

The Church Chronicle

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 { payable in advance. }

MARTHA AND MARY.—An Exposition, by the Rev. J. K. TUCKER, D.D., Depositary, Bible Hall. One dozen copies will be sent free to any address in the colony for three shillings. The proceeds of sale will be paid to the Jubilee Fund.

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Sydney, 1st February, 1867.

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[CIRCULAR.]

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The Church Chronicle.

"Speaking the Truth in Love."

MONDAY, JULY 8TH, 1867.

CONTENTS.

CLAIMS ON CHRISTIAN LIBERALITY	97
CHURCH INTELLIGENCE.—	
The Cathedral Organ	98
The Rev. H. T. Stiles	98
The Church Society—Ordination—Cobbeduc—	
Enfield	98
ENGLISH CHURCH NEWS	99
Six Reasons for Practising the Weekly Offering	99
A SERMON	100
CORRESPONDENCE	102
CHILDREN'S CORNER	102
MISCELLANEOUS	103

TO CORRESPONDENTS.

—o—

The Editor is not responsible for the opinions expressed by Correspondents.

We can pay no attention to anonymous communications.

We have received Poetry by C. K. It is rather long, and we almost fear we shall not be able to find room for it in consequence.

Letters for *The Editor* may be addressed to the care of JOSEPH COOK & Co., 370, George-Street, Sydney.

CLAIMS ON CHRISTIAN LIBERALITY.

WE hear on all sides the observation that the claims on the liberality of Christians are so frequent and various that it is very difficult to know how to meet them. And just now a fresh and pressing appeal is made to join in relieving the sad distress occasioned by the recent Floods; an appeal which comes home to our purest and most benevolent feelings with unusual power, because of the proximity and the extent of the calamity. We wish to say a few words upon this subject, with a view to help our readers to a right estimate of their responsibility and obligations.

Christian liberality should be considered as part of a Christian's duty. The exercise of it is one of the claims which are imposed upon him by virtue of his profession as a follower of Christ. The measure of it must depend upon circumstances. But it

can never be laid aside or omitted without sin, as if it were a matter of indifference, according to the will or caprice of individuals.

If regarded in this its true light, the question will soon arise for consideration, what the ordinary measure of our liberality should be. And then, how this should be apportioned to the several objects of religion and charity which come before us.

Let us suppose such an inquirer pursuing his investigation by the light of Holy Scripture. Should he turn to the records of the earliest periods of the Church of God, he will find men of old time, on particular occasions at least, dedicating a tithe of their first fruits to God. He will find still further that when the Governor of the World, for special purposes, elected one nation for his own special care, and formed it into a kingdom, He ratified this principle as one to be adopted and acted on by every subject of that kingdom. It was a part of the constitution under which they lived, and upon their fidelity in working it out their national prosperity was made in a great degree to depend.

It would not be difficult to show by sound argument and illustration that such a principle faithfully applied has a natural tendency to produce national prosperity, inasmuch as it tends to develop all those elements of moral character and fidelity in the relations of life which lie at the root of a nation's greatness, and to stimulate those qualities which elevate and ennoble man.

But we will pass this by. It is enough for the guidance of the honest inquirer that such a principle was adopted and enforced by the Highest authority to which appeal can be made. And that the neglect of it was punished with many and grievous calamities.

But then the question arises. Does the same principle apply under

the Christian dispensation? Are Christians required to dedicate a tenth of their income to God's service and the claims of charity?

No one perhaps will be found to maintain that *any such law is laid down in the Gospel*. But admitting this, it is still fairly open to argument that without such an enactment the principle is one which can hardly be repudiated by the followers of the Redeemer. For if under such a system as that of Judaism, which had in it so much of bondage and coercion, men were required to give the tithe to God, surely under higher privileges and more favoured circumstances, not less can be required of them.

The reason we conceive why no such law was enacted for Christians, was that Christianity was designed for every country and every phase of society in every age of the world. The condition of men would greatly vary; their exigencies would sometimes be great; and the impracticability of fulfilling the law might prove a burden to the conscience in times of difficulty and trial. Therefore it was better that the example of the older and less favoured dispensation should be left for the *guidance* of the new, than that an *injunction* should be laid down which might be found grievous and trying in times of peculiar need.

It cannot however be maintained that the obligations of the Christian are less than those of the Jew; or that, *ceteris paribus*, his liberality should be less in degree than that which was enjoined upon them. Rather, should it be greater.

To those who have been in the habit of holding that they have a right to do what they please with the things they possess, this will appear somewhat strange. But we hold that it is the want of a recognition of such a principle as the above in dealing with what God has en-

trusted to us, that so much difficulty is experienced in raising funds for Christian works, and so many stimulants are constantly made use of to wring from unwilling hearts that which ought to be given with gratitude and cheerfulness.

We are quite sure that, if it were possible to bring Christian men and women generally to adopt as the rule of their giving that which was practised by Patriarchs, and Israelites, and which we know to be practised by some in the present day, the financial condition of our Churches would be greatly changed, religious and charitable Institutions would no longer have to complain of their difficulties, and when times of pressure, like that which has recently arisen, come, there would be no lack of such aid as the sufferers require. The spirit which is habitually liberal rises to fresh efforts, as they are called for, and knows how to make them.

THE CATHEDRAL ORGAN.

The Organ is now set up in its place, in the north transept, the pipes which were damaged by the salt water having been replaced with new ones, quite equal to those which were injured. The front is not yet complete.

There has been a report that it is to be opened by some performance on Thursday next. We have good authority for saying that nothing of the kind has been at present contemplated by the Committee, and we are not aware that any one is authorized to perform upon the Organ without their consent.

THE REV. H. T. STILES.

We have to record the decease, after much and long continued suffering, of the Rev. Henry Tarleton Stiles, Incumbent of St. Matthew's, Windsor. His death took place on Saturday, the 22nd of June, and his funeral on the Tuesday following. Owing to the floods in the district of the Hawkesbury, and the damage done to the Railway line, the Bishop and Clergy from Sydney and many other friends who had intended to be present, were unable to reach Windsor. Mr. Stiles was greatly respected and esteemed as an upright and conscientious Clergyman, and his latter end was marked by much peace and comfort in the midst of great

sufferings. His ministry had extended over a period of thirty-three years in this Colony, and we believe he held but one Cure, that of Windsor.

His successor is not yet appointed.

Church Intelligence.

THE CHURCH SOCIETY.

The monthly meeting was held on Monday, the 1st. The Chair was taken by His Excellency Sir John Young, twenty-one other members being present. Prayers were read by the Secretary, and the minutes of the last meeting confirmed and signed by the Chairman.

The report of the Finance Committee shewed the receipts to be £279 6s., and the amount of warrant recommended for payment £1268 1s. 9d. For the Gold Fields £54 had been received, and £112 5s. was recommended for payment.

A letter was read from Mr. Dicker, who is assisting the Rev. James Hassall, in holding a Sunday service at Bowral, applying for expenses incurred amounting to £9. The Secretary was requested to communicate with Mr. Hassall on the subject. Applications were made—

1.—From Rev. James Stack, Molong, for £50, towards completing the Parsonage.
2.—From the Rev. T. H. Wilkinson, Appin, for £15, towards re-shingling the Church.

3.—From Rev. R. S. Willis, Shoalhaven, for grants of £25, towards the Salaries of two Catechists in his District.—These were referred to the Finance committee to be reported on. The Secretary mentioned that in the present state of the funds, the applications previously brought before them for consideration would have to stand over. The Bishop stated there appeared at present no prospect of a Clergyman being appointed for Lord's Forest, but was in hopes some arrangement might be brought about for a Catechist.

ORDINATION.—On Sunday the 7th instant, an Ordination was held in St. Andrew's Temporary Cathedral by the Bishop of Sydney, when Mr. George Middleton, a Student of Moore College was admitted to the order of Deacons. Morning prayer was read by the Dean, and the Sermon was preached by the Bishop. Mr. Middleton is to act as Curate to the Rev. Thomas Hassall, in the districts of Cobbitty and Narrellan.

COBBEDRUE.—A very interesting meeting took place in the Cobbedrue School-room, on Tuesday evening, the 18th June, (the Rev. Thomas Hassall, M.A. Chairman,) on the departure of Mr. William Hough from these districts. Although the rain was continuous and heavy, the room was filled, some coming from a distance. The young men of the Mutual Improvement Society presented him with Scott's Commentary. The children of the Sunday-school with the Treasury of Bible Knowledge, and the inhabitants of the district with a purse containing twenty sovereigns. He felt very deeply these marks of attachment so unexpected and so acceptable. His farewell address was humble, affectionate and faithful, and will no doubt long be remembered with much satisfaction, and many prayers will be offered for his success and happiness in his preparation for his Lord and Master's service by those amongst whom he has already laboured for upwards of two years.

OMICRON.

ENFIELD.—The following address was presented a few days ago to the Rev. Mr. Cave on his leaving that District. His reply follows.

To the Reverend W. C. Cave Browne Cave, M.A.

Reverend and Dear Sir,

We, the undersigned Parishioners of Enfield, desire to express to you our sincere regret at your removal from us, although constrained to offer our congratulations upon your appointment to a more important position. Your connection with us, notwithstanding its short duration has been sufficiently long to inspire us with feelings of attachment and esteem. The earnest and zealous manner in which you have devoted yourself to the discharge of your duties, and more especially your thorough visitation of the Parishioners (hitherto so long neglected) has, we feel assured, been warmly appreciated, and productive of much benefit, as manifested by the improved state of the parish. The straitened circumstances of the majority of the inhabitants, of which you are perfectly cognizant, prevent a recognition of such services in the manner we would wish, but we feel convinced that this acknowledgment of them will be gratifying to you; and as a memento of a more permanent character than the present address, we beg your acceptance of Dr. Smith's Dictionary of the Bible. With our best wishes and prayers for the happiness and prosperity of yourself and amiable partner, we beg to subscribe ourselves.

Yours very faithfully,

[Here follow the names of the Churchwardens, and about fifty names of members of the Church of England, worshipping in St. Thomas's Church, Enfield.]

St. James's, Sydney, New South Wales.
July 9, 1867.

My Dear Friends,

With unequivocal gratitude I thank you for your kindness in not allowing me to leave you without some tangible token of your goodwill towards your late Incumbent. During the whole period of my labours among you, I have found a cordial reception and ready support. My own strongest wish was to win you for Christ, and to feed your souls with sound doctrine, and wholesome admonition—I sought not yours, but you. That I have been allowed to gain both yours and you for myself, is, among many other proofs, now strongly evidenced by your valuable present, and not less valuable address: let me only hear that the Church in Enfield under her next pastor, abounds yet more and more in grace and godliness, and gladly indeed shall I also believe that I may have been allowed to gain both you and yours for the Saviour. Cherishing the hope that the remembrance of my dear wife and myself may always be as pleasant to you, as always will be the remembrance of Enfield to us; and far more earnestly desiring that the one theme of every Christian minister may be the one Lord of every one of you,

I have the honor, my dear friends,

To subscribe myself,

Yours ever heartily and gratefully,

W. C. CAVE BROWNE CAVE.

To A. Ashdown, L. G. Thompson, R. Wynne, W. H. Wilkinson, S. H. Lambton H. B. Boyce, Esqs., and others.

English Church News.

BRITISH AND FOREIGN.

CONVOCACTION OF YORK.—In the Convocation of the Province of York, on 20th March, the following resolutions were proposed by Canon Hey, and seconded by the Dean of Ripon:—"Whereas certain vestments and Ritual observances have recently been introduced into the Services of the Church of England, this House desires to place on record its deliberate opinion that these innovations are to be deprecated, as tending to favour errors rejected by that Church, and as being repugnant to the feelings of a large number both of the Laity and Clergy. And this House is further of opinion that it is desirable that the Minister in Public Prayer and the administration of the Sacraments and other rites of the Church should continue to use the surplice, academical hood, or tippet for non-graduate, and scarf or stole; these having received the sanction of long-continued usage." The Archdeacon of Cleveland proposed the following amendment:—"That in the present doubtful state of the law concerning certain Ritual observances, and 'the ornaments of the Church and Ministers thereof,' the House is unwilling to commit itself to any construction of the law which may possibly be set aside by the proper tribunals. But this House is of opinion that the sufficient vestments for the Ministers at all times of their ministrations are the surplice, academical hood, or tippet for non-graduates, and scarf or stole; these having received the sanction of long continued usage; and that no other vestments ought to be used, nor any Ritual observances practised, without the clear sanction of law." This amendment having been seconded by the Rev. J. Thwaytes, the Rev. Dr. Vaughan moved another amendment to the effect that the general disuse of any ecclesiastical vestment for a period of three centuries ought to form a sufficient bar to its re-introduction without special enactment. His Grace the President having stated that he should support the original resolution, the question was then put, when the amendment of Archdeacon Churton was negatived by the members of the Upper House unanimously, and the Lower House also rejected it, the number being 13 against, and 9 for. The Rev. Dr. Vaughan's amendment, not being seconded, fell through. The original resolution of Canon Hey was adopted unanimously by the President and the Bishops, and the members of the Lower House adopted it by 23 to 7.

The Bishop of London has taken a decided step in connection with the prosecution of the Rev. A. H. Maconochie, incumbent of St. Alban's, Holborn, by signing the letters of request to the Dean of the Court of Arches. The charges which Dr. Lushington will have to investigate are four—1. The elevation and adoration of the holy elements. 2. The placing lights on the communion-table. 3. The use of incense. 4. The use of the mixed chalice.

The aged Bishop of Exeter has, through his Rural Deans, intimated to the clergy of the diocese "that, questions having arisen respecting the operation of the Act 12 Ann., cap. 12, sec. 2, he has thought right to decline to accept any nomination of a clerical patron of himself to a living, unless the patronage has accrued to him by gift or succession." In other words, he is prepared to try the right of a clergyman to purchase an advowson, and to present himself to the living. Thus, in his

ninetieth year, this remarkable old man is prepared, if need be, to raise a question in the courts of law, which might go from court to court for years, and might possibly end in a new and important interpretation of the law against simony.—*Record.*

A sum of £10,000 has just been anonymously placed in the hands of the Bishop of Worcester, by a lady, to be devoted to the erection of new churches in Birmingham.

ADDITIONAL BISHOPRICS' BILL.—Lord Lytton's Bill proposes to afford encouragement to the endowment by voluntary gifts of a bishopric of Cornwall, a bishopric of Southwell, and a bishopric of St. Alban's, with the restoration of the diocese of Rochester as far as may be convenient to its former limits, with certain additions from the archdiocese of Canterbury. No part of the "common fund" of the Ecclesiastical Commissions is to be applied to the purposes of this bill; no existing diocese is to be effected during the incumbency of the Bishop without his consent; no addition is to be made to the number of Bishops sitting in Parliament. The mode of proceeding will be by Order of Council ratifying a scheme prepared by the Ecclesiastical Commissioners. The ecclesiastical patronage would have to be apportioned. The scheme is to provide for the appointment of a Capital body. The *congé d'élire* will be directed to the existing Dean and Chapter until a new Capital body shall be constituted, and until the new Deans and Canons be completely endowed residence at the cathedral will not be incumbent, and the Dean may hold a benefice within the diocese. With a view to assistance being provided for Bishops disabled by old age or other infirmity, it is proposed that Suffragans who may be consecrated under the 26th Henry VIII., cap. 14, shall have no territorial title, and that in case of mental decay and failure of a Bishop the Archbishop may act on his behalf, and provide a Suffragan or Coadjutor according to the terms of that act, subject to the alteration just mentioned.

ROYAL COMMISSION ON "RITUALISM."—The *Record* states that the Archbishop of Canterbury has at length announced by a Circular to his Suffragan Bishops that Lord Derby has signified Her Majesty's intention of granting a Royal Commission with reference to the disputes about Ritualism in the Church. It is understood that Lord Derby was willing that the Commission should have embraced all the Ritualistic questions. But this was not a course approved of by the Bench, the majority of whom desired to restrict the inquiry within the narrowest bounds so as to exclude the interference of the Revisionists. Lord Derby has, therefore, agreed to confine the objects of the Commission exclusively to the interpretation of the Rubric at the end of the Calendar preceding the Order of Morning Prayer, which relates to the ornaments of the Minister and the ornaments of the Church.

CHANCELLOR PHILLIPOTS AT EXETER CATHEDRAL.—The Ven. W. J. Phillipotts, Archdeacon of Cornwall, and the Chancellor of the Diocese, being Prebendary in Residence, preached on Sunday afternoon a truly Protestant sermon at the Cathedral. The Chancellor read for his text, Hebrews xiii. 10, "We have an altar." This is a favourite passage with the Tractarians. In opposition to their teaching and practice, the Chancellor commenced by the broad assertion that in the literal sense of the word there was no "altar" in the Christian Church. This, he showed, was proved by the general tendency of the Apostle's argument throughout the epistle. If,

in the literal sense, there was an altar, then there must be a sacrifice, and that sacrifice a bloody one; but the offering of Christ, once for all, had for ever put an end to the sacrificial system. The Chancellor then proceeded to argue that, as there was no altar in the Christian Church, neither was there an "altar" in the Church of England, as was amply proved by a comparison of the prayer books of the *pre* and *post* Reformation times. He argued that neither transubstantiation nor consubstantiation was the doctrine of the Church of England. Referring to the party now so ominously plaguing the Church and the commonwealth, he acknowledged that by their zeal and activity the high church clergy had enlivened and improved the conduct of public worship, and restored dilapidated buildings; but as was not unusual with human nature, when by a commendable line of action a certain good had been accomplished, it was then pursued to such extremes that the good became an evil. This was the case with a certain party in the Church who were endeavouring to bring it back to the beggarly elements of Judaism and Romanism. Many of the churches were now turned into singing-houses, and the ritualists by the multiplicity of their movements destroyed the solemnity of worship. The Chancellor finished a remarkable and powerful discourse, by shewing, according to the exegesis of the best expositors, that the Christian altar was the Christian sacrifice, which was Christ himself, with all the benefits of His passion and death. To these privileges and benefits they had "no right" who continued to offer unauthorized sacrifices, and to trust in them for the remission of sins. So earnest and outspoken was the Chancellor throughout, that the true-hearted lovers of the Reformation and the scriptural doctrines of the Church could hardly forbear giving him a round of applause.—*Western Times.*

SIX REASONS FOR PRACTISING THE WEEKLY OFFERING.

We quote the following from a tract entitled *The Inquirer directed.*

OF THE WEEKLY OFFERING IT MAY BE SAID:—

I.—IT IS SCRIPTURAL.

Some think that the Apostle Paul, in the 1 Cor. xvi. 1–6, and 2 Cor. viii. and ix., is merely urging the use of a well known general Church practice, to a particular purpose. Those who dispute this must allow it the force of Divine origin and warrant to Gentile Christians. *This granted, what further reason can a loving, faithful disciple require? What are human devices to Divine principles?*

II.—IT IS EASY.

To give 1d., 3d., 6d., 1s., 2s., 6d., 5s., &c., weekly, is far more convenient than thirteen times the sum quarterly. Weekly small giving brings in large funds from those who are too poor ever to give much at a time; and much higher totals, more cheerfully given, from others, than they can raise their hearts to part with in larger sums at distant periods. *Thousands now give their 1d., 2d., 3d., a week joyfully who gave nothing quarterly. Hundreds give their weekly 6d., 1s., 2s., 6d.,*

5., cheerfully, often doubling, even trebling, what they gave quarterly with difficulty.

III.—IT IS UNIVERSAL.

None are debarred—none excused. All are to aid—poor and rich, young and old. "Every one of you." From the privilege of giving the poorest are not excluded, but the plan is adapted to his means: *little and often*; as he is able, however small. "According to that a man hath." Two mites suffice from a little. The richer according to their higher ability and obligations. Each should do "as God has prospered them." *The one, the five, and the ten talents, are all to furnish their share. The Master says equally to all their holders—"Occupy till I come."*

IV.—IT IS EFFICIENT.

How can it fail, if any plan of giving can succeed? Frequent giving by many, what each can afford, is all that properly ought to be given. Failures occur from pride, prejudice, opposition, neglect, and want of tact and perseverance; but what can flourish under their influence? The Author could adduce evidence of success from hundreds of home and foreign churches. Let a few facts suffice. Thousands are now cheerful, regular givers, interested in church progress, who were mere pauperized hangers-on at our sanctuaries. Many burdensome chapel debts have speedily vanished before an earnest trial of this process. Churches for generations dependent on a few rich patrons, for the meagre means of subsistence, have sprung to joyful liberty and easy self-support. Many pastors escape from a heart-crushing poverty. Incidental expenses of worship, before ill-provided for, are defrayed, with a fine balance in hand. Incessant collections with small results, are greatly diminishing. Funds are often doubled, even trebled, for various objects, with far higher purpose and joy of heart. Wherever it fail, be sure of it, the worm of pride, or parsimony, or indifference, or fitfulness, is gnawing at its root. *How can that fail which the infinitely wise and gracious Spirit appoints?*

V.—IT IS PLEASANT.

How grateful it is to an honourable mind to provide for a just obligation and a prized privilege! How sweet to bring the cherished expression of our gratitude to a generous Benefactor! How delicious, while realising the richest joys on this side of heaven, through a Saviour's love, to lay on his altar the means of heightening his glory, and in making other hearts participate in our bliss, to know that "it is more blessed to give than to receive." *Where do obligation, gratitude, and loving zeal, so blend to fill the soul with the truest bliss, as at the sanctuary of God and before the Cross of Christ?*

VI.—IT IS SPIRITUALLY BENEFICIAL.

Giving to God is not for God's necessity or benefit. It is an act of worship and a means of grace with which God honours and privile-

ges man. Conscientious, grateful Sabbath-giving is a holy training process—in faithful stewardship—in conscious dependence on God—in thankful recognition of realized goodness—in ingenious liberality for the honour of Christ—in investing daily labours with the halo of sacred worship—and in devoting the gains of the week to the glory of the risen Lord of the Sabbath. *In a word, this method of giving peculiarly elevates the character. It enlarges the heart. It nourishes self-reliance. It cherishes sympathy with men. It assimilates to Christ. It invigorates spiritual life and joy. And it secures the favour of God in the soul. These principles apply to the "Giving" still more to the "Storing" process.*

A Sermon.

"And they that are Christ's have crucified the flesh with the affections and lusts."—GALATIANS V. 24.

Such a sentence as this supplies a decisive test whereby to judge whether we are Christ's people or not. We all profess and call ourselves His: but as all were not Israel who were of Israel, so all are not the *real* body of Christ, who have been enrolled by the covenant of Baptism amongst His followers, and in other ways acknowledge Him for their Lord. Those who are truly His, possess a *certain character*; are distinguished by *certain principles*; and, though they may be sneered at by an irreligious world for the peculiar views and conduct which they adopt, they can no more think of renouncing these, than they can forego the hope of everlasting life.

We mistake the design of the Gospel, if we suppose it is only intended to shew us what Christ has done to redeem us from sin and death, and to set before us the glorious hopes which are thus opened through His death and resurrection. Its aim is not only to shew us how we may become possessed of heavenly blessings, but also to form in us the character which shall fit us to partake of them. And everywhere throughout the new Testament we find this character laid down as *essential to real Christianity*.

Thus in writing to the Corinthians St. Paul tells them that "if any man be in Christ, he is a new creature:" (in him) "old things are passed away; behold, all things are become new." (2 Cor. v. 17.) St. John says: "In this the children of God are manifest and the children of the devil. Whoso doeth not righteousness is not of God, neither he that loveth not his brother." (1 John iii. 10.)

And so in the passage before us: the Apostle puts the same truth in

another striking and practical form: "They that are Christ's have crucified the flesh with the affections, and lusts."

It will be necessary for the right understanding of the passage that we should first define the meaning of 'the flesh' as it is here used; of its 'affections and lusts'; and of the figurative word 'crucified.' We may then consider the doctrine which we are taught in some of its practical operations. And let me ask you, my brethren to lift up your hearts in prayer that the Holy Spirit may be given unto us that so we may rightly receive and heartily, 'the truth, as it is in Jesus.'

Now as to the meaning of the word 'flesh' we must remember that the same word is not always used with exactly the same meaning. Words are sometimes used literally, at other times figuratively; sometimes to signify a part, at other times the whole. And they also take peculiar meanings from special circumstances.

Thus "the heart" *literally* is a particular portion of the bodily frame; *figuratively* it is used to signify the feelings, or the affections of the soul. It is also used for the understanding, the conscience, or the will: and for the whole inner man. In like manner this word 'flesh,' has its literal and figurative meanings. Most literally it is the substance which together with the bone forms our bodily frame. It thence is used to signify the body itself. Then not only the body but human nature consisting of body and soul. And that nature having fallen and become corrupted by sin, we find it very frequently used to denote that corruption and depravity of nature; and the unregenerate state of man. Thus, if we look to what has gone before the text, we find the Apostle placing it in opposition and contrast to the Spirit of God. This I say then, Walk in the Spirit &c. verse 16, 17.

In much the same way our Lord in His conversation with Nicodemus (John iii. 6.) gives as a reason why a man must be born again—That which is born of the *flesh* is flesh; and that which is born of the spirit is spirit. 'Now the works of the flesh,' the Apostle goes on to say, the works which it performs, the fruits which it produces, are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

And hence we may clearly perceive what it is they that are Christ's have

crucified, and what kind of affections and lusts belong to it. It is their *corrupt and depraved nature*, their evil propensities and passions, their unholy affections and tempers, their carnal and earthly desires, and all those evil deeds to which their sinful nature inclines them.

These they have *crucified*: i.e. they have condemned and consigned them to death, as evil and hateful, and have resolved to treat them as accursed for ever. For such is the figurative meaning of the word crucified, when it is applied to the acts and affections of the soul.

Having thus traced out the sense of the passage before us, let us endeavour to follow the doctrine into some of its practical results; and mark to what issues it leads. In the first place, it teaches us that the true Christian is one who gives no indulgence to the sinful deeds of the flesh, but aims at *annihilating them altogether*.

His standard of external morality is high. He has no fellowship, nor sympathy with, nor will he in any way countenance those immoralities which are perpetrated by men of the world, and are too often connived at, and at least palliated or excused, by those who have no higher motives than the world supplies. He sees the adulterer, the sensualist, the drunkard, the gambler, and others who are guilty of the grossest vices received into society, and spoken of as if they were only their own enemies, but he regards these things as simply abominable, as awful violations of that holy law of the Most High God, which is the expression of His own mind, and the reflexion of His own character. For himself he can have nothing more to do with such corrupt ways now that his eyes are opened to their dreadful character, and their everlastingly ruinous effects. He feels that to indulge such sins is to crucify his Lord afresh, and to put Him to an open shame. And how can he do this? No, it is impossible. Once they had perhaps the dominion over him; he was perhaps the slave of these corruptions, and his body the instrument of sin, in grosser forms and loathsome manifestations. But the cross of Immanuel has given them their death blow, and they have the dominion over him no longer. If once an adulterer he now lives in chastity; if before impure he has become holy; if a reveller and drunkard he is now sober and temperate; and he who would have taken the life or the property of another is just and true, kind and benevolent in his words and doings.

These, my brethren, are the results which the Gospel produces in those who embrace Christ as their Saviour, and believe that love which led Him to die the death for them. They that are His in truth have *crucified the flesh*!

And how important is such a change! How momentous to the interests of society and the general welfare of man—to say nothing of higher ends! And of what immense value is that Gospel, which thus raises man from a slave of sense to a being of high and holy purposes seeking to conform himself to the will of his Saviour and his God! what enemies to their race are those who would in any degree weaken the form of that Gospel, or hinder its progress amongst men!

2. But again, the true Christian is one who aims at rooting out sin from his heart, and *bringing his affections into unison with the will of Christ*.

Among the works or fruits of his corrupt nature there are sins of the heart, as well as of the outward life. Emulations, wrath, strife, seditions, heresies, and envying, are enumerated by the Apostle in the context. And our Lord adds to the catalogue evil thoughts in general, covetousness, deceit, an evil eye, blasphemy, pride, foolishness. All these last things he says, come from within and defile the man.

These, and such as these, are the affections and lusts of the flesh which the true Christian crucifies. He nails them, as it were, to a cross that there they may *perish*. He sees that they are the foundation and springs of all his evil deeds; and that if he gives them any place they will burst forth in all their power and bring him into the bondage of sensuality and various iniquities. For these too, as well as other sins, Christ died and atoned to redeem him. And how can he hope for salvation through that blessed Redeemer, if he indulges the sins from which He came to save him, and which He was manifested that He might destroy, seeing that they are the works of the devil? No: you hear Him crying out in the bitterness of his conflict—"I delight in the law of God after the inward man; but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Still he does not give up the contest. He wars a good warfare. He battles with the sin that dwells within his heart continually. He slays first one

and then another of his evil affections, and guards against their rising when they have fallen. Like the stripling David he is not content with slaying the giant: he will cut off its head also, using for that purpose the sword of the Spirit which is the word of God.

This at least is the teaching of the New Testament.

Christian discipleship involves the obligation to do all those things which Christ has commanded. It requires the putting away of pride, and the cultivation of humility. It lays us under the law of love—love to all men, and special love to the brethren. It enjoins purity in the thoughts, purity in the desires, and a continual cleansing of the inner man. It brings us into subjection to Christ in all His solemn injunctions, and forbids our neglect of His last dying command—"This do in remembrance of Me."

If his will is inclined to rebel he thinks of Him who said—Father, not my will, but thine be done. If some worldly affection arise within him to thrust out that which the Holy Spirit has created, he resists and rejects it, and consecrates himself anew to Him who bought him with His blood and now claims him for His own. And his aspiration is to become like Him for ever.

And thus we find the result which is further worked out in the true members of it: "they have crucified the flesh with the affections and lusts."

3. We gather then from all this that the life of the real Christian is one of *constant self-denial and vigilance against sin*. For it is impossible he can do those things which we have mentioned or even aim at doing them without such self-denial and vigilance. It is himself that he crucifies; his evil nature, his sinful emotions, his carnal and worldly propensities and desires. It is his own heart that he has to cleanse and keep clean. And self is ever rising up in rebellion against the process and the destruction, and struggling for renewed life and power.

Oh, my brethren this is very different from the mere *profession* of following Christ which satisfies so many of us. This is *real work*. It is like fighting a battle hard to hand. It is like beating against the wind to get into harbour, when there is nothing but danger outside. It requires all your energy, and all your skill and courage, and even then you can do nothing without the strength which comes from above and the grace of the Holy Spirit which is given in answer to prayer.

I do trust and believe that there are

those of you who can enter from your own experience into this subject, and have been able to say, as we have proceeded, that your own position and course has been described. But you long for more vigour and strength to carry on your work and achieve your triumph. Look then unto Him who has called you to be His, and continually feed upon Him in your hearts by faith, that you may gain new strength and refreshment, and be girded up for the warfare. "He giveth strength unto the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait &c. Isaiah xl: 29-31.

But is this the case with all? Have not some found that in their hearts there was no response to the description given of the true members of Christ? And is it not true, my dear brethren, that you have yet to begin the great work without which you have no proved title to the kingdom of heaven? You have not crucified the flesh with the affections and lusts. You are still the slaves of these. O search and try your own hearts and see if it be not so! Look and examine carefully how matters stand. And be not satisfied until you can say with truth: 'I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.' Gal. ii: 20.

Every day makes us feel more forcibly the immense importance of these things. One after another of those we have known and valued and loved, is taken away from us; some in the bloom of youth, others in the fulness of manhood; and others in the ripeness of advanced age. But as we stand around their tombs, we seem to hear them saying to us 'Be ye ready also; for the Son of Man cometh in an hour when ye think not.' Yes, indeed; they being dead, do yet speak. And we feel thankful when we can follow them beyond the tomb into the rest and felicity where they now dwell, and are blessed because they died in the Lord.

Correspondence.

To the Editor of the Church Chronicle.

SIR,—Until I read Mr. Barry's second letter I must truly confess that I utterly missed the point of his former one; and that, not from want of clearness on his part, but from inability on my own to grasp the idea without great difficulty, that any educated man and Christian minister could hold such irrational and blasphemous views as those which he finds in the Pastoral of the Bishop of Bathurst.

Even now in spite of the strong terms used by the Bishop, I prefer to hope that he only means to maintain the inseparable union of the natures in Christ from the moment of His conception, (and this I think may fairly be taken as the meaning of the passage quoted by the Bishop from "one of the greatest writers of the day") not that he intends to assert that He derived His divinity from His mother.

However as I cannot deny that the Bishop's language will easily bear the sense in which Mr. Barry understands it, I must retract my criticism upon his letter, and apologize for misunderstanding him.

As to "Medio Intissimus," I conceive that the straight line of Catholic truth lies between Romish excess on the one hand, Puritan deficiency on the other, and that the person who holds this happy mean is the safest. By ultra protestantism I understand an undue exaltation of the accidental, Protestant phase of our doctrines, to the neglect of our essential Catholicity. This error I find by no means uncommon. It is displayed in the desire rather to ascertain whether the Romanists hold some particular doctrine, and if they do, to suspect it, than to investigate its truth on independent grounds.

The lines "Lead kindly light" inserted in your issue for June 7, are by Dr. Newman. They appeared first in the *Lyra Apostolica*.

I am, Sir,

Yours truly,

E. G. M.

Dalby, June 20.

CLERGY WIDOWS AND ORPHAN'S FUND.

To the Editor of the Church Chronicle.

SIR,—Will you allow me space in your paper for a few observations on the above subject, which is attracting a good deal of attention among churchmen just now. There seems to be a difference of opinion as to whether the proposed Fund should be *diocesan* or *provincial*, and it is on this branch of the question that I should like to make one or two remarks.

I think I am right in stating that two points are mainly relied upon by advocates of a *provincial* Fund. In the first place, it is urged that it would be a becoming act in the elder diocese of Sydney to allow the younger and poorer dioceses to share in her supposed greater advantages. There is, I admit, much force in this appeal to our generous feelings,—but I would observe that if we form a diocesan Fund at once, with a view to its becoming *provincial* as soon as convenient or possible, the Diocese of Sydney could not be charged with taking a selfish course.

In the second place it is argued that numbers are so necessary to the success and stability of the Fund, that if the clergy of a single diocese only are subscribers, it will not be prudent to undertake the risks. This argument would apply to a commercial undertaking, worked with a view to making profits upon its transactions, but has scarcely any force as applied to such a Fund as we propose to create. Our risks will be covered by the subscriptions and donations of the laity, whose benevolent feelings with regard to the matter will surely be a "reserve fund" equal to any calls likely to be made on the Clergy Widows and Orphans Funds. I cannot therefore consider that it is a matter of necessity that our Fund should at first be made to include any others than our own clergy.

I think those who advocate the *provincial* scheme, should weigh well the delay that must take place, if their view should be carried. We must first open negotiations with the sister dioceses, and should we succeed in coming to an agreement (a matter which I do not regard as a certainty), the various Synods must ratify what has been done. The Provincial Synod, though defined, has not got into actual working order, and it would seem undesirable to precipitate its action for the sake of any business which can be tolerably well settled in the Diocesan Synods. But be this as it may, there is a general feeling that there should be as little delay as possible in making provision for the Widows and Orphans of our Clergy. It will be quite possible to amalgamate the various Diocesan Funds at some time not far distant. In the mean while each diocese might commence in earnest, taking intelligent note of the proceedings in the others, that there might as little divergence as possible.

PER SE.

Children's Corner.

MERCY ELWOOD'S WORK.

(Continued from page 96.)

But this was the bright side of Mercy's work: it also had its trials. It was only by little and little, and after many failures and much discouragement and hard rebuffs, that it had come to her. Many an unkind word had sent her back to her room downcast, and inclined to give it all up. She had met with many a cold reception, and many ungrateful actions had saddened her heart; but Mercy knew what to do in such cases. She took the trouble, whatever it might be, and laid it at her Master's feet, asking him to show her what was the right thing to do; and then she remembered how He, who never deserved it, was rejected and scorned by men, and how she herself had treated him with ingratitude; and this always kept her humble and patient. For his sake, the toil seemed light; for his sake, the work was pleasure.

Amongst those who had most cause to be thankful for the day that Mercy Elwood had come into their house, were Mr. and Mrs. Watkins. The room down-stairs was very much changed. There was no dust now on the furniture, no cobwebs on the ceiling, no dirty curtains hanging up over the window. The children's frocks, though coarse, were well mended, and their hands and faces were clean. The mother had lost her indolent and grumbling habits, and took a pride and pleasure in seeing her children neat and her room tidy; and the father had lost the careworn and haggard appearance which had so saddened Mercy at first, and he now looked forward with pleasure to returning to his home every evening, to be welcomed by his wife and his children with a bright smile, a blazing fire, and a tidy room.

No day began now, and no evening closed, without David Watkins reading a chapter in the Bible (which had been bought out of pence set apart from his weekly earnings,) and asking a blessing on his family. And on Sundays, Mercy generally managed that the husband and wife should go to worship together, either in the morning or the evening, while she stayed at home to mind the house.

But there was one interest which Mercy missed very much, for poor little Katie had gone from her couch of suffering. Mercy had

been a kind friend to her; she had felt as if that lonely, suffering child had a special claim upon her; and all that tender nursing and care and gentle words could do for her, she had done. And Katie learned to repay this love, and felt that Mercy was the best friend she had on earth; but there was One in heaven whom Katie loved far better, and that was the Saviour whom Mercy had told her about; so that when death came to call her, she did not find it hard to part with her little brothers, and Mercy, and kind Bridget, for she knew that she was going to Him who loved her far more than they did.

It was Sunday morning, a bright, clear day in December, and Mercy was sitting in Mrs. Watkins' room with little Mercy, the new baby, in her arms, when she heard a low tap at the door, and Bridget McCarthy came in.

Bridget and Mercy were great friends; they had shared in the same work of nursing, and loved the same object; and now their hearts were in the same service, for Bridget had learned to know Mercy's Master, and had given up to him the zeal and affection with which her warm Irish heart was filled. Little Katie had had a happy work given her to do on her bed of suffering. She could not rest until Bridget had heard all about the love which was making her so happy, and, by her patient example and simple trusting faith, had been the means of leading Bridget to her Saviour; and now the Irish girl shared Mercy's work with her.

The class on Sunday afternoon had increased so much that it was divided into two—Mercy teaching one half, while Bridget kept the little ones; and when Mercy had not time to nurse a sick person who needed her care, Bridget was always ready to watch beside the bed, or to fetch whatever was wanted. A great deal of Mercy's work had come to her through Bridget, for Mercy was so afraid of intruding upon people, or seeming to put herself forward, that she could not seek it; but Bridget had no fears of this kind, and the constant message sent to Mercy was, "Bridget McCarthy says perhaps you'd step down here, because my Billy's ill," or, "Bridget McCarthy says you know how to make good broth; will you come over and show me?" Sometimes Bridget herself would come, and without directly asking Mercy to help any one, would say, "There's Mrs. Tucker's husband; his coat has got over so many holes in it, but I think she'd mend them if she knew the way; will you lend her some needles and thread, Mercy, next time you're passing?" But on this particular morning Bridget had something far more important to speak about, and her kind face wore a sad and pining look.

"Well, Bridget, isn't this a lovely day?" said Mercy.

"Yes," answered the girl, as if she were not thinking about it; "but I want to know if I can speak to you? The Smiths have got new lodgers, and I was at work there all yesterday. I was sent up-stairs to get something, and I heard a sound which made me stop: it was a child crying, Mercy Elwood; not a cry as if she was in a rage, but a low pitiful sobbing that went to my heart. I opened the door quickly, and there was a girl of about ten or eleven lying on the floor, and sobbing as if her heart would break; and every now and then she was choked with a fit of coughing. Oh! Mercy, I could have cried too. And when she raised her head, I never saw such a face; her eyes were very heavy with crying, and there was a flush upon her cheeks, like our little Katie used to have—but

the sadness of it; and her arms and neck were so thin: I'm sure she's very ill."

"Poor child," said Mercy pityingly; "what did you do for her, Bridget?"

"I first asked her what was the matter, and she told me something about the pain, and she wanted father; and then that dreadful cough came on again. I lifted her up, and took her in my arms, and put that poor tired head on my shoulder, until she got quieter, and then I laid her down on her bed, and I did what I could to soothe the pain, poor little lamb. Mercy, won't you go to her? you can do her good."

"Indeed I will, as soon as the children are gone this afternoon. What is her father, Bridget?"

"He sells little pieces of dolls' furniture in the streets, which poor little Jane makes; and she says he doesn't come home till quite late. She used to go out with him till she got so weak."

"Poor child," said Mercy again; "I will do what I can for her, Bridget, if you will help me. You have been very kind to her."

And that same evening, Bridget brought Mercy to the Smiths' house, and up the rickety staircase to the sick child's room.

Little Jane raised her eyes with a quick, eager glance, and something like a smile came over her wan features. The two friends went over to her side, and the child whispered to Bridget, "I'm glad you've come; father's out; please lift me."

Bridget raised her gently, and told her who Mercy was, and how kind she would be to her; and then she went away, as her old father required her.

There was something which attracted Mercy very much in that little suffering face, and the way in which she slipped her small thin hand into Mercy's, and looked up into her face as if she could read all the love and sympathy which were in her heart.

Gently and tenderly Mercy nursed that little child; and finding her so ill as to require medical treatment, she sought out a doctor who had been very kind to her, and asked him to come and see Jane. The good doctor came, but he shook his head over the case, and told Mercy that the child required constant care. "Can you give it to her?" he asked after a moment's thought; "it will be a great work of charity if you will."

"I will do what I can," replied Mercy.

But this work of love did not last long. The little girl grew worse rapidly, and before the next Sunday came Mercy was sitting beside her, feeling that she had not many hours to live; but she knew that little Jane was going home. The child was not afraid to meet death, for she knew that it would bring her to heaven, to be for ever with the Saviour whom she loved and trusted. Two or three years before she had gone to a Sunday-school, and the words she had heard there had never left her mind; they had been written deeply there, and had filled her little heart with joy which nothing in the world had ever brought her.

And now her only anxiety was about her father. "Who'll love him when I'm gone away?" she whispered. "Oh! I wish he'd come home. He went to try and get some money, and he hasn't been home for several days."

Mercy answered gently, "Dear Jane, you can leave father in God's hands. He will take care of him."

"Yes, I think he will, and bring him to meet me in heaven;" but she suddenly paused, as her ear caught the sound of a footstep on the

stairs, and cried, "Here he is. Father! father!" There was very little light in the room, but Mercy saw a tall, gaunt figure coming over to the bed; and bending over the child he said in a low, tender voice—"I've brought something nice for you, little one."

Jane clasped her arms round his neck and kissed him; then she tried to whisper something, but it was inarticulate, and a deadly paleness spread itself over her face: she fell back, and in a few minutes her pain and suffering were all over, and the good Shepherd had brought his little lamb in safety to the fold above.

The father knelt down beside the bed, and laid his head by his child's, and his voice was broken and low. "My little one, didn't you know I loved you? why have you gone? Well, I deserve it. I left one who loved me, and now I've lost the only thing I had left to love." He was interrupted by a hand being laid upon his, and a woman's voice saying in trembling accents, "Tom, my brother!"

"Who are you?" he said almost fiercely, raising his hand.

"I am Mercy," replied his sister, as she knelt down beside him. "Oh Tom, I have longed and watched for you; I am so thankful you have come at last."

The man turned, gazed eagerly in her face for a moment, then taking both her hands in his own, he said in an anxious, troubled voice, "Mercy, I have suffered enough; you forgive me now, won't you?"

With eagerness she listened to the history of his wanderings in America, where he had gone on leaving England, and where he had married and obtained work; but things had gone badly with him, his wife had died, and he had come back to England a broken-down and desolate man, with only his little Jane to look to for comfort.

"Never mind, Tom," replied his sister gently, "my home shall be yours now; and I think our good friend the doctor, who has been so kind to your child, will help you to find some work."

Thus Mercy had the dream of her youth fulfilled. She was able to make Tom happy during the last years of their life, and she had the joy of seeing him turn to his Saviour with all his sorrow and sin, and receive the pardon and the peace which had gladdened her life.

And now we must leave her. Mercy went on performing her daily labour of love, and working on in her own quiet way, for the sake of Him who loved her and gave Himself for her; and in that great day of reckoning, when the words of welcome are said to her by the King, and she asks in wonder what she has ever done for Him, the King will answer and say unto her, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Miscellaneous.

THE SOLDIER'S OFFERING.

"I have sometimes thought," said the Vicar to me one day, "of setting aside the practice of requiring the children to learn some lesson—the collects for instance. Do you find any of your scholars keep away on that account?"

"I have sometimes found a few of the most careless absent themselves in a morning because they have not learned the collect; but

I am happy to say it seldom occurs now, they seem to learn them with pleasure." "I am very glad to hear that," said the Vicar, "for whilst in London a little incident occurred which has entirely changed my views, and nothing now could induce me to give up the good old custom. I had been in London a fortnight, when a friend informed me by letter that the Sunday but one following was the day on which the annual sermon for his Sunday-school was to be preached, and asked me if I would kindly preach it for him. Knowing it was only right it should be preached at the proper season, I consented. Notice was given, and bills were posted; and when the day arrived, the sermon was preached and the collection made.

"I was standing in the vestry, waiting until the amount of the sum was ascertained, when the gentleman who had been collecting at the western entrance came into the vestry, followed by a soldier in his uniform. The gentleman handed the plate to the churchwardens, who were engaged in counting the money, and then said to me, 'this man' (placing his hand on the soldier's arm) 'put a sovereign into the plate, and I, thinking he had made a mistake, tapped him on the shoulder, and told him what he had done. "It is quite right," he said, with a smile; so I asked him in here, to inquire why he gave so freely: a sovereign is a large sum for a private soldier to give."

"You must know," said the soldier, "that I have only just returned from the Crimea—indeed, I have not yet seen my friends. As I was passing up the street, I saw a bill which said the sermon to-day in this Church would be for the benefit of the Sunday-schools. I entered, that I might give a small thank-offering to help you 'sow the good seed'; and I will tell you why. After the battle of Inkerman I was left on the field for dead, having fainted from a wound received in the thigh. In the dead of the night consciousness returned, and by the pale light of the moon I was able to make out my real situation. I was on the battle-field, surrounded with the dead and dying; numbers of my poor comrades were stretched stiff and lifeless beside me; I might have been of their number. Imagine how I felt. I seemed to be alone with God. I tried to pray, but owing to the careless and sinful life I had led for years, not a single prayer could I utter: all were forgotten. I sank into a sort of half unconscious sleep, and the history of my life seemed to pass before me. Again I was a boy—again I took my place in my class at the village Sunday-school, where the kind face of my lady-teacher seemed to my mind the beautiful collect for the fourth Sunday in Lent. I found I was able to repeat it. Collect after collect, prayer after prayer, now rose to my lips: I felt comforted. It might have been said, 'Behold he prayeth.' Was a sovereign then, too much to give for all the mercies I have received—a mere trifle to 'cast the bread upon the waters'? Here the soldier paused, and the gentleman who had brought him into the room, said, 'May I ask your name?' 'That,' said the man, 'must remain a secret.'"

"All who listened to his story were deeply moved. Not a word was spoken for some seconds, and the soldier, taking advantage of the silence, made a profound bow, and withdrew to mix again with the busy multitude of the great city."

Not a word was spoken by any of the party at the tea-table. Mrs. B——, who had a son in the army, quietly turned away to hide her emotion, and rang the bell for tea to be cleared away. Teddy, who had been listening attentively to the Vicar's story, drew his collect-

book from under one of his sister's music books, and quietly left the room. He went, my little readers, to learn the Collect for the following Sunday.—From *The Sunday at Home*.

THE RESTRAINTS OF HOME.—Every home has its restraints, and the undutiful son frets against them. He is impatient of its indirect, unexpressed, understood restrictions. He feels himself ill at ease in that presence which an irreverent expression would be an insult, and an impure jest an impossibility; in which, whatever he may be elsewhere, he cannot possibly introduce any thing or any person but that which is decent and honourable and of good report. And he is impatient also of its more direct rules. What is the use, he asks, of this punctuality of hours, this enforcement of particular times for meals and prayers, for resting and rising; this displeasure at an occasional lateness; this rigid compulsion of any presence within doors before a certain striking of the clock at evening? Am I not old enough—and the question is asked early—to have a little control over my own going and coming, over my presence here or there, over my companionships and choice of friends? Another whom I know, is not thus watched and guarded; why should I particularly be thus under suspicion and inspection? Surely it is time that I should be more trusted; nay, for such is the addition sometimes made to the argument of the self-deceiver,—it would be better even for the development of my character that I should be more let alone. And so it comes to pass, year after year, in the million homes of England, that the story of the sacred parable is again and again acted: the son says to his father in thought, if not in words, Give me my portion, and let me be gone! the days of childhood are past; the time of self-reliance, the time of self-responsibility, the time of liberty and independence, is come! O, we often hear it, and always whether it be said in words, or only shown in the manner, in the look, in the tell-tale countenance, whenever we perceive it, we tremble.—*Dr. Vaughan*.

THE METAPHORS OF ST. PAUL.—"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." When a passage from the Old Testament is more than once quoted in the New Testament, it always seems to have a peculiar claim on our reverent attention. And St. Paul quotes this passage from Deuteronomy twice, in two epistles written at very different periods, and each time brings it to bear on the same topic. "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in the hope of a harvest, and he that thresheth should do so in the hope of partaking of the harvest" (for so I conceive the true meaning of the latter words would be given.) "The eye ranges here over the whole agricultural process, from the ploughing and sowing to the reaping and threshing, and all this ought to be conducted in hope; otherwise all the cheerfulness, all the elasticity of the work is gone. The Christian people ought to be very careful that their clergy are not weighed down by the perpetual harassing care of the maintenance of their families and the education of their children. When they see all the harvest of wealth around them, they ought, if they labour patiently, at least to have some little share of it. There may possibly, as Chrysostom says, be a hint to them to this effect, that they do labour diligently, that they be not impatient under the irksome monotony of routine, and

that they be content with, it may be, a very scanty portion of all this profusion of wealth. But the main lesson is to the Christian people, that they support the hearts and the strength of their clergy by endowments, and gifts, and liberal payments, and still more by sympathy and respect, and large co-operation. The lesson is riveted for ever on the Church, in strong words, by the other passage, 'Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.' How beautifully is this large lesson of charity and justice developed out of what might seem a very trivial and unimportant precept. "Doth God take care for oxen?" Certainly He does, but He takes care for man much more. When He tells us that it is a duty to be considerate of the former, He reminds us that it is a still more urgent duty to feel sympathy for the latter.—*Dr. J. S. Hoeson*.

UNPARDONABLE SIN.—There is no guilt too great to be forgiven, no stain of transgression which the blood of Jesus Christ cannot wash away. It was not a partial deliverance from death, it was not a limited atonement for sin, He came to effect, but a full and sufficient work,—to "taste of death for every man;" so that all who believe in Christ shall have eternal life. And therefore, if any individual be still guilty and condemned, it is not for deficiency of virtue in Christ's sacrifice—His resurrection and ascension prove that he completed the expiation of the world—but for want of their applying to it, that they perish. This consideration may serve to quiet the minds of those who alarm themselves lest they have committed the unpardonable sin. The essence of that sin consists, I must venture to urge, in an immovable refusal to look to Christ for pardon; and surely if His cross be trampled on, if the blood of His covenant be counted an unholy thing, there remains no other sacrifice, no further means by which to escape destruction. It is not, therefore, that any one anxiously draws near to God, and is thrust away; that he in earnest pleads Christ's merits, and has that plea disallowed; that he strives to wash, and finds the wells of salvation dry, the living streams exhausted. Rather he comes not, pleads not, desires not to be cleansed, and thus seals to himself his doom. And he is properly by this obstinacy said to sin against the Holy Ghost. For the office of that Spirit is to render the blood of Christ really effectual, to lead sinners to His cross, to apply to individuals the purifying virtue of the fountain He has opened. Hence such a sinner against his own soul as I have just described resists the Spirit, refuses His leadings, quenches his motions—in the energetic language of the Apostle, he "hath done despite unto the Spirit of Grace." What other guide will he find? He has put away the hand that would have pointed him to mercy. He has dismissed the instructor who would have taught him holy things: he has shaken away the gentle influence, descending and genial as the dew of heaven: and now his conscience has become seared, and his heart as hard as the nethermost mill-stone. He perishes, but it is by his own fault; he perished but it is his own perverse will that has ruined him. "He would not come to Christ, that he 'might have life.'" Let those, then, who are warned, be wise in time, lest they be justly left to themselves; but never let the humble penitent imagine that he is condemned to find "no place of repentance," or fear that Christ's atonement will not reach his case.—*Ayre's Mystery of Godliness*.

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