnas.

Thence the Bishops dispersed, having as it were created a goddess and enforce her worship practically superseding Christ. The Legate returning to Ireland puts forth pastorals in which he repeatedly tells his flock that Mary is the sole ground of our hope, "that if any one is so unfortunate as not to obtain what he seeks from Christ he should come to Mary," that "it cannot be doubted that the despairing sinner who sees in a crucified God only a prodigy of justice has often felt his heart melt into compunction as he turned his eyes to her in which he only saw mercy." In England the Cardinal recommended the works of Liguori especially "the glories of Mary"

which abound in such passages as these—

"Mary so loved the world that she gave her only begotten son, &c."

"That a woman command a God is an unparalleled privilege."

"Thou oh Mary art the Propitiatory of the whole world."

"We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus."

Pictures and statues of crowned Madonnas multiply, her confraternities, sodalities, scapularies displace those of other orders, she has her 2,000 Virgin-lives daughters of Mary sacrificed at Santjago to a mad vanity of display, finally this pleasant month of May has been, by an ingenious addition of an r been changed to Mary, and is spent in almost inclusive adoration of her immaculate conception. According to some of the little books put forth on authority for directing these May or Mary devotions the idea of so dedicating the month is suspiciously heathenish, but this is a trifle for Rome, she rather on the whole prefers a pagan origin, so it would seem from a "May wreath for the month of Mary" (imprimatur P. Cullen, Roman Archbishop of Dublin,) recommended by the Roman Primate as useful and edifying.

"May with its sunshine, song, and flowers was formerly the appanage of the heathen goddess Maia whence its name. Outwardly then the Roman children had made no change when they dedicated the temple of the cloudless month to a new mistress. Maia yielded to Maria.

The history of the devotion of the Blessed Virgin translated from the French by the Rev. Patrick Power, published by G. Richardson, 1854, speaking of the missionaries in Brittany says "unable to break down the superstitious habits that held them so closely bound..... they rendered sacred what they could not destroy, and made the very practices of idolatry subservient to the glory of God..... the oaks eight centuries old from which the Druids cut down the bough of spectres received into their hollow sides the sweet image of Mary..... thus was founded in the central countries of Europe the beautiful devotion of Mary."

This beautiful Paganism is as much part of the Romish apostasy as is the Pope himself. How can it be softened down so as to make us relish it? Even Dr. Newman himself admits he "cannot enter into it;" but he must not even "think" so, or he is *ipso facto* cut off from the Unity for which he sacrifices everything.

By all means if the bishops of the Western Church are addressed at all, let them be lovingly invited to forsake their fearful idolatry, and embrace the truth as it is in Jesus, and then we shall be one in Him, who has held out his eirenicon to both. Till then, "no Peace with Rome."

ZACHARY BARRY.

## Review.

*The Age and the Gospel.*—Four sermons preached before the University of Cambridge at the Hulsean Lecture, 1864, by Daniel Moore, M.A., Incumbent of Camden Church, Camberwell.

The third Sermon on "The claims of Christ as interpreted by modern criticism," contains an argument which meets the modern sceptic on his own ground and overthrows him.

In this argument nothing is assumed, save

one or two historical facts which no one can question—viz., that the Christian Church exists and has existed for hundreds of years, and that the New Testament has come to us in its present form, from very remote antiquity, and has long been received by the Church as containing the authentic history of the founder of our faith. The Christian apologist asks nothing more; from these simple elements he constructs his argument.

The New Testament presents to us Jesus of Nazareth, as the Christ, in other words as the appointed King, Prophet and Saviour of the human race. The question is, what claim has He to these high titles? and in solving that question we have first to enquire, "Did such a man as Jesus is represented to have been, ever live upon earth? Are we to account Him a real or a fictitious personage, a fact in history or a creation of the imagination?"

We have four Gospels and in every Gospel either a history of Christ or a romance. We have four different representations, from four different minds, of the same personage: representations in the style and manner of which, and in the selection of the circumstances to be recorded, there is great diversity, but a remarkable accordance and harmony in the general character of the narrative and most of all, in the character of Him whom all four writers present for our reverence and faith. His character the most marked, unique and wonderful ever delineated by human pen, is identically the same in all.

If visiting the studio of an artist, I see in a painting a face so marked, so singular, so full of character, that on beholding it my interest is strongly excited; if with that face photographed upon my memory, I enter the studio of a second artist and find there again among his pictures the same face, the same in every feature and in all that gave character and force, but still with a difference in the manner of representation suited to the style and genius of the artist, and shewing that the one picture was not copied from the other; if I enter a third and a fourth studio and find still the same face, with some variation in every case in the mode of treatment: would it ever occur to me that this remarkable face was but ideal! a mere creation of the fancy? of four different fancies? that four different men had all seen in their dreams the same face and had all reproduced that face on canvas with not a feature or a line different? Could I doubt for a moment that I had seen portraits, four portraits of the same person all taken from life, and all most accurate likenesses?

The Gospel history, as written by St. Luke, is, in style and method, very unlike that history as written by St. Matthew and the narrative of the beloved John, is in the same respect, still more unlike the work of either: all the three Gospels have clear internal marks of independent authorship. Yet the events related and discourses given by each, though, save in a few instances, not the same, are in entire consistence and accordance—and in all three we have the same incomparable Being, who is in every word and action, distinguishable from every other sample of humanity which this unhappy world has ever produced.

Where then did these "unlettered minds, these fishermen and publicans, find the original? or suppose the whole to be a fiction (though it is inconceivable that three different authors should have all drawn out of the depths of their inventions exactly the same fiction, a fiction to suggest which there were then no materials either in history or literature. Nothing like that heavenly character had ever before been seen on earth or

imagined by man.) But suppose the whole a fiction, "a sublime creation of Galilean thought." "The power" as the Hulsean Lecturer truly observes, "to create such a character (as that of Jesus) would be as great a miracle as the character itself, and this conclusion is accepted, almost in so many words by one, who with all his enmity to the doctrine of Christ, and with a keen perception of the moral sublimity of His character, saw the hopelessness in denying to Jesus a real place in history. "Shall we hold" asks Parker, "such a man never lived? the whole story is a lie? Suppose that Plato or Newton never lived, but who did their wonders and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? none but Jesus."

And who was Jesus? How came it to pass that such a man ever lived in this dark world? Whence did He derive His Divine perfections, His super-human wisdom, His unearthly purity of mind and motive, His mysterious sympathy and love? What was there in that evil generation and that evil land where He had His birth, to train His mind up to such a pitch of Heavenly goodness, and fill Him with spiritual glory—"the glory as of the only begotten of the Father, full of grace and truth"? How came it to pass that His words and works have left so deep and abiding an impression upon mankind that (as the American infidel Emerson has said) the "name is not so much written as ploughed into the history of the world? and that other enemies of the Gospel (quoted by Moore) have declared Him to be "the greatest person of the ages"—"the proudest achievement of the human race," the greatest fact in the whole creation of man." Have said—that he should be worshipped as a God is no wonder, because good men worship the best thing they know &c., and" amidst the assemblage of low common beings (He) rises as a pillar towards the sky to bear witness to a nobler destiny": to Him "the universal conscience has decreed the title of the Son of God, and that with justice." How men who have uttered such things, and uttered them unwillingly, and, (as it were) under the pressure of a force which they could not resist, could then pass the Saviour by without offering Him the honour and the worship due, is indeed a mystery.

"The problem of the historic Christ" as the Lecturer urges, considered such as the infidel believes Him to be, that is merely human, becomes still more perplexing if we look at the effects of his teaching. He taught for three years, and then suffered an ignominious death in an obscure corner of the Roman Empire under the viceroyalty of the ignoble Pilate. Pass over two centuries and He "stands out as a central figure in Imperial history. His religion has spread over the three great continents of the civilized world: and caused the leaven of a Christian influence to penetrate into the philosophy, the commerce, the laws, the arts, and all the institutions of the Empire. "We are but of yesterday," is the uncontradicted challenge of Tertullian, "and we have filled everything that is yours, we have left you nothing but your temples. We can outnumber your armies. There are more Christians in a single province than all your legions."

In fine "Jesus of Nazareth is a phenomenon in the annals of the world, which (on infidel principles) never has been accounted for and never can be." His life, His character, His teaching, His doctrine and the marvellous effects of His doctrine, present a mystery that

cannot be solved but by the great mystery of godliness," even that in Him "God was manifest in the flesh." This glorious truth makes all clear, and opens heaven to our race. Without it we have nothing but darkness, perplexity and wonder, as well as blasphemy, wretchedness and despair.

## Correspondence.

To the Editors of The Church Chronicle.

SIRS,—With your permission I will lay before the readers of *The Church Chronicle* a very brief account of the Bishop of Sydney's visit to Wollongong. His Lordship and Mrs. Barker arrived in Wollongong on the morning of the 8th inst., and in the forenoon the Bishop held a confirmation in St. Michael's Church. There were 41 candidates for confirmation whose ages varied from 15 to 74 years. The Bishop's address previous to the confirmation and his sermon after it were appropriation, and calculated to make a lasting impression on those who heard them. In the evening of the same day, the Annual Meeting of the Wollongong Branch of the Church Society was held in school-room, which was crowded. The President, S. J. Pearson, Esq., was in the Chair. The xxxiii Psalm having been sung, the Rev. T. C. Ewing opened the meeting with prayer. The Secretary, Mr. C. H. Spier, read the report: and its adoption was moved by the Rev. W. F. B. Uzzell of Dapto. The Bishop addressed the meeting at great length, and showed in a familiar and interesting way, that the Church in this Diocese is doing a great work, and what the Church Society has done, and may do if properly supported. He concluded his very able and practical address with a fervent appeal on behalf of the Society. Several business resolutions were adopted. The Doxology was sung, and the Bishop pronounced the benediction. His Lordship held a confirmation at Dapto on Wednesday, where 25 candidates were confirmed, and a collection of £3 10s. made for the Church Society, and on Thursday the Bishop visited Jamberoo on business connected with the Church. He consecrated the Burial Ground at American Creek on Saturday. The clergy from Wollongong, Dapto, and Jamberoo were present, and took part in the service. The Bishop preached a suitable sermon to nearly 40 persons who had assembled to witness the ceremony. American Creek is about seven miles from Wollongong: and as the kerosene works are adding largely to the population of American Creek, the little Church there will soon need enlarging.

The Bishop spent the Sabbath in Wollongong, and preached in St. Michael's to large congregations. The subject of his discourse in the morning was the Saviour's Ascension; and in the evening he preached on the conversion of Zaccheus. The appeal he made in the evening to the unconverted seemed greatly to affect the congregation. The self-seeking, florid and declamatory preacher may learn much that is valuable from the Bishop's public ministrations. The man of taste and the scholar admire his manner, style, and illustrations—the intellectual, his depth of thought, and the Divine, his earnestness and sound theology. He forgets himself in his subject, "Christ and Him crucified," and his words are so simple that the uneducated understand them. In the afternoon the Bishop went to the sabbath-school, and gave an address to the children. He has 'strong meat' for the mature Christian, and the sincere milk

of the Word" for babes in Christ. The collections at Wollongong, for the Church Society (including £1 1s. 1d., made at the afternoon service at Berkley, near Wollongong), amounted to £15 9s. 3d. The Bishop and Mrs. Barker left Wollongong on Monday at 9 o'clock, a.m. The morning was fine, though part of the Mount Keira road was splashed by the rain which had fallen on sabbath afternoon. The Bishop and the clergyman who accompanied him up Mount Keira parted, the former to go Sydney, and the latter to visit the Free Selectors on the Goondarin and Kentish Creeks, which flow with the Cordeaux River 15 miles from Wollongong. Along the banks and also on the Cordeaux, are many Free Selectors who, as a class, seem to be very poor, nor, so far as I can judge, can their prospects of ultimate prosperity be very encouraging. The Church would lead those people to the better Selection—the Heavenly land, and, for the first time in these lonely places did the Free Selectors join the minister of Christ in calling upon God for pardon and holiness. Arrangements were made for the holding of Divine service monthly at Kentish Creek. May these spiritual wastes soon be reclaimed, and "blossom as the rose." The day was spent when I began to descend Mount Keira, and the sound of thunder to the right warned me of an approaching storm. The Mountain which in the morning had been clad with brightness, was covered with blackness and darkness; and I reached home in the evening amid thunder and lightning, and followed by rain mingled with hail.

#### ONE WHO HEARD THE BISHOP.

Ilwacarra, 15th May, 1866.

### Poetry.

#### THE SWALLOW IN THE CHURCH.

ST. MICHAEL'S, TENBURY, WORCESTERSHIRE, ENGLAND.

Within these walls for tedious weeks confined,  
A weary captive, sick and sad of heart,  
For southern suns, and warmer skies has pined,  
Has seen his joyous comrades all depart.  
He heard their merry chatter ere they went,  
Ring through his glass-walled prison loud

[and clear ;  
Yet none the less, from hope and freedom pent,  
He heard each day with more despairing ear,  
What is't to him that prayer and anthem rise,  
Morning and evening, to the Glory-throne,  
As to and fro with flagging wing he flies,

Amidst the worshippers, yet all alone ?  
That wing which lately flashed in August's sun,  
And bore him on, a speck against the sky ;  
Or skinning low where fairy waters run,  
Mocked with it's rapid rush the gazer's eye,  
Now weak and weaker must those pinions grow,  
Cold and more cold the flood of throbbing life ;  
One end alone the lingering pain must know,  
One end alone must close the hopeless strife.

Even so, methought, may Christian souls decay,  
That maken prison-house of God's own home,  
That still within its walls reluctant stay,  
While far aloof their wayward fancies roam.  
Still on dull ears, and still on duller heart,  
Faint and more faintly strikes the warning

[cry ;  
Still are they called, in vain, to bear their part  
In prayer, or psalm, or holy mystery.  
The wings with which the eagle soul shall soar  
On Heaven's eternal sun her gaze to bend,  
Droops palsied now ; and ever more and more  
With stealthy tread, draws on the fearful

[end.

Oct., 1865.

F.M.M.

## Diocese of Newcastle.

We postpone some remarks on the late General Conference, and on the record of it contained in *The Church Chronicle* of April 25th, (No. 8,) in order that we may render, as far as we can, due honour to the memory of one over whom the grave has just closed, with the most marked expression of general reverence and regard.

In our Church Intelligence will be found some account of the demise, and of the funeral of E. C. Close, Esq., of Morpeth, taken from a local paper, and appended to this brief leading article is the sermon preached at St. James' Church, Morpeth, on the Sunday morning succeeding the funeral.

It is published in deference to the request of the members of the family, and of many of the parishioners who heard it.

Mr. Close had been the acting Treasurer of the Newcastle Church Society from its commencement in 1851, and much of the success of that Society is due to his earnest, gentle, punctual performance of the duties of that office. He is gone to his rest and his reward. May others be found in the Lord's good time, able and willing to supply his place in our Church.

#### SERMON.

"I heard a voice from heaven, saying unto me; write  
"Blessed are the dead which die in the Lord."  
"from henceforth.—Ye, saith the spirit, that  
"they may rest from their labours; and their  
"works do follow them."—Rev. xiv. 13.

There can be few, very few, among you, who have not at some time or other, received comfort from these words. In the hour of bitter anguish, when you have stood beside the grave of those you have loved and lost, when you have called to mind the Christian graces which adorned their lives, and been assured that Christ was indeed in them, and they in Christ; when on this very account you have felt your loss to be so much the more grievous, and have doubled your sorrow from some vague thought, that what was so great a loss to you, must be a loss to them—in every such hour of anguish, these words uttered by the Christian minister at the grave of the departed, must have brought peace and comfort to the soul. Would they not have told you, that death was a blessing to the good, that you should not mourn for them, but for yourselves alone: that the beloved one is only delivered from the miseries of this sinful world: that you should not be sorry, as men without hope for them that sleep in Christ, for "Blessed are the dead, which die in the Lord, they rest from their labours,

"their works do follow them, and ere "the dust is returned to the earth as it was, the "Spirit has fled to the Lord who gave it."

Thus the words of the text must have brought peace and comfort to many a sorrowing heart, while they taught it as they teach us now,—that those that die in the Lord, are great gainers by their death, that we cannot wish them back again, cannot grieve for their sakes that they have left the earth, but should rather rejoice that they have gone to their rest in bliss.

This then is the first great truth, which I would wish to impress upon you, that we should rejoice at the death of Christian friends on their own account, for the good are blessed in their death: they have entered into their rest: they have their reward.

And there is another truth, almost more important, which we may learn from these same words, namely the proper direction of our sorrow for our own loss at the death of those we value and respect, there is a sorrow of the world which worketh death, and there is a godly sorrow which worketh repentance unto salvation not to be repented of. Such should be the Christian's sorrow, and the words of the text direct us to sorrow after this godly sort. For do they not tell you of labours that are ended, and works which follow the dead: and do they not therefore direct you after St Paul's example, "to remember without ceasing those works of faith and labours of love." Yes, to remember the labours of love of those that are gone, their frequent kindness, their willing aid, their cheerful charity, and not merely to mourn at our own serious loss but to examine ourselves with deep heartsearchings as to the feelings with which such kindness has been witnessed or received, and I trust has been in many cases regarded and repaid.

These are the two subjects to which I would now call your attention. I would teach you

I. To rejoice at the death of the good. Because 1st, They are blessed in their death.

2nd, They rest from their labours.

3rd, They have their reward.

4th, This, not after a gloomy interval of deathlike sleep, but henceforth even immediately, from the moment of their death.

II. And I would desire in the 2nd place to draw your thoughts at this solemn occasion to your own spiritual state and your own salvation and lead you to examine yourselves seriously as to

1. The spirit of your own lives.

2. Your thoughts of death.

3. Your preparation for judgement.

And may the Holy Spirit of God bless the consideration of these subjects to the comfort of those who mourn, and the improvement of all here present.

I. Then I would teach you to rejoice at the death of the good. And how can we grieve for the dead as far as they are themselves concerned.

Are our own affections so fixed on this world, as to desire to live always here? Do we so dote upon its vain pleasures, as to think that there can be no happiness without them? Are our hopes and fears, our joys and sorrows so centred on earth and earthly things, as to disregard and despise the glories of heaven? If so, death may well be terrible to us: then must we through fear of death, be all our lifetime subject to bondage: then is it to us the king of terrors, for we have arrayed it in all the gloomy horrors of darkness and despair. It then seems to bring with it, no rest, no peace, no bliss, but the deep distress of sinking nature, or the agony of life's last struggle: the

loss of all those earthly goods, which we have made the idols of our vain hearts: and withal a certain fearful looking for of judgment and fiery indignation. We are then still of the earth, earthy; and have no interest in the Lord from heaven; we are conformed to this world, lovers of pleasure more than lovers of God, we have not the spirit of Christ, and therefore are none of His: we live not to the Lord, and therefore cannot die in the Lord; and shall not be blessed in our death. In such a case we may well look forward with trembling to the hour of our own death; and well may we mourn for those who have died in such a state.

But if on the contrary, our affections are set on things above—if we use this world as not abusing it—if our joys are sobered, and our sorrows soothed by the thought that all earthly joy or sorrow must soon come to an end—if to reach heaven at last be our fervent prayer, our constant aim, our highest hope—if the love of Christ constraineth us, and we desire to do all things to the glory of God—if, in short, we are living a life of faith, that faith which worketh by love; then are we living to the Lord, and when we die, we shall die in the Lord; and we may well feel a desire to depart and to be with Christ which is far better.

Can we then sorrow at the death of the good? No! they are blessed in their death: death has no sting for them: they have gone to glory, for God hath given them the victory through our Lord Jesus Christ.

1. That we may thus rejoice for our dead who have died in the Lord, let us consider that they are blessed. And in what does this blessedness consist? They receive, not through their own merit, but by the free mercy of God in Christ Jesus, a glorious reward. This is called in Scripture a crown, a prize, a treasure, a kingdom, a crown of life, a crown of righteousness, a crown of glory. But these things are only faint shadows of the inheritance of the Saints in Glory. The heaven of heavens contains unutterable things, which it is not possible for man to understand. What mortal eye has gazed upon the light in which the Almighty dwells—that light which man cannot approach unto? What mortal ear has listened to that new song of the Saints in heaven, which no man can learn save those who have been redeemed from the earth? What mortal heart has ever pictured to itself the Courts of the New Jerusalem lighted up with the presence of the Glory of the Lord? No! eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.

The good, then, are blessed in their death beyond our feeble powers of thought.

2. And yet we may even now understand some little of their bliss. They rest from their labours. And who does not know what labour is? Who have not felt the labour of sickness, and sorrow, and sin? Consider our frail bodies: how many wants have they: and how much weakness belongs to them: how much labour does it require to supply their daily wants; how sharp are the pangs of hunger and thirst, when those wants are not supplied; what labour and what travail is it to support its acute agony, or sinking faintness, when the Lord of life and death chastens us with sickness for our good.

And if we ourselves are delivered from want and sickness, we cannot but grieve for others' wants, and mourn over the sickness of those we love. Such are the labours of sorrow and sickness; and from these the dead are free.

Those who die in the Lord shall neither hunger any more, nor thirst any more, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them to fountains of living water." Yea, "and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then how great is the labour of sin while we continue in the flesh. Labour from an evil world, and an evil heart.

How does an ungodly world distress and harass the righteous? How does the servant of God, dwelling (like just Lot) among the wicked, in seeing and hearing vex his righteous soul from day to day with their unlawful deeds. How grievous is the sight of grace despised, of God forgotten, and the sons of men preferring the bondage of corruption, to the glorious liberty of the children of God.

And then how deceitful, how desperately wicked is the unsanctified heart. What daily and hourly watchfulness and prayer are required to keep it devoted to the Lord? And when by the grace of God the power of sin is in some measure subdued within us: even then how great is the labour of being truly good. The mind sometimes rises up to high thoughts and holy fervours, and in these blest moments we seem to have a foretaste of heaven; but alas! they soon pass away; and when they are gone, we cannot recall them at our will.

Such are the labours of sin. But the dead have rest from all these labours: they are gone to that blest place where the wicked cease from troubling, and where the weary are at rest. Into heaven there shall in no wise enter any thing that defileth—the wicked shall be severed from the just, without and far off from the abode of Saints are the unholly and profane: and the Saints themselves shall be cleansed from all sin—they shall be washed in the blood of the Lamb—justified, sanctified, glorified; they shall become pure as God is pure, and holy as God is holy. Thus shall those who die in the Lord rest from their weary labours: and are they not then blessed in their death?

3. There is another particular of their blessedness made known to us—their works do follow them; not their evil works, for all those are forgiven and forgotten, as tho' they had never been: but the good things which they have done at any time, and the hard things they have suffered in the name of Christ. For tho' they in the humility of their souls, are far from valuing themselves upon anything, which they have done or suffered, yet God is not unrighteous to forget their work and labour of love. They feel the sad deficiency of their very best works, and pray that God in His great mercy will pardon and accept them: while for their sins of ignorance, and alas! even their presumptuous sins, they have acknowledged them to the Lord, they have repented of them in dust and ashes, they have laid them at their Saviour's cross, they have pleaded His merits and meditation before the throne of grace. And now they are blessed, for their unrighteousness is forgiven, and their sin is covered: while their good works follow them, and are written in the book of life, ready to be revealed at the last day.

Thus all that the righteous have done, either in public or in private with a sincere mind for the honour and glory of God, will follow them to heaven, and they shall be rewarded every man according to his own works.

Can we then fail to rejoice at the death of those who have died in the Lord—since they are blessed—since they rest from their labours, and their works do follow them: and this not after some long gloomy interval of death like sleep, but henceforth even immediately from the very moment of their death.

What feeling heart would wish to entertain a doubt on this point: and what reasonable mind can entertain a doubt as to the immediate bliss of those who die in the Lord, when he calls to mind, what Scripture and our truly Scriptural Church say on this subject.

Does not St. Paul declare, that whilst we are at home in the body, we are absent from the Lord: and that he was willing rather to be absent from the body, and to be present with the Lord? Does he not say again, "To me to live is Christ, and to die is gain, and that he has a desire to depart, and to be with Christ, which is far better." Does not Scripture say that "the dust shall return to the earth as it was, and the Spirit return to the Lord who gave it." Was not Lazarus in Abraham's bosom, while the rich man's brethren were still living in his house. Was not the thief upon the cross to be that very day with Christ in Paradise. And is not God, the God of the living, and not of the dead—not of those who are now dead, and will come to life again at the last day—but of the living, of those who are now alive: so that Abraham, and Isaac, and Jacob must be now alive, and doubtless all the Holy Saints with them in the blissful presence of the Lord. And such is the opinion, of our truly Scriptural Church, when in her beautiful Burial Service she directs us to pray to Almighty God, with whom *do* live the Spirits of them, that depart hence in the Lord, and with whom the souls of the faithful *are* in joy and felicity.

Rejoice then, my brethren, that these beloved ones who have died in the Lord, are even now blest beyond earthly bliss, and happy beyond earthly happiness. For a voice was heard from heaven, saying—"Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

II. Since then the state of the good after death is so certainly and so immediately blest, how earnestly must you all desire to die in the Lord, how earnestly therefore must you all desire to live in the Lord, and to sorrow now with that godly sorrow, which worketh repentance unto salvation, that may be repented of.

May the Lord assist me, by his Holy Spirit, while I direct you how to perform the good and necessary work; and may you take heed how you hear, for hard must be the heart, which does not feel now, and seared must be the conscience which does not now lament its past and present unworthiness.

But think not that I would attempt the unnecessary task of setting forth the praises of the dead. Your feelings are his best praises. In your hearts his memory is cherished, and will be cherished there for ever. It would be doing violence to his memory, and your own good feelings, to think that there was any need of praise.

Let me rather employ these present moments, in the way in which he himself would have been most desirous that they should be employed, namely, for your spiritual good. And let me entreat you to examine yourselves on these important points.

#### 1. *The spirit of our own daily lives.*

What effect, my brethren, has the deceased's long labour of love, his living sermons of gentleness and kindness, preached daily for

the last 45 years in this town and neighbourhood produced on your hearts.

Believe it! a kinder spirit never trod the earth than that which have for years here ministered to your wants in every time of sickness or distress. Who cannot call to mind those thousand acts of kindness, which have never let him feel the bitterness of want: or where no want has been, those thousand courtesies, which do the spirit good and cheer the heart.

And what has been the effect upon your own hearts? Examine yourselves now at this season of sorrow and regret, and see whether the effect is such as he whom you have lost, would wish. And what would have been his wish? Every kind heart must desire to surround itself with objects of affection; and it is joy indeed to see gratitude and love sparkle in the eyes of all we meet. But true charity has a higher and holier aim than this—while it ministers to the body, it seeks to soften and sanctify the soul.

Once, when a good and wise man lent a friend who was going into a far country, a sum of money, he said to him, I am not rich enough to lose this sum, I cannot give it you, but I lend it freely on this one condition, that when you can spare the money (and I then may be dead) you shall seek out some good man in want, and lend him this money on these same terms. And thus this act of kindness will be the first of a long train, to last I hope for ever.

Such is the aim of true charity, such was the aim of him you now have lost. He hoped his kindness would make you kind: he hoped his charity would flow through you to others. As it then done so? With many I trust it has, many of you, I trust, have been led to think thus within yourselves. "Shall kind hearts feel for me, and I not feel for others? Shall kind hands give me aid, and I not aid my brethren? Shall I receive and never give? No, it is more blessed to give than to receive: and I will henceforth give when and what I can. If I have little, I will do my diligence to give gladly of that little. If I seem to have nothing, I now know the value of kind looks and kind words, and these I will always give. And ever will I thank those who are kind and good to me. Yet my thanks shall not rest with the earthly giver, I will fulfil his wish, and look through him to the Author and Giver of all good gifts: and the kindness of man shall ever bring to my mind the exceeding great mercy and lovingkindness of the Lord. He it is that opens the hearts of the kind: he it is that gives us all things richly to enjoy: he it is that so loved us, as to give His only begotten Son to die for our sins.

Amazing love! Shall I not then love God, who thus first loved me. Yes I will love Him and for ever bear in mind his words, that he who loveth God, love his brother also. My Lord and my God, may I henceforth love Thee with heart and mind and soul and strength, and may I shew my love, by obeying Thy command, that I should love my neighbour also as myself.

Such is the effect, which the kindness of him you have lost, should have and I trust, has had, upon your hearts. May the love of God and of Christ henceforth burn within your breasts, and the thought of the dead ever fan it into brighter flame. May the love of man be as a well of livingwaters in your hearts, and the memory of the dead ever cause it to overflow on all account.

## 2. What are your thoughts of death?

When the storm uproots some lowly shrub, we think but little of it, we are not led to re-

fect on the vanity of all earthly things, or the short duration of our own existence: but when the storm lays low some stately tree, which we have long surveyed with admiration, and learnt to love, our attention is arrested, and our thoughts are quickly turned to the sure and certain dissolution of our own frail being.

So when our humble friends and neighbours die around us, many seem to give but little heed: a few words of pity are uttered at the moment, and then all is soon forgotten. Not so however, when those high in position, and held in general esteem, are summoned to their last home. Then the attention of the most careless is arrested, and the solemn truth, that it is appointed unto all men once to die is forced upon their notice.

Such is the case now. If universal respect and regard—if the most devoted care, could have defied the power of death, we should not be now lamenting the sad loss we have sustained. If the most Christian benevolence is the use of worldly wealth, if the most affectionate watching in ministering to the poor body, could have arrested the stroke of death, this house of God would not now appear in its dark dress of mourning.

But it is appointed unto all men once to die, and when God summons us hence, we must all obey, the high and the lowly alike. And whether we are now rejoicing in our full health and strength, or whether we have begun to feel our bodily powers decay, we must all die, and we know not how soon the summons may come.

The Lord has in wisdom and mercy hid from each one of us, the exact time at which we may be called away. He bids us watch and pray: and leaves us in ignorance whether we should die in childhood or in youth—in early manhood or womanhood, or in old age—in ignorance, whether next year or this year; whether next month or this month: whether to-morrow or this very night our souls will be required us.

Remember then, my brethren the certainty of death, and yet the uncertainty of its summons: remember, I entreat you, the words of our Lord, when he calls upon each one of you, to watch lest that day come upon you unawares.

3. And this leads us to the last thought which I desire to impress upon you.

## Your preparation for judgment.

As it is appointed unto all men once to die, so after death, is the judgment.

Must all appear before the judgment seat of Christ? Prepare then to meet your God. And would you ask how? Listen to our Saviour's own description of that judgment; and let the reasons of his acceptance of the blessed sink deep into your hearts. "When the son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth the sheep from the goats. And He shall set the sheep on His right hand, and the goats on His left. Then shall the King say unto them on His right hand: 'come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat, I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. For verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.' This, my brethren,

is the only sufficient preparation for judgment, and for heaven. Charity, true Christian charity, not the boasted good nature of the natural unsanctified heart, which is kind to one at one moment, and cruel to another the next: but constant, universal love, love to man springing from love to God and Christ, active love to our fellow creatures, springing from gratitude to Christ for His exceeding love to us: that love which is the highest of the Christian graces—that love which is the best fruit of the Spirit dwelling in the purified heart. Oh! may God give you all grace so to prepare for judgment: may you all be taught of God this highest and most heavenly wisdom. We have had a bright example of this wisdom, this Christian charity, among us; let us take heed that we neglect not to follow it, lest it bring upon us the greater condemnation. For, is not such charity the highest wisdom? the wisest prudence? Let us judge in the case of another, that we may learn to judge in our own.

Think you that the Spirit of him, whose loss we mourn, now regrets his long labour of love, pursued unceasingly for 45 years, from his first settlement on this spot, to the very close of his honoured life? Does that spirit now lament that all the anxious duties, which it thus performed were performed without any desire or thought of public stipend or private gain?

For many years he was the first and sole Magistrate of this district, and afterwards its honoured warden, blending together in one peaceful community, differences of national feeling—differences of religious faith—differences of worldly station, of rich and poor, of bond and free, by the justice, and high honour, and Christian gentleness, with which he performed the duties of his office.

His home was for many years, the hospitable roof, under which every stranger and traveller was received with the kindest courtesy:—so that those who have traversed all parts of this northern district, as I have done, have often heard, the squatter and the settler, living hundreds of miles hence, describe with grateful feelings how years ago they rested for the night under that roof—when not only every want was supplied, and every comfort provided for the body, but they had felt years afterwards it was good for them as men and as Christians to have enjoyed the hospitality of that home.

Again nearly twenty years ago, when I first came to this Diocese, and was for a time the only pastor of this parish, I was often called to minister to the suffering and the sick, and when I entered their rooms, whether in case of recent accident, or lingering sickness, I often found one kind spirit already there, ministering before me, for his knowledge and experience afforded the only medical advice which many could then obtain.

But as soon as others professionally trained to minister to the sick, could supply his place, how modestly and gracefully did he retire from these duties, shewing that his previous kind attention sprang from no mere whim or fancy but from Christian love. While in after years he promoted the same good work by his generous contributions to the funds of the Maitland Hospital, and by his constant attendance at its Committee and to the last he remained the honourable President of that excellent institution.

Once more, he who in early life had desired to devote himself to the duties of the Christian ministry, for many years, not only hallowed himself, but induced others to hallow the Lord's day, by reading publicly the beautiful service of our Church. And this he did, long, before this house of God was built by

him, while he and his family were the teachers in his Sunday-school. And when in the fulfillment of a solemn promise, made to the Lord on the field of battle, while lying among the dying and the dead, he had built at his own cost this house of God, no one rejoiced in spirit more than he did, when he could enjoy the privilege of attending the services and sacraments of our Church, ministered by the duly ordained clergyman, in this, his Church, after it was set apart by consecration for the worship of his God.

My Brethren this gentle anxious administration of justice through so many years—this unceasing hospitality to the journeying stranger—this loving tendence on the suffering and the sick—this noble provision for the worship of his God—*these—these* are the works which now follow him, whom we have lost: And think you that these and a thousand other charities, are now any source of regret to the spirit that is gone: No! They are his joy and crown, not his boast, or his dependence: for there is no boasting before God, and no dependence save only on the cross of Christ: but they are his joy and crown, and it is the recollection of such acts, that enables us now to rejoice at his death, on his own account; and if we will go and do likewise, (each in our measure and degree) we may rejoice also when our own life is brought to its close. May then his kindness my brethren by God's grace make us kind. May his constant christian charity by God's grace teach us the same heavenly wisdom: may we thus lead a life of faith which worketh by love, for then death will have lost its sting, and the grave its victory. Then we shall be indeed prepared for death and judgement; and we shall render eternal thanks to God who giveth us the victory through Jesus Christ our Lord. Yes then and then only, can we live to the Lord, and therefore die in the Lord, and be blessed in our death—"For blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours, and their works do follow them."

### Church Intelligence.

#### DEMISE OF E. C. CLOSE, SENR., ESQ.

The hand of death has taken away one who for many years moved among us as a personification of kindly manliness; one who, with singular abnegation of self, consulted, at all times, the well being of those about him, the advancement of the country in which his lot was cast; one who leaves behind him in the hearts of all who had the pleasure of his acquaintance; a feeling of pained regret that his face will not meet them again, that his genial presence has gone, and his generous heart beats no longer in response to the plea of the suffering or the poor: one who for nearly fifty years had dwelt in the colony *sans peur et sans reproche*; a good father, a good man, a christian, a patriot, and a gentleman. He had, during his long life met with several accidents which would have been fatal to a constitution less robust; they gradually reduced his strength; and a paralytic affliction had latterly rendered any lengthened exertion impossible, and all exercise fatiguing. But, to the last, his gentle spirit was master of his mind and ruled his conduct and his life for the benefit of others.

On Sunday last, being in the enjoyment of his usual health, he attended the morning service at the English Church of St. James, at Morpeth: and, after passing the remainder

of the day in quiet, surrounded by the members of his family, retired without expressing any particular feeling of illness or suffering. His room adjoined that of his son, Mr. George Close, who was not disturbed by any usual occurrence during the night, nor conscious of anything amiss, until, on going into his father's room, in the morning, he found him lying upon the floor by the bed side, lifeless and cold. He had, apparently, been dead several hours; and it is supposed that he died without a struggle, calmly, and peacefully as the latter years of his life had been spent; as his features were in repose and everything about the spot in which he fell, was undisturbed; even to a chair, which, from its position, must have fallen had there been the least movement after the deceased had reached the floor. An inquest was held on Monday, by Mr. Thompson, coroner, when the medical witness (Dr. Getty) ascribed the decease to apoplexy, and a verdict was recorded accordingly.

The deceased was a native of Rangamatti, in India, where he was born in the year 1790. He was early removed to England and with the intention of fitting him for the Church, was sent to The Chantry, at Ipswich, where he was educated under the eye of his uncle Charles Strenham Collinson, Esq., High Sheriff of Suffolk. The military enthusiasm of the day, and the excitement of the wars in which Britain was then engaged, were, however too much for the young man, who followed the call of duty in a more material warfare than that upon which he was preparing to enter: he accordingly joined the army under the veteran soldier of India, the Marquis Wellesley, afterwards Duke of Wellington, whom he followed in the Peninsular war, during which he was present in seven of those engagements which reflect honour on every member of the little band of warriors who first withstood and then drove headlong the choicest soldiers of the Empire. The moment of his career as a soldier was preserved by him and occasionally worn, a medal with seven clasps bearing the names Toulouse, Orthes, Nivelle, Vittoria, Albuera, Busaco, Talavera, names which will never be forgotten while Britain is remembered as the friend of the suffering, the foe to despotism.

With the 48th Regiment of Foot, in which Mr. Close held a Lieutenant's Commission, he arrived in the colony in 1817; and four years afterwards, at the time of his marriage he received a grant of land, which he selected on the bank of the Hunter, on and about the site of the present town of Morpeth. Those who know this place only as it is, have little idea of the labour involved in bringing a piece of forest land into cultivation and fitting it for the purpose of trade. Mr. Close found the country a dense brush, covered with scrub and ancient trees, whose arched branches almost concealed the river and whose leafy boughs were so impervious to light that, to walk beneath them even in broad daylight was like walking in the dimness of twilight. This dense forest and brush land Mr. Close set to work to clear, with all the obstacles and impediments incident to the then lawless condition of an ignorant and criminal population; and the result of his labours now lies before us in fertile means and peaceful habitations. For forty-five years he laboured unwearied, working with his own hand where more than mere manual labour was requisite, and frequently sharing in the mechanical toil which was necessary for the furtherance of his operations. For many years he acted as a magistrate for the district, and for part of the time, before stipendiary magistrates were

appointed, the whole of the duties of a police magistrate devolved upon him, though he held no appointment and received no emolument as such, at a time when it was dangerous to oppose a ruffian, and scarcely safe for any one with a pretence to honesty or gentlemanly condition to move without weapons or far from succour; during the whole of this time, though labouriously occupied for the benefit of the district, and having no coadjutor nearer than Glendon, he persevered in reclaiming his forest property, and made no enemy.

When the colony was placed under a responsible government, Mr. Close formed one of the first Legislative Council, a position which he held for about nine years. He was also for many years Warden of the District; and, in that post, his whole course of conduct was marked by impartiality so strict attention to duty so unwearied, and perseverance so determined, that when he retired, the whole district regretted his resignation, and contributed to mark their sense of the integrity and zeal with which he had studied the interest of the country, by presenting him with a testimonial of esteem, in the form of a piece of plate, with a eulogistic inscription, of the value of about £200.

The Maitland Hospital, of which Mr. Close was the President, is greatly indebted to him for the liberal support he always afforded it not only by the contributions of his own purse but by the advocacy of one who never pleaded warmly for anything which was not calculated to be a benefit to his fellow men. The committee room is adorned by a good portrait of Mr. Close, in oils, taken at the expense of some friends of the Institution, and presented by them in token of their admiration for his character, and in recognition of his exertions on behalf of the Hospital.

It would be impossible to enumerate all the generous acts of a life spent in ungrudging liberality: Mr. Close's praises ring more clearly in the hearts of those whom he has befriended and assisted, and with a truer tone than can be uttered by words; but for the sake of those who have neither known nor understood him we may say that, in every phase of his life he shone as a beneficent and self-sacrificing model, whom we should do well to imitate. As a man kind, gentle, generous, forgiving, yet unflinching in the performance of duty; as a landlord, liberal and unselfish; as a friend, trusty and true, not sparing reproach, but administering it with gentle firmness; in private life beyond reproach; in public unassuming and bashful, yet weighty perforce of his known human worth; genial and cordial at all times, harsh never, his few words were always listened to with respect and deference, and, whether at his own table, in conversation, at a public meeting, or on the bench, he entered freely and fully into the spirit of the current business and showed, by the sparkling wit of his replies, the pertinence of his remarks, the pointedness of his decisions, that, though a man of few words, he was one of clear perception and sound judgment. He was one of the old school, reared in the midst of dangers and difficulties for the benefit of after ages; and his loss must be severely felt though softened by the gradual manner in which it has fallen upon us.

He married, September 27th, 1821, at Parramatta, Sophia, daughter of John Palmer, Esq., first Commissary General of this colony, by whom he had nine children, of whom four survive, viz, Edward Charles Close, Esq., Robert George, and one daughter, married to G. Campbell, Esq., of Duntroon, Queanbeyan.

Mrs. Close died on the 26th June, 1856, and was buried in the family vault at Morpeth, to which the remains of our deceased neighbour and friend are to be conveyed this day at two o'clock.—*The Leader*.

FUNERAL OF THE LATE  
E. C. CLOSE, ESQ.

The remains of the deceased gentleman were interred on Wednesday last, in the family vault, in the Church of England Cemetery, at Morpeth. The coffin was preceded and borne by a number of tenants on the Estate, who relieved one another at intervals; immediately following the body were the members of Mr. Close's family, several of the domestic servants, and many of the most intimate friends of the deceased; a large number of persons, estimated at over 600, from Morpeth and the neighbouring towns, with some few from distant parts of the country, fell in the rear, forming a procession which extended upwards of a quarter of a mile in length. The usual portion of the funeral service was read in the Church by the Lord Bishop of Newcastle assisted by the Rev. C. Walsh, the incumbent; the Rev. Canon Child, and the Revs. Messrs. Glenie and Bode were present in their surplices, and several ministers of various denominations were also among those who attended to show, by their presence, a marked respect to the deceased. At the grave the Bishop read the remainder of the funeral service; and the body was deposited in the vault during a profound silence on the part of the gathering crowd which must at this time, have numbered nearly 800.—*The Leader*.

BRISBANE WATER.

On the morning of Sunday, the 29th ultimo, the little township of East Gosford, situated on the brink of Brisbane Water, presented a pleasing and animated scene. The Lord Bishop of Newcastle had arrived on the previous Friday evening to hold a confirmation and visit the district, which was placed in October last under the pastoral care of a clergyman newly arrived from England.

At the morning service at East Gosford thirty-four candidates were confirmed, in the presence of a full congregation, who were much impressed by the Bishop's peculiarly able and moving address. Some of the congregation reached the church by ten o'clock, over rough hilly roads, from a distance of thirteen miles.

In the afternoon the Bishop held another confirmation, at Kincumber church.

In the evening the Bishop held a service, of which private notice had only been given the day before, at the school church at Erina, in the heart of the sawing district of Brisbane Water. The church was full to overflowing; many stood at the door of the building and round the walls, through the slabs of which the Bishop's voice could be distinctly heard as he preached a most pleasing and improving discourse from 1st John, ch. iv., verse 8. A party of ladies and gentlemen rode out from Gosford to attend the service, and the congregation dispersing to their different homes through the bush, beneath a cloudless full moon, had a singular and impressive effect.

Monday was spent by his Lordship in visiting various residents in the township, and in addition his Lordship held service at Blue Gum Flat.

On Tuesday the clergyman of Brisbane Water accompanied the Bishop thirty-one miles on his road to Wiseman's Ferry, through Mangrove Creek, and parted from him on the main Northern Road,—feeling his hands

greatly strengthened and his heart gladdened by the good effects which he felt must arise from the Bishop's visit and effective preaching.—*Maitland Mercury*.

Diocese of Goulburn.

FENIANISM.

THERE are few of us Australians who have not some tie of kindred or affection which links us to the impulsive inhabitants of Old Ireland; and therefore there are few of us to whom the very name of Fenianism does not suggest matter for anxious and prayerful reflection.

While we are writing these lines, fire and sword may be once more ravaging that beautiful Island which to know is to love—even now bands of lawless plunderers may be pillaging and destroying the houses of our relations and friends; and we can only pray that God may avert this calamity, and have blessed the means taken for the preservation of peace and order.

But when we trace Fenianism to its origin—when we examine its objects, we find matter for still more personal anxiety: we find that this Fenianism is threatening not only Ireland, but every Colony over which the British Government holds sway; for the avowed object of the enmity of Fenianism is *The Bible*.

Our present intention is not so much to examine into all the sources whence comes the breath which fans the flame, as to direct the attention of our readers to one means which seems to us at once the most effective and the most directly affecting us, in producing Fenianism as antagonistic to the Bible—and that is the *Irish National School System*. That system which many well meaning, but ill-judging people have helped the great Enemy to inflict on the Irish in Ireland—and which he would, if possible, inflict on all the British colonists in their respective homes—that system by which two opposite parties, each waived an acknowledged principle of religion in the hope of benefitting their country, unmindful that the result of such a waiving *must* be the unprincipled absence of all religion—that system by which Protestant infants are deprived

of the "sincere milk of the Word," and are condemned to the "Sky-blue" of the Scriptural Lesson Book; and that only in such homœopathic doses as individual teachers may see fit to administer it. The attempt was made to bring up children to believe that one God gave two different sets of commandments; that there were two roads to the one heaven; and the natural result of the attempt is that those children obey no commandments at all, believe in no heaven at all. We are well aware that in America the Roman Catholics as a body, have avowed their entire want of sympathy with Fenianism; and we believe that in Australia the Roman Catholics as a body, would be equally ready with a similar avowal; and we believe both in America and Australia the avowal to be a truthful one. But we cannot ignore the fact that it is to the giving up of a Protestant principle to the Roman Catholics in Ireland, that we owe the Irish National Schools, and their natural consequence Fenianism and infidelity. And in Ireland the mischief is already done, and can only be undone by an entire reformation of the Educational Code. But here we are not yet committed irrevocably to the system, and it becomes the duty of every Christian man, whether cleric or laic, it becomes the duty of every Protestant, whether Conformist or Non-conformist, it becomes the duty of every lover of order and freedom, to make a determined stand against every effort to deprive our children of the Scriptures, having a regard to the consequences of that deprivation—Fenianism, Socialism, and Scepticism, with their train of robbery and outrage of which our bushranging is but an earnest. Let us desire, and let us prove our desire by the persevering nature of our endeavours to obtain it. Let us desire for our little ones; not milk skimmed and deluged with bad water, producing the unhealthy puny growth of shortsighted Fenians, selfish Socialists, and narrow-minded Sceptics; but let us desire the sincere milk of the Word that they may grow thereby into large-hearted Christians, full of that foreseeing Christianity which

looks through time into eternity—of that expansive charity which, springing only from a faith and hope grounded and settled in our Master and Model, embraces all who are called after His name, and of that liberal policy which is the sure and certain result of a constant looking “into the perfect law of liberty.”

W.

### Church Intelligence.

The subject of ritualism is occupying a very prominent place in the public mind in England. The following paper on this subject by the Rev. Edward Garbett, M.A., late Boyle Lecturer, delivered to an assembly of 300 clergymen in London will be read with interest and profit:—

The Rev. E. GARBETT proceeded to read a paper on the general subject of the day viewed in reference to extreme ritualism. He said the very terms of his subject involved three assertions. First, they asserted that there was a mode of religious thought and feeling which was justly described by the distinctive term “ritualism.” The name did not denote simply the observance of ritual or a just regard to its legitimate claims as a necessary but very secondary element of Christian worship, but denoted a distinctive prominence given to the question in the modes of a man’s feeling, speaking, and acting. It differed from the known opinions of the fathers of our English Reformation from the point of view in which they regarded it. The eminent men who were prominent in the formation and defence of the English Prayer-book regarded rites as matters of human authority only, and they claimed the observance of them not as a thing *per se* of grave religious duty, but on the ground of obedience to constituted authority. Ritualism, however, regarded rites as important independent of the enactment, as having a value in themselves, so that one mode of ritual was more acceptable to God than another. It regarded the observance as a matter of personal conscience and as having a sort of sacramental character. Ritual was placed among the essence of worship, not among its accidents, and there was a tendency to regard it as of equal obligation with the substance of Christian faith. Secondly, the terms of the subject affirmed the existence of such a thing as an “extreme ritualism;” it denoted an active and offensive form of ritualism avowedly travelling beyond the limits of the rubric and the canons, and seeking its model in the ceremonial forms of the Church before the period of the Reformation. Extreme ritualism left the platform of the Church of England, not for the real antiquity of apostolic and primitive times, but for the spurious antiquity of the middle ages. On this ground it adopted processions of surpliced priests and choristers, gorgeous and many-coloured robes for the clergy, copes and chasubles, stoles, elaborate bowings and genuflexions, groups of lighted candles, the tinkling of bells, and the waving of incense. No serious attempt was made to find justification for these things in the doctrines of the Church of England. The grounds alleged, for instance, in the *Directorium Anglicanum* for the use of incense were almost ludicrous. Its use in the Jewish

temple, the presentation of frankincense by the Magi to the infant Christ, and the mention made of censers in the Book of the Revelation, constituted the scriptural authority. Entries in the accounts of Jesus College and another College at Cambridge of money paid for incense for the church, a passing recommendation of Herbert in “The Country Parson,” and the fact that Archbishop Sancroft consecrated a censer formed the whole and sole ecclesiastical authority alleged for its use in the Church of England. It was probably in explanation of a part of this scriptural argument that a sermon was preached on this subject by a London incumbent, a short time since, from the second chapter of Matthew, verse eleven. A friend of his, who was present, told him that the argument of the discourse was simply this, that the wise men of the East brought frankincense to our Lord, and therefore, unless we wished to be foolish men, we ought to use incense in our Churches. It was the distinctive mark of this extreme ritualism to regard ceremonies as matters of the utmost importance. Thus, Mr. F. W. Faber wrote as if the Church of England had deprived herself of the means of grace because she had little bell-ringing, and did not use lighted candles, nor wear tippets. “Ritualism,” said the Rev. George Frederick Lee, in that notorious publication, the *Directorium Anglicanum*, “is a science as well as theology, and is, in point of fact, closely connected therewith, seeing that Divine service is composed of rites and ceremonies, which involve ritual and ceremonial in their observance; and, as liturgies contain and are conservators of doctrine, so the rubrics, enjoining a certain amount of ritual and ceremonial, and supposing and permitting a greater development of it than is laid down *nominativim*, are the very language of dogma.” What dogmas they were out of which extreme ritualism sprang, and in the maintenance of which it itself again reacted, needed no further explanation than was found in the facts that the advocates of the highest Tractarian teaching were the disciples, and the corrupt Church of Rome the avowed model. The language of his subject implied that there was a ritualism which was not extreme, though tending in the same direction as that which was—a ritualism guarded in its language, moderate in its claims, and devoid of all sympathy with the sacramentarian dogmas of the Romish Apostacy. If ritualism were a system sharply defined, and separated by clear lines from what was non-ritualism, there would be no cause to fear it. But it died away by degrees, reaching within the borders of Evangelism itself. The assent given by Evangelical men to ritualistic observances, he for one regarded with the gravest anxiety; and to explain the reasons of that anxiety, was his great object that day. He would not utter a syllable to give pain to any brother in speaking on that point. He could feel for the practical difficulties which many of his brethren had to encounter. There were occasions, when attendance was requested at consecrations, and other similar matters, which involved participation in ceremonies that were strongly disapproved, and yet when absence might appear unneighbourly, unkind, uncourteous, and even disrespectful. For such cases, no general rule could possibly be laid down; and where the decision was necessarily left to individual discretion, they must be very slow to find fault with its exercise. There was, in other cases, a not unnatural desire to avoid a sharp contrast between their own services and the highly-elaborate and ornate services of some neighbouring church, and thus they were disposed to copy feebly what was so attractive to popular taste.

In other cases, it was argued that the love of show and state was natural to many minds, and that, as it was implanted by God, so it was right to meet and gratify it as far as they could; forgetting that they were cultivating a taste for showy ceremony, which, when once full-blown, could never find its full gratification anywhere short of Romish worship. Lastly, there might be a belief that rites and ceremonies were really aids to devotion; and that as the Spirit might work through them as through any other means, it could not be wrong to use them. The undoubted result had been to produce a disposition towards Ritualism, and to break down the wholesome dislike and just suspicion of showy forms. To judge of the prudence and propriety of such an alliance, it was necessary to examine the sources as well as the tendencies of Ritualism. The power of the pulpit was moral, and it could never deal effectually with details until it had first dealt with principles. Their work was not to prune the excrescences of human conduct, but to fertilize its very root. Every mode of thought had its corresponding and consistent mode of feeling. The reason and conscience suggested the æsthetic emotion; and, on the other hand, the æsthetic emotion powerfully reacted on the reason and conscience. For one person who thought himself into error, there were ten who felt themselves into it. Hence all prospect of checking the progress of extreme Ritualism by the weapons of the pulpit must depend on their diagnosis of its moral causes and character. A man was not a Ritualist because he aimed at becoming reverence and order in all parts of public worship. Rules, that is, outward forms of some sort or another, were necessary and inevitable. It was important, however, to bear in mind that the outward form had reference solely to man who worshipped, not to God who was worshipped. His eye was on the inward, not the outward. The outward might be made valuable by the inward feeling it expressed; just as, in our human affections, a daisy plucked by a child’s hand might be a pleasant gift to a parent’s heart; not for itself in any degree, but for the sake of the love expressed in it. But God infallibly distinguished between the outward and the inward; and there was something very striking in the withering contempt with which He spoke of the external form of worship when the essence of it was absent. Upon the necessity for some outward ritual there would be little difference of opinion; but, as to details, no man’s judgment, perhaps, would be like that of any other man, and hence it was necessary to find some common rule by which personal peculiarities might be brought into a common harmony. What was the rule of the Church of England in this matter was, therefore, the next question. This might be answered from two points of view,—the one legal, the other moral; the one the literal interpretation of a written law, the other the recognition of a moral obligation. With the mere legal question he did not purpose to occupy himself this morning; he preferred leaving that to minds trained in such matters. As regarded the question of moral obligation, he would first observe that the intention of the framers of the Prayer-book was to produce substantial uniformity of ritual observance. This was proved by the language of the Prayer-Book itself, thus the Preface stated that the object of the compilers was to “do that which might most tend to the preservation of peace and unity in the Church, and the cutting off occasion from them who would seek occasion of civil or quarrel against the Liturgy of the Church.” After citing some other passages from the Preface, Bishop

Ridley, &c., the Rev. Gentleman said it had recently been argued that the English Rubrics laid down a minimum, but not a maximum of rites. In a tract recently sent to him by a friend, the incompleteness of the Rubric was proved by the fact that it nowhere regulated when a congregation was to sit, specifying when they were to stand and to kneel, but no more. He replied that if the rubric supposed certain acts to be done, although they were not expressed to be done, those acts at all events were not the ceremonies of the Church of Rome, elaborate genuflexions, bowing, crossing, processions, tinkling bells, and waving incense. The passages he had already quoted from the Preface proved this; for the object was, as was notorious and beyond denial, to reconcile to the Prayer-Book what was called the Puritan party, and it was a curious notion indeed that they were likely to be adopted by leaving an undefined latitude of adoption to the rubrics in the direction of Popish ceremonial. Having quoted copiously from several of the Homilies in support of his argument, the Reverend Gentleman remarked that this dislike of Popish rites was shared to the full by men of the Reformation period, to whom not the slightest suspicion of Puritanism attached. The injunctions of Cranmer and the order issued under his influence against processions; the lament of Jewell over the prevalence of foolery in ceremonies, and especially over the silver cross in Queen Elizabeth's Chapel; the indignant protest of Hooker, that it was a kind of taking God's name in vain to debase religion into such frivolous disputes; the declaration of Sanderson, that to make indifferent rites necessary was only superstition; the strong epithets applied by Cosin when he called the Romish worship "foolish, theatrical, and superstitious," because the utensils, vestments, and so on were intended to signify the mysteries of the life and death of Christ; the language of Taylor, that "certain ceremonies were to no purpose, not only for the levity and theatrical gaieties and representations unbefitting the gravity and purity and spirituality of the Christian religion, but also the manner of teaching these truths by symbolical things and actions, too low, too suspicious, too dangerous to be mingled with the Divine liturgies;" the contemptuous scorn with which Laud himself referred to Popish ritual; the fact mentioned by Strype that Cox, Grindal, Horne, Sandys, Jewell, and Parkhurst hesitated for a time upon conformity even to the ceremonies that were retained,—all these facts sufficed to prove that the judgment of the Church of England was unanimous in this matter. For more than a century there was but one consentient voice against the gestures, crosses, vestments, ornaments, processions, incense, which it was the avowed object of modern ritualism to restore. But had the Church of England been right in thinking that extreme ritualism generated and fed superstition? and if that were so, was she right in the principle of rejecting it? Did history affirm the one, and did God require the other? As regarded the first point, history showed that ritualism and corruption grew together, acting and reacting upon each other, and that they culminated in their highest point together. Of how little worth, then, was the argument that rites had an educational value in religion! They would attract, it was said, those who at present rejected the means of grace, and who could be attracted by no other means. Supposing it to be granted, although he doubted much the value of the assertion, for ritualistic churches were, thank God, not the only churches that were crowded, supposing men were attracted, to what were they attracted? What did they

get for their souls' good; what motives to holiness; what knowledge of God's will; what hope that could stand the fires of future judgment? It seemed to him that there were grand principles in God's Word which were openly antagonistic to ritualistic tendencies. Let them try to keep a firm, strong grasp of them, and to leave all their ministry within their holy and purifying fragrance. Let them discard the unscriptural figure of the corporate life of the Church, and take in its stead the steadfast maintenance of the truth that the contact of the soul with God was individual, and that its sole mean was the one Mediator between God and man, "the man Christ Jesus." God's order was, not that souls became members of Christ by becoming members of the Church, but that they became members of the Church by becoming members of Christ. Let them proclaim ever that the sole agent of this mystic union with Christ was God the Holy Ghost. No aesthetic emotions, no impulse of feeling, as superficial as the wind that stirred the surface of the water but left the depths below untouched, no poetry of religion, no sentiment, evoking, perhaps, sighs and tears, yet never effecting any change of heart, any true enlightenment of conscience—none of these could bring the soul and Christ together, but the Spirit, and the Spirit alone, with his Almighty strength turning heavenwards the currents of our wayward nature, and with His sovereign will working in us so as to bring us to the Cross. In reference to this subject let them all pray, "Lead us not into temptation, but deliver us from evil." In proportion as they watched over their own souls they would watch over the souls of others; in proportion as they were sensitively jealous over their own weaknesses and temptations they would be sensitive over the weaknesses and temptations of their flocks. True spirituality was the real remedy for specious formalism. Living close to God themselves, and finding how sweet the living fountain was to their own experience, they would lead others to the same stream, and watch lest they wandered from the everlasting spring. Thus would they practise Paul's advice to Timothy, and in practising it receive the blessing of Paul's Master and theirs, "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."

#### BEGA.

#### THE ANNIVERSARY OF ST. JOHN'S DAY AND SUNDAY SCHOOL.

Among the many interesting juvenile festivities which crowd the columns of the press we scarcely know any that have excelled those which came off in this township on Tuesday and Wednesday last. The event received a novel yet in many respects, a painful interest as it was especially made the occasion for taking farewell of Mr. Charles Knight.

The necessary arrangements having been made for a picnic to the port of Tarthra the children assembled at an early hour on Tuesday morning, with their parents, teachers and friends, in the school ground, where the breaks and waggons belonging to Messrs. Rixon, Sharpe, McGregor, Sercombe, were in readiness to convey them to that place. They were joined by a goodly number of conveyances; juvenile equestrians, and others, altogether the company mustering about one hundred and fifty persons.

On arrival at the residence of D. Gowing's, Esq., at Jellat Jellat, an unexpected treat awaited them; that gentleman having furnished a liberal supply of apples, which were

partaken of with much enjoyment, and acknowledged by repeated and hearty cheers. The three hours' journey brought them to the scene which opened to many young eyes the deep blue sea for the first time; the interest and novelty of which was greatly increased by the sight of a steamer plodding along towards the south. Nature and art thus combined to give effect to an enterprise so nearly connected with the moral and religious training of the rising generation. Captain Sergeant who had spread every yard of his bunting in true sailor style, received the happy party with a hearty welcome. Two hours was spent on the spot in the children's rambling about, and partaking of an abundant *déjeuner* spread on the ground by the ladies—listening to an address from their Teacher, and singing their favorite little hymn, now rendered appropriate in view of the trackless ocean on which all eyes were fixed,—

"A little ship was on the sea," &c.

This done, the vehicles were again loaded with their precious burdens. On arrival at Jellat Jellat they were hospitably treated by Mrs. Robert Russell with a very acceptable cup of coffee, and reached the township at 8 p.m., "Babes and sucklings, artless lays," bringing the astonished inhabitants to the doors of their houses by the sweet harmony of their voices. The National Anthem terminated the days proceedings.

#### WEDNESDAY.

The township again presented a gay scene as the Children congregated in the school ground, for the purpose of proceeding to the Glebe, where a spacious booth had been erected under the supervision of the Ladies Committee, by Messrs. Zingel and Manning, and a very sumptuous spread consisting of every variety of good things was provided. The procession, headed by the Rev. J. L. Knight, the patrons and friends of the school on horseback, amongst whom we observed H. Wren, J. Davis, J. Manning, A. Manning, Esqrs., accompanied by Misses Wren and Creswick, and followed by the children of the Sunday and Day Schools, numbering 74, together with many of their companions attached to other schools making a total of upwards of 120, proceeded with banners and flags bearing appropriate designs to the Glebe, where the usual games adopted on such occasions were entered into with great spirit until the bell sounded for tea, at which they sat down with a very numerous attendance of visitors, altogether about 200 persons. Nothing could possibly exceed the generosity and kindness of those friends who gratuitously provided the tables with the refreshments, and especially those ladies who carried out the arrangements with so much satisfaction and success, among whom honorable mention should be made of Mrs. White, Mrs. Rixon and Mrs. Davis. The tables and decorations exhibited a display of great taste and liberality, and to which full justice having been done, and grace sung by the children. H. Wren, Esq., was called upon to preside, by whom prizes were distributed to those children who had attained the standard number of marks for general good conduct, and punctuality of attendance. Mr. Wren then addressing the teacher Mr. Charles Knight, alluded to his labours among the children, and in behalf of the Church. Every one present would bear witness to the uniform active and zealous interest which he (Mr. K.) had taken in these matters. The Sunday School owed its origin and progress to him alone. When there was no clergyman Mr. Knight kept them together, and kept alive their interest in good things, and to do this

the amount of toil and indomitable perseverance he had shewn they knew better than he (Mr. Wren) could express to them, and how much they were indebted to him for these things; and therefore, he felt sure they would all be ready to endorse the sentiments embodied in an address to Mr. K., which it would presently be his pleasure to read on their behalf. In the meantime he would call upon the senior pupil, Master Thomas Rixon, to read an address from the school children.

TO MR. CHARLES KNIGHT, TEACHER  
OF ST. JOHN'S SUNDAY AND  
DAY SCHOOL.

"We, the scholars of St. John's Sunday and Day School cannot permit the present occasion to pass without taking the opportunity to express our feelings towards you in the prospect of your departure from this district, and of our losing your invaluable services as an Instructor.

"During a residence of six years amongst us you have ever shewn a very kind and disinterested solicitude for our welfare. We shall always regard you as the father of our Sunday School, and remember your numerous services with very pleasing recollections and grateful thanks.

"We sincerely hope that your attention to our moral and religious interests will not have been in vain, nor your wise instructions lost upon us, but, crowned with the blessing of God, you may hereafter reap the fruits of your labours and care when standing before Him, to whom we must give an account of ourselves you may receive that gracious commendation, 'Well done, good and faithful servant.'

"That God, by His goodness, may direct your future path to a sphere of usefulness in His vineyard, and that you may ever enjoy the sense of His presence and blessing is the sincere wish and earnest prayer of,

"Dear Teacher,

Your ever grateful scholars and friends,  
"THOMAS RIXON, for the boys,  
"MARIA RIXON, for the girls."

Mr. Wren would now read the address from the inhabitants.

TO MR. CHARLES KNIGHT.

"DEAR SIR,—

"On the eve of your departure from a sphere of labours you have so long and so successfully filled, we, the undersigned inhabitants of this district, desire on this the last public occasion of our meeting you, to give expressions to the appreciation with which we regard your eminent and zealous services in the cause of religion and education.

"As the originator of the Sunday school in connection with St. John's Church, and as one who has laboured so incessantly in promoting its welfare, we feel that in losing you as its Superintendent, the future progress of the school will be seriously affected, and that your place will not be easily filled.

"We deeply regret your departure from amongst us, and trust that Almighty God will protect and guard you during the journey you are about to undertake, and that you may safely arrive at your destination to meet those friends and relations from whom you have so long been separated.

"Trusting that your life may long be spared to continue those labours in another land you have so successfully and faithfully pursued in our district, and asking your acceptance of the

accompanying purse of £20, as a token of our respect and esteem.

"We are

"Dear Sir,

"Yours faithfully,

J. Lister Knight	James Manning
Henry Wren	Wm. Prescott
Edward Haslington	Adam K. Page
Robert Ritchie	John Shields, M.D.
John Davis	John Jauncey,
John Dawson,	

"On behalf of the community at large."

Mr. C. KNIGHT on rising, was received with considerable applause, said,—I will take the addresses in the order now presented, and in speaking to the children, referred to what he considered the most important point in their very kind address. He said he should be amply refunded to hear that his work amongst them had the divine blessing, and that he might indeed receive the fruit of his labour in their growing up young men and young women—a credit to the teacher—blessing to their parents—and examples as useful members of society. Reading, writing, and ciphering, alone would not do this for them; but combined with moral and religious principles would, and secure to them, above all, the blessing of the Lord, which maketh rich. I am glad you have in your address referred to that solemn time when teacher and scholar must give an account of themselves to our great Judge; this I trust may ever be before you in your career through life, and hope and pray it will be your lot as well as mine to hear those words addressed to you—"Well done."

In speaking to the address from the inhabitants. Mr. KNIGHT said:

MY DEAR FRIENDS,—I sincerely thank you for this expression of your kind feeling towards me, not in word only but in deed.

Allow me to assure you that my feelings in parting from you are truly those of regret, and scarcely can I find words commensurate therewith to convey to you how highly I esteem this mark of your appreciation of my conduct, and of which I fear you have formed far too high an estimate.

Still it is pleasing to find after a residence of near seven years, and coming as I did a total stranger amongst you, that my humble but hearty efforts, to fulfil my part in the social, moral, intellectual, and christian obligations of all, have been satisfactory; and that it should be approved this day not only by the words of the address now presented to me, and in the very kind remarks made by our worthy chairman, a gentleman, whom I feel proud and honored in calling my esteemed and valued friend, and who with his amiable family will ever be remembered by me with feelings of affectionate regard, but, by this very large assemblage by which I am surrounded.

In so long a period, and amid the various phases of the human character, it would be folly to expect that no differences would arise, in the expression of our sentiments or the carrying out of individual ideas and principles; permit me therefore to say, that if, in my public or private career I have apparently given cause of offence, either by word or deed, you will believe me when I say, such as never been my most remote intention; and allow the expression of my hope that all such (if any) shall for ever be forgiven and forgotten; and, in leaving you, I indulge the hope that your future history may be unity and love, thereby, carrying out in daily life the divine test of our Saviour "By this shall all men know that ye are my disciples if ye love one another." In the retrospect of the past year I have spent amongst you, and which, by the universal kindness which has invariably

been shewn to me has been happy indeed; I feel that I have much reason to thank the Great disposer of all events who brought me amongst you, and for so long a time ordered my lines in so pleasant a place. May the acquaintance and friendship that has been formed and so strongly cemented here, and which I carry with me in these pleasing addresses to the end of my days, wherever my lot may be cast, be continued on earth, and consummated hereafter by our being vitally united in the Saviour. Again thanking you for so unequivocal and substantial a token of your remembrance. Farewell. God bless you.

Mr. KNIGHT resumed his seat amidst great applause.

The following extract from a letter written by Mrs. J. L. KNIGHT (which it was Mr. Knight's intention to have read he inadvertently omitted) in reference to that lady's absence has been handed to us for publication.

"I am extremely grieved to think I shall not be able to attend the school treat, but after the *decided opinions* of medical men in Goulburn and Sydney have given me with regard to my state of health, opinions which my own feelings of weakness lead me to believe are really correct, I am sure it would be running a great risk, and I also know that my absence will not be taken as any proof of decreased affectionate interest in the dear children, but the cause of the absence sympathised with."

The Rev. J. L. KNIGHT then came forward and said, that looking at the public character which he held as their minister, and the relation that has existed between himself and Mr. Charles Knight, he could not allow such an opportunity to pass without adding his testimony to the worth of his character and the zealous manner in which he had performed his duties as teacher of the schools. He heartily endorsed all that was expressed in the address, and deeply felt the loss of one who had accorded to him much sympathy and co-operation in his labours, and sincerely hoped that in the providence of God a useful sphere would be opened for his friend. They would naturally wish to know what we were going to do to supply Mr. Knight's place? He was happy to inform them that a new teacher had been appointed, and was expected very shortly, and that with the co-operation and support of the friends of the school, especially of the ladies, who had hitherto done so much, and his own exertions he should try and do his best for the future interests of the rising generation in this district. He stated how much Mrs. Knight regretted that she could not join them on this interesting occasion but when they knew the cause which kept her at home he was sure they would all feel that necessity alone compelled her to do so. The advice of medical men in Sydney went to show that they entertained serious apprehensions with regard to her health. With God's blessing however he hoped she might get better, and in the course of twelve months he trusted would see them residing in the parsonage. He had much pleasure in meeting so large and respectable an assembly on that site, and pointing them to the preparations now being made for the erection of the house, said he was ready to go into it as soon as it was ready for him. He would shortly have the pleasure of calling on them to do their part, and pay their promised subscriptions, by aid of which the house would soon be built.

Cheers were then given for Mr. C. Knight and those ladies who had, by their united efforts, contributed so much to the pleasure and comfort they had enjoyed this day.

The procession then formed and returned to the school room, where the dissolving views

were exhibited, the attraction and novelty of which brought forth bursts of applause from the children, and heartily re-echoed by the crowded assembly.

The festivities of the treat were brought to a close by an excellent display of fireworks, comprising almost every variety in the pyrotechnic art; the canoning from Mr. Calderwood's anvil, forming no mean accessory to the evening's amusement—and before leaving the spot, strengthened in their feelings of loyalty, and notwithstanding hoarse throats and exhausted lungs, children and people enthusiastically joined in singing, "God save the Queen." Every one leaving the ground thoroughly gratified, and we may venture to say all will retain the impression of the enjoyment afforded, tempered as it was by regret in bidding farewell to Mr. C. Knight, the recollection of whose disinterested labours will be remembered when the "sear and yellow leaf" shall have fallen on the heads of those with whom he has been acquainted.

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