

# The Church Chronicle

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# The Church Chronicle.

"Speaking the Truth in Love."

FRIDAY, JUNE 7TH, 1867.

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## TO CORRESPONDENTS.

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

The letter of "Zetetes" was received some time ago, but mislaid, or we should have noticed it at the time. We had considered the discussion closed, and somewhat question the utility of re-opening it. But our columns are open to "Zetetes" and others if they desire it for a fresh statement of the points at issue, and a fair discussion of them. We must, however, reserve to ourselves the right of saying to what length this is to be carried.

We can pay no attention to anonymous communications.

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

## A PAN-ANGLICAN SYNOD.

SUCH is the title prefixed to a Sermon preached by the Bishop of Montreal, at the General Ordination held by the Bishop of Oxford on Sunday the 23rd December last. The sermon is stated to be published at the request of the Bishop of Oxford and the Clergy then ordained; and the Right Reverend Preacher, in an appendix, attributes this request to mention having been made in the latter portion of the discourse, of "the desirableness of assembling some General Synod or Council of the Anglican Branch of the Catholic Church." Be this as it may, effect has apparently been given to the suggestion, since we find that the Archbishop of Canterbury has requested the presence of the Colonial Bishops "at a Meeting

of the Bishops in visible communion with the United Church of England and Ireland, to be holden at Lambeth on the 24th of September next and the three following days." We are, however, disposed on this very account to regret the publication of the Sermon, inasmuch as it has helped, if not actually caused, the adoption in connexion with this important gathering of as unhappy a nomenclature as has ever, at least in modern times, deformed our ecclesiastical vocabulary. True it is that the phrase "Pan-Anglican" is not to be found, either in the Bishop's Sermon or Archbishop's circular: true it is that the Primate, to use his own words in Convocation, "repudiates all idea of convening any Assembly that can be justly called a *Synod*," but no matter; for better or for worse, and unfortunately as the appellation is, the proposed meeting of Bishops must submit, with such grace as it may, to be known in the Ecclesiastical History of 1867 as "the Pan-Anglican Synod," and to have its constitution and objects discussed accordingly.

Passing then from a mere question of name to the substance of the matter, we may find several subjects of a grave character to which this intended meeting naturally directs our attention. The proposal of bringing together such an assembly emanated from the Canadian Church. In the month of September, 1865, the Provincial Synod of that Church, in an Address to the Archbishop of Canterbury, expressed its alarm, first, that judicial decisions had apparently made it compatible with membership in the Church of England not to hold certain doctrines hitherto considered as undoubtedly held by her members, and, secondly, lest the action of Convocation in England should leave the Canadian Church to be governed by different canons from those in force in England and Ireland, and thus cause it "to drift into the status of an independent branch of the Catholic Church," a result which the Synod most solemnly deplored. The Address accordingly suggested, that the Archbishop should "convene a National Synod of Bishops of the An-

glican Church at home and abroad, who attended by one or more of their Presbyters or laymen learned in ecclesiastical law as their advisers," might meet together, and consult and adopt such measures as might be best fitted to provide for the present distress. With the objects of such a meeting, (excluding from consideration the practical difficulty of carrying them out,) every English churchman must sympathise, and it was therefore with much satisfaction we perused that part of "a very valuable paper read by the Bishop of Grahamstown on July 6th of last year, at the annual Church Conference at Oxford," as commended in these terms to our attention in the leading article of the Newcastle portion of the *Church Chronicle* of 23rd November last. Referring with warm approval to the suggestion made by the Canadian Church, the Bishop writes:—

"I must take this occasion, however, to say, that, in my judgment, it would defeat the very object of this Congress, which is the close union of the voluntary Churches in the Colonies with the parent Church, if other Churches, however nearly related to the Church of England, besides her own branches in the British Colonies, should take part in this action. We do indeed all desire to be drawn, as closely as circumstances will admit, to our brethren in America and Scotland, and elsewhere also; but our one object now is to organize our Colonial Churches as branches of the Church of England, and in my opinion it would be very unwise, in the first instance, to admit an element foreign to this, and, as it seems to me, hardly compatible with it, and likely to give occasion to some doubts and difficulties afterwards. The present question is one distinct from that of the communion, however intimate, of separate and independent Churches; it is whether and how a national Church may subsist, through the different parts of the British Empire, in some established and united with the State, in others, unestablished and associated by voluntary agreement; what are the fundamental principles of such a union; what are the laws of the Church of England, as distinguished from the laws of the establishment in England—doubtless a difficult and complicated question, but one, as it appears to me that must be solved. And if imperial legislation is necessary to give effect, as regards temporalities, to the conclusions which shall be thus attained, I think we may reasonably claim it, and expect that it would be granted; for the State has created our present difficulties, and it is bound to aid in removing them."

Now it is because the so-called "Pan-Anglican Synod" is to depart both in its constitution, and so far as we can gather, in its objects, from the constitution and objects suggested by the Canadian church, and approved by the Bishop of Grahamstown, that we



feel distrust of its being productive of any practical or useful result, and shall be quite contented to learn that our own Bishop does not deem it incumbent on him to leave his many pressing duties connected with the work of the church in this Diocese, in order to comply with the invitation contained in the circular letter of the Archbishop of Canterbury.

The change in the constitution of the proposed assembly apparently took place in the committee of the Lower House of Convocation of the Province of Canterbury, appointed to consider an address from the Canadian Church similar to that presented to the Archbishop; and contemporaneously with this change the objects of the meeting began to lose distinctness, and have since become gradually less and less positive, until they are reduced, as we learn from the Archbishop's letter, to "brotherly consultations" in which those meeting may *consider* many practical questions, the settlement of which would tend to the general advancement of the Christian church, to the maintenances of union in missionary work, and to increased intercommunion. These objects are but the ghosts or shadows of those which were contemplated by the Canadian Church, and by the Bishop of Grahamstown; and, in reference to them, we are at a loss to imagine what practical effect brotherly consultation with eight Scotch Bishops and forty-five American Bishops can produce on the solution of difficulties arising from the liberty supposed to be allowed to members of the Church of England and Ireland to deny doctrines hitherto considered as the doctrines of that Church; or what aid Scotch and American Prelates are likely to afford in solving the question raised by the Canadian Church, how to prevent the action of the English Convocation from causing the Church in Canada and other Colonial Churches to drift into the status of independent branches of the Catholic Church, or as raised by the Bishop of Grahamstown of how "to organize our Colonial Churches as branches of the Church of England." These matters are indeed of vital importance, but we maintain

that they ought to be dealt with solely by the church whose position and constitution they affect, and not by independent churches in communion however close with that church. We therefore see in the change of constitution of the proposed meeting, either a tacit pledge that these subjects will not be dealt with at all, or a ground for apprehension that, if dealt with, occasion will be given for the doubts and difficulties referred to in the wise words of the Bishop of Grahamstown.

But it may be reasonably asked must not these matters have been apparent to those whose earnest desires have induced the Archbishop to comply (in appearance) with the request of the Canadian Church, and to summon the assembly in question, excluding however, be it observed, the lay element. We believe that they were; but we also believe that an influential party in the Church of England has availed itself of the opportunity afforded by the Canadian address to make an experiment,—this experiment being the sequel to the bad course of action which it initiated, when it induced the Bishop of Capetown in the first instance to prosecute Mr. Long, and subsequently to depose the Bishop of Natal. We think too that the Canadian Church has been somewhat unfairly used in the matter. That Church has expressed its strong disinclination to be forced into the position of an independent branch of the Catholic Church, and yet the "Pan-Anglican Synod," which is professedly convened in answer to the address of the Canadian Church, has an evident tendency to promote (if it does or can promote any thing whatever) the formation of independent branches of the Catholic Church.

The Scotch and American Episcopal Churches are independent branches of the Catholic Church; and therefore to bring the representatives of these Churches into Council with the representatives of Colonial Churches which are not independent, presents the means of inducing, if not of forcing, each represented Colonial Church to assume a position similar to that of the Scotch and American Episcopal Churches, thus

breaking up the union hitherto subsisting between the Colonial Churches and the mother Church, and performing this operation under the semblance of promoting closer inter-communion. Churchmen however ought not in this discussion to lose sight of the difference which exists between *unity* and *communion*. The assembly desired by the Canadian Church and the Bishop of Grahamstown was based on the wish to secure unity, and to prevent the formation of independent Churches; the "Pan-Anglican Synod" of the Convocation of Canterbury is based on the principal of promoting the formation of independent Churches and of securing close communion between them when formed. The distinction between an independent Colonial Church in close communion with the Church of England in the mother country, and a Colonial Church which is an integral part of that Church, ought to be obvious to any one. In the first case the cessation of communion would not effect the position of the Colonial Church, any more than the position of the American Episcopal Church would be effected by abstaining from communion with the Church of England. In the second case the status of the Colonial Church would be lost, just as the so-called Free Churches of England have become schismatical their "false brand" notwithstanding.

Speaking for ourselves, we prefer, as dutiful sons of our Mother Church, to share the difficulties and embarrassments to which now, as in days gone by, she may for a season be exposed, rather than to avoid them by claiming for ourselves a dangerous and unfilial independence. If we do not mis-read history, it was the multiplication of independent Churches and the dissensions arising therefrom notwithstanding all efforts at communion, which gave rise to the Papal supremacy as a refuge from a state of universal and constant ecclesiastical warfare, a specimen of which, on a small scale, may be seen in the contest which at the present time afflicts the Church of England in South Africa. We do not undervalue the cultivation of intercom-



munion with the Episcopal Churches of Scotland and America, but we see no necessary connexion between such communion and the dismemberment of the Church of England. So far therefore as the "Pan-Anglican Synod" shall promote the former object, it has our warmest wishes for its success; and as to the latter, we will not venture to suppose that the "brotherly consultations" of the assembled Bishops will favor measures against which the great majority of the Colonial Churches would, we believe, energetically protest.

E. Q.

### Church Intelligence.

#### THE CHURCH SOCIETY.

The Monthly Meeting was held on Monday, the 3rd inst. The chair was taken by Sir John Young—twenty-one other members being present. Prayers were read by the Secretary, and the minutes of the last meeting were confirmed, and signed by the chairman. The statement of the Finance Committee showed the receipts to be £572 12s. 0d., and the warrant presented for payment amounted to £375 17s. 11d. From the statement of the Gold Fields Fund there appeared an excess of payments beyond the receipts of £128 18s. 11d. The Secretary explained that, under the present state of the finances, the Finance Committee did not feel justified in making any report on the applications brought forward at the last meeting, when after some discussion it was agreed that under the circumstances stated by the Finance Committee to postpone all the applications in hand until the ensuing month. A new application from Rev. John Vaughan for grant of interest on a loan contracted for O'Connell Church was referred to the consideration of the Finance Committee.

The Rev. G. H. Moreton informed the committee that he preached at Windsor for the society on the morning of Sunday, the 19th ult., and at Richmond for the society in the evening; and that on Monday, the 20th, he addressed the annual meeting at Richmond, and delivered a lecture at the close of the ordinary business of the evening.

The Committee thanked Mr. Moreton for his services, which were rendered without any expense to the Society.

**THE SYNOD OF THE DIOCESE OF SYDNEY.**—The proceedings of the first session of the Synod held in December last have been published in a neat pamphlet, under the direction of the Standing Committee. Every member of the Synod will, we believe, be furnished with a copy. We advise them to keep their copies safely, and to have them ready for use at the next session, when they will be useful to refer to.

**PETERSHAM.**—A meeting of the Church committee was held on Tuesday, the 21st ult., to take into consideration the accounts for the year ending March 31st. From a report, which had been printed and circulated amongst the parishioners, it appeared that the income for the year had been £244. Of this sum, £23 was a balance from last year; £15 had been

collected for the building fund, £66 for stipend £70 by Sunday collections, and £69 for pews-rents. The expenditure had amounted to £211, leaving a balance in hand of £33. During the year a loan of £50 from the Endowment Fund had been repaid with interest, and two years' interest on the old debt of £100 had also been paid. The clergyman's residence had been repaired, and some necessary furniture for the church had been paid for. A new harmonium had also been procured, and part of the price paid. The smallness of the afternoon collections as compared with those made in the morning was much regretted, as also the falling off in the amount of subscriptions for the Stipend Fund. But on the whole the report was considered satisfactory, and the Treasurer was directed to pay off one-third of the present debt of £100, the whole of which must be repaid by March, 1868.

**THE BATHURST BISHOPRIC.**—By a telegram in the *Herald* this morning we learn that an influential meeting of the members of the Church of England was held at Bathurst on Tuesday last, with reference to this important object, at which the Bishop of Sydney and many of the clergy of the District were present. The sum of £1800 was subscribed in the room, and on Wednesday the list had increased to nearly £2500.

#### ADELAIDE.

**WEEKLY OFFERTORY.**—We believe that all the town churches have now adopted the weekly offertory, and we are glad to see many of the country churches rapidly following their example. We observe that it has been recently commenced at St. John's, Salisbury; St. Ann's, Aldinga; St. Thomas's, Balhannah; St. Mark's, Woodside; and St. George's, Mount Pleasant.—*Adelaide Church Chronicle.*

#### THE ROYAL COMMISSION ON EDUCATION IN VICTORIA.

(From the *Melbourne Church News*.)

Creditable as is the report of the Royal Commission for Education, not only to the commissioners themselves, but indirectly to the colony at large; careful and elaborate as was their consideration of the evidence before them; repeated as was their discussion of every important point that came before their notice;—there is yet upon the very fact of their Report a glaring inconsistency. The commissioners recommend the enforcement of secular education, but leave religious education almost entirely to the option of parents. This is tantamount to an acknowledgment either that there is no spiritual side to man's nature, or that, if there be, it is of insignificant importance in comparison with the material. If it be correct, by a threat of coercion, to insist upon the use of secular education, by what sort of logic can it possibly be maintained that it is right not to enforce religious education also? Indeed, the thorough-going and consistent application of the theory must necessarily, like popery, imply the assumption of infallibility.

The incompatibility of which we have spoken was, perhaps, stated in its strongest light by the Attorney-General when asking leave to

introduce to the Lower House the Education Bill. Though very provoking, there is, at the same time, something almost amusing in the air of supercilious contempt with which, in the current style of a politician, and from the lofty pedestal of office, the Attorney-General lumps together the different religious denominations of our community, and under the defence of the cold abstraction, bitterly inveighs against their folly and their liberality, while he endeavours to secure the personal sympathy of their leaders by an adroit compliment to the clergy. While making out the best case he could for compulsory secular education, Mr. Higinbotham was particularly careful to point out that the Bill, though it will allow, will not, in the slightest degree, compel, parents to give their offspring any religious instruction whatever. Religious education, we are told, may, if the parents wish, be taught apart from dogmatic theology; as if any religion at all worth the name could be taught without dogma, or, as the Dean of Cork put it, as if religion did not imply dogma as its most essential element.

It is the maxim of a statesman that an Act of Parliament is never to be unfavourably criticised for want of logical congruity between its enactments and the reasons given for them in the preamble. And only on similar grounds could we understand how a politician himself, perhaps untroubled by religious sentiments of any sort or kind, might insist on secular education; and while taking the utmost care to render religious instruction purely voluntary, might, at the same time, graciously allow, as an expedient concession to the prejudice of others, that it should not be illegal to give religious instruction also.

It is, perhaps, true that no two members of the commission were exactly agreed as to what they meant by religious education; but, if the principle of compulsion be sound, the difficulty of practical enforcement should not have been allowed to impede a reform of such vital consequence. But to say that there is no incongruity; that it is right to enforce secular education, and at the same time, leave religious education optional, surely affords a singular example of the extraordinary capacity some enjoy of holding, at one and the same time, the most contradictory propositions. The only consistent and possible scheme would be to render secular education imperative, and also require attendance upon the teaching of some clergyman or religious instructor. But starting from first principles, it will probably in time be conceded, even before it be incontestably proved by experience, that any compulsory system of education is wrong, not only in abstract principle, but in its probable effect on the facts of real life. We cannot alter men's characters by improving their knowledge or their reason; we only render them keener-sighted in reaching their end. We do



not alter their desires, but only enable them more readily to secure the satisfaction of those desires. By a purely secular education we, perhaps, do not render the man of noble and generous feelings degraded, but by such a system the clumsy forger and unskilful pickpocket are turned out from the state machinery dexterous and finished performers, and so far, all the more dangerous members of society. If it be thought that a child has a right not to be starved in mind, why not apply the rule to body also. There are plenty of ill-clad children: Why should not the State undertake their management? If we are to have an Act of Parliament provision for the development of their minds, why do we not have an Act of Parliament provision for the development of their limbs? It is not infrequently urged as a strong argument in favour of the system of compulsion, that no parent can have any abstract right to bring up his child to vice, or to breed social pests. But, if so, then certainly he has no abstract right to bring up his child to virtue, or to breed social blessings. One implies the other. Indeed, if the former tenet be sound, then it is quite idle to talk of abstract right at all, for it cannot exist. And not only has a man no abstract right to breed social pest, or indeed to have any children at all, but he has not even any abstract right to exist. A right means only liberty to exercise the faculties, and if we have any natural rights at all we have them in the case where the instincts of parental and filial affection implanted in us affords one example of the beautiful provisions of nature for the spontaneous growth and development of society. But we have not faith to believe that they are given us for wise purposes, and are all-sufficient to bring about results for good far beyond the scope of our puny imaginations. But, impatient as children, we will be meddling, and, seeing no guidance for human affairs but our own limited foresight, are guilty of practical atheism when, instead of humbly and reverently seeking nature as our interpreter, we attempt of ourselves to decide what will be good, what bad for mankind. A century is reckoned but as a moment in the records of geology, and yet we fancy it is all too long to wait for the most important change in man, the most complex of all earthly subjects of study. Assuredly, if we compare the present condition of the world with itself a century ago, there is good ground in the advancement that was taken place to find confirmation of a sure-founded hope for the future.

We would earnestly recommend to the perusal and careful consideration of those who are inclined to support a system of compulsory education the following far-sighted remarks from Professor Hearn's *Platology*: "Men of the most opposite opinions, and with the most opposite objects, desire to employ each in support of their own purposes the power of the State, but never question the extent of that

power or the expediency of its exercise. All are unanimous that there is no human evil which may not be remedied by a proper Act of Parliament. Men have no faith in the existence or in the operation of the natural laws that regulate society, but have full reliance on their own fortune and their own powers. They are convinced both that the time is out of joint, and that they were born to set it right. This strange presumption arises from two defects, the one intellectual, the other moral. Of these defects the former proceeds partly from the low state of our political and social knowledge, partly from the indisposition of men to analyse the general terms with which they are familiar, and partly from the common confusion between an acquaintance with the practical detail of a process and an accurate knowledge of the principles upon which it is founded. But this state of mind involves to some extent a moral fault, the removal of which is much less easy. This defect proceeds, not from want of knowledge, but a want of faith. A single life-time, though it be of the longest, is but a short time in a nation's history, and, although the changes we desire to see may be hidden from our eyes, they are only reserved for a generation better prepared for their enjoyment. There is a passage in Herodotus which Dr. Arnold was fond of quoting expressive of the bitter pain that arises from the combination of knowledge and of helplessness. But those, who like Arnold zealously battle for the true, the just, have indeed their own mission, but need their own discipline. The reformer must be taught to feel that the good will come not as he wills or when he will, and easily, almost spontaneously, when the world is fitted to receive it; yet not the less, though success may be far distant, is he to labour, and so far as in him lies to promote the good work."

The promoters of the suggested scheme of education may well ponder this advice, and we may all try to be less marked by our immense faith in ourselves and our unbelief in natural processes, so as not to join with the Attorney-General in his ungrounded consternation lest our colonial population should intellectually retrograde. But at present, like children wise in our own conceit, yet terrified by the merest trifles, we play with the pebbles on the shore, and, panic-struck, if we see the ebbing wave, are too blind to see, or too destitute of faith to believe, that, notwithstanding the apparent fluctuations, the tide of enlightenment is, by an eternal and immutable law, surely, if slowly, rising.

#### THE ARCHBISHOP OF CANTERBURY'S LETTER.

The following is the text of the circular letter of the Archbishop of Canterbury, inviting the

colonial bishops to attend a General Synod of the Church in London:—

"Lambeth Palace, February 22, 1867.

"Right Reverend and dear Brother,—I request your presence at a meeting of the bishops in visible communion with the United Church of England and Ireland, purposed, God willing, to be held at Lambeth, under my presidency, on the 24th of September next and the three following days.

"The circumstances under which I have resolved to issue the present invitations are these:—The Metropolitan and Bishops of Canada last year addressed to the two houses of the convocation of Canterbury the expression of their desire that I should be moved to invite the Bishops of our Indian and Colonial Episcopate to meet myself and the home Bishops, for brotherly communion and conference. The consequence of that appeal has been that both houses of the convocation of my province have addressed to me their dutiful request that I would invite the attendance, not only of our own home and colonial bishops, but of all who are avowedly in communion with our Church. The same request was unanimously preferred to me at a numerous gathering of English, Irish, and Colonial Archbishops and Bishops recently assembled at Lambeth, at which, I rejoice to record it, we had the counsels and concurrence of an eminent Bishop of the United States of America—the Bishop of Illinois.

"Moved by these requests, and by the expressed concurrence therein of other members, both of the home and colonial episcopate, who could not be present at our meeting, I have now resolved—not, I humbly trust, without the guidance of God the Holy Ghost—to grant this grave request, and call together the meeting thus earnestly desired. I greatly hope that you may be able to attend it, and to aid us with your presence and brotherly counsel thereat.

"I propose that on our assembling we should first solemnly seek the blessing of Almighty God on our gathering, by uniting together in the highest acts of the Church's worship. After this, brotherly consultations will follow. In these, we may consider together many practical questions, the settlement of which would tend to the advancement of the kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work, and to increased intercommunion among ourselves.

"Such a meeting would not be competent to make declarations, or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith, whilst they would bind us in stricter bonds of peace and brotherly charity.

"I shall gladly receive from you a list of any subjects you may wish to suggest to me for consideration and discussion. Should you be unable to attend, and desire to commission any brother bishop to speak for you, I shall



welcome him as your representative in our united deliberations.

"But I must once more express my earnest hope, that, on this solemn occasion, I may have the great advantage of your personal presence.

"And now I commend this proposed meeting to your fervent prayers; and, humbly beseeching the blessing of Almighty God on yourself and your diocese, I subscribe myself,

"Your faithful brother in the Lord,

"C. T. CANTUAR."

#### WHIT-SUNDAY.

On this day the Church commemorates the descent of the Holy Ghost from heaven upon the Church. "As to the name, the most received opinion is, that the word is at length 'White-Sunday,' so called from the white garments worn by the persons baptized in the ancient church. For the administering of which sacrament, Easter, and this, and the Sundays between, were the most solemn seasons. Particularly on this day, the last of those Sundays (when that solemnity determined, and the preparation for it had been extended to the utmost length), as well on that account, as for the deserved veneration due to so great a festival, vast numbers offered themselves to be received to baptism. And, in token of their being cleansed from all past sins, as well as for an emblem of that innocence and purity to which they then obliged themselves, they were clad in white; and, from the multitude of such vestments then put on, are supposed to have given occasion for this Lord's day being distinguished by that name." "This day is called Pentecost, because there are fifty days betwixt the true passover and Whit-Sunday. As there were fifty days from the Jews' passover to the giving of the law to Moses in Mount Sinai, which law was written with the finger of God (for from the fourteenth day of the first month, the day of the passover, to the third day of the third month, the day of the law's giving, are fifty days); so from the true passover, which was celebrated when Christ was offered up for us, are fifty days to this time, when the Holy Ghost came down upon the Church to write the new law of charity in their hearts. Upon this meditation, St. Augustine breaks out thus: 'Who would not prefer the joy and pleasure of these mysteries before all the empires of the world? Do you not see that as the two seraphim cry one to another, 'Holy, holy, holy' (Is. vi. 3), so the two Testaments, Old and New, faithfully agreeing, evince the sacred truth of God? It should be noted that we must not count the fifty days from the very day of the passover, but from the Sunday following; and so God directed the Jews (Lev. xxiii. 15), speaking of their pentecost, or feast of weeks, 'and ye shall count from the morrow after the Sabbath; from that day seven weeks shall be complete.'"<sup>†</sup>

\* Dean Stanhope.

† Bishop Sparrow.

#### Correspondence.

##### APOLLINARIS REDIVIVUS.

To the Editor of the Church Chronicle.

SIR,—Indebted to my mentor E. G. M. for correcting the tendency of my zeal toward an error the opposite of that which I have assailed, I would in return remind him, that in estimating the weight of an argument, it is necessary in the first instance thoroughly to understand the terms used, and their definitions. If I take a term in one sense, and my opponent in another, there is no end but Babel.

Between the Roman Bishop and myself, there was the clearest understanding as to definition of terms. He was most explicit and minute; "She is as really, and truly, and SUBSTANTIALLY the Mother of God, as the mother of any of us is our mother." These words I quoted—this proposition I assailed; and a candid critic must at once perceive, that in my syllogism when I use the term "Mother of God," I use it as so defined.

I remark that E. G. M. never once quotes, or touches this issue. Why does he not? Let him read it again, giving due weight to every adverb, and say does he hold this to be Catholic Truth? If he does, he goes very much further in Popish error than even the Council of Trent, and disqualifies himself for the proposed union on that Anti-Catholic basis.

Why does he veil the real question by such words as these, "Mary as the Mother of Christ was surely in common parlance the Mother of the Word Himself, of the Word incarnate?" Who denied this? Not I. Nor do I at all fail to accept the word "Theotokos" as authorised by the Councils of Ephesus and Chalcedon, and the name "Mother of my Lord" in Luke i. On the other hand I think I shall not be asked to say that either θεοτοκος or μήτηρ τοῦ κυρίου is fairly represented by the sentence "She is as really, truly, and substantially the Mother of God as the mother of any of us is our mother." I hope E. G. M. would not pledge his Greek reputation to the assertion that θεοτόκος is equivalent to μήτηρ τοῦ θεοῦ, or that the latter is precisely the same as μήτηρ τοῦ κυρίου. I dare say, too, he would not as a historian, say that the phrase μήτηρ τοῦ θεοῦ (Dei Mater) was authorised in any of the æcumenical councils were at even brought about by such violence and fraud as were used at the Ephesine to force in θεοτόκος.

Pearson's note is pertinent—"Although θεοτόκος may be extended to signify as much as 'the Mother of God,' because τίς τειν doth sometimes denote as much as γεννᾶν, and therefore it hath been translated Dei genitrix, as well as Deipara; yet those ancient Greeks which called the Virgin θεοτόκος did not call her μήτέρα τοῦ θεοῦ, and further on "LEO WAS THE FIRST WHO IN PLAIN TERMS CALLED THE θεοτόκος the Mother of God."

E. G. M. himself gives the true meaning of Θεοτόκος, as a term which, without deifying Mary, expresses the hypostatic union of the two natures of Christ: and qualifies the title of "Mother of God" by the words "in common parlance." So far I can only wonder why he censures me, who hold the same. But when a Roman Bishop uses the term as expressing a maternity of God in substance ("as substantially") as a mother produces a man, I wield my syllogism again. Nay—I repeat my cre-

"God of the substance of the Father, begotten before the worlds, and man of the substance of his mother born in the world."

E. G. M. objects to my "philosophical sense" of the word mother, and says "we do not need to say we derive our whole being from her;" no, but we certainly do need to say we derive some portion of our being from her—she has had something to do with our production. Now in the begetting of God, Mary had no part. He was "begotten before the worlds." The Bishop had argued her maternity on the ground of having given to him her substance. He has two natures: manhood was the substance she gave—therefore, &c., Q.E.D.

Let me ask again whether in the ordinary substantial relation of parent and child (for this is the question) my critic believes that God had a mother? Will he for instance realize it so far as to adopt an epithet used quite consistently by a Roman prelate in Ireland when speaking of St. Ann, the Virgin's mother, "The grandmother of God?" Were there cousins, uncles, connexions, ancestors of God? I repel the irrelevant deduction, which is however perfectly necessary from the hypothesis, and reduces it ad absurdum.

We read of Mother of the Lord, and Brethren of the Lord, but of God never. "He was made of the seed of David according to the flesh," but not of the flesh, nor of a woman was He made God.

From the passage in my critic's letter beginning "on the cross Christ was God and man," I am unwillingly forced to gather that he endorses the Roman Bishop's statement that God literally died—else what is its purpose?

Now, I quoted for the Bishop his own authorized note on John xiv. 28, "that as God He could not die, and that as He was God and man according to His humanity He was to die"—For E. G. M. I suppose the text will suffice—"Being put to death in the flesh." That the hypostatic union of the two natures gives infinite efficacy to the sacrifice, I have been taught. But that it is literally true that God Himself died, I find neither in creed nor council, and it confounds the two natures of Christ. If there was a Nestorius, there were also an Apollinaris, and a Eutyches.

From the heresy of the former "it seemed to follow (says Mosheim, cent. iv., part 11, ch. v.) that the Divine nature became mingled with the human and with it suffered pain and death." If this is not to say with the Roman Bishop, "it is literally true that God died," words have no meaning:—and this is what E. G. M. justifies—this is what he censures me for refuting, and he so jealous, the while, for Catholic Truth!

I spoke of the necessity of understanding the terms we use. Now E. G. M. cautions me against the errors of ultra-Protestantism, and bids me go "in medio" that I may be "tutissimus." It would greatly assist me in this safest course if I had defined for me the meaning of ultra-Protestantism. Rome I know—and what it is to protest against her—but I am puzzled about the ultra. Politically, I understand the term as implying an extravagant demand of ascendancy founded on my purer creed—but apart from politics, I confess it is a riddle. Doth the Church "protest too much" when she pronounces the sacrifice of the mass "a blasphemous fable and a dangerous deceit"—"an idolatry to be abhorred of all good men," &c.—Is it the truth that only within 300 years Rome has coined ("defined" she calls the process) new articles repugnant to, and outnumbering the articles of the ancient Catholic faith, and that one of these is but thirteen years old? Is she not therefore Anti-Catholic? I hold the Catholic faith—I have



quoted it above from the creed of St. Athanasius against Roman Heresy—and with all deference to my critic, I say there is no safety for him or me at any medium point. "In medio tutissimus ibis,"—i.e., A trimmer, you are very safe, by a divided allegiance, to play the little game of Rome.

I recommend to my mentor's meditation the origin of the name "Jerubbaal."

Your obedient servant.

ZACHARY BARRY.

### ELECT-BISHOPS AND ELECTED.

To the Editor of the Church Chronicle.

SIR,—The position of patent bishops in Southern Africa, and the appeal of a portion of the clergy and laity in the patent diocese of Natal to the Lord Primate of All England, and to the Bishops of Oxford and London for their advice, in relation to Rev. Mr. Butler, Bishop-elect of Maritzburgh; as well as the debate in the House of Peers in regard to Churches in divers colonies of the Imperial dominions of England, combine to exhibit a settled conviction of a general change being at hand, in regard to the nomination of clergymen for newer vacant sees. Many years have rolled by since I published sundry theological essays—in three of which, on ordination, extreme-unction, and matrimony, I exhibited that by *congé d'elire* and all previous steps to obtaining the grades of deacon, and priest, and bishop, the unanimous voices of clergy and laity are held to be necessary; or if otherwise, the nomination is accounted void. So many ways in various parts of Christendom have, however, prevailed at different epochs, in the mode of signifying assent and consent to the ordination or consecration of the elect person for each order of the Christian Ministry, that, whilst any student of the voluminous labours of the renowned Bingham has no need of being referred to that work in particular, as evidence of the North African not always doing as did Asiatic and Southern provinces of Europe, with regard to elections of deacons, priest, and bishops, yet one portion of Barrow is so suitable for our present distress, and for the times we live in, I crave space to give it to your readers.

It is published and proclaimed that the Rev. Mr. Lammign is the elect Bishop of Goulburn by Papal letters patent. There is already a Bishop of Goulburn by Regal letters patent. And if the number of Bishops, without either Regal or Papal letters patent, go on and multiply in Canada, New Zealand, Southern Africa, and Oceania, thereby presenting to the Anglo-Saxon nationalities no less than three modes of obtaining Bishops, must they not soon be set to think and ask, what do these things mean? Is it consistent with rectitude that there should be two *sees* in one city or two prelates in one diocese, or two or three ways of appointing Bishops in the Church of the Living God?

I do not stop to quote from the Anglican or the Latin or the Greek or any other ordinal; for all Christians must needs know that, no matter how learned or pious or excellent a man may be, there is an appeal *ad laicos*, by means of the proclamation commonly called *si quis* before such candidate can be admitted to the diaconate. And as to the higher orders of priest and bishop, they are also fenced about with forms of appeal *ad laicos* (as well as *ad clericos*); so that the following extracts from Isaac Barrow appear to me necessary for these times.

In section 12 of supposition 5 in the question

of supremacy thus wrote that zealous doctor of Christ, Isaac Barrow:—

"Equity would require that one should by common consent and election of the whole Church be placed in Simon Peter's room, rather than that the Bishop of Rome should there succeed to the *see* by the election of only a few persons. For as the whole body of pastors are highly concerned in this succession, it were only reasonable that all of them should concur in the designation of a person thereto." Again, the Cardinal prelate,

"Bellarmine, himself confesseth that if 'Simon Peter had chosen no particular *see*, (i. e. throne in a city church), 'as he did not for the first five years' (after quitting Jerusalem), 'then after Peter's death, neither the surviving Bishop of Rome nor the surviving Bishop of Antioch had succeeded, but he whom the Church itself should have chosen.'"

Whereupon Barrow argues justly and truly: "Now if the Church, upon such supposition, would have had the right to elect, it is not probable that Simeon Peter by his fact (his own act) would have deprived her thereof, or willingly have done anything to her prejudice; there being apparently so much equity, that the Church should have a stroke in the designation of its pastor. In early days there was not any little church that had not a suffrage in the choice of its pastor; and could it be fitting that all the church should have a pastor imposed on it without consent?"

Leo of Rome says, "Nulla ratio sinit, ut inter episcopos habeatur, &c.:" No reason permits that any should be esteemed as bishops who are not elected by the clergy, nor sought out by the laity, nor consecrated by the provincial bishops along with the consent of their interposition.

Celestine of Rome, concurred in also by Gratian, thus wrote: "Let there be no bishop imposed on any: let the consent of clergy, laity, and all orders be first obtained."

And because of grievous irregularities, Gregory Nazianz thus wrote: That prelacies "were rather obtained by naughtinesses than by virtue; and that episcopal thrones came not rather to the more worthy than to the more powerful." Inasmuch that he adds: "The civil governments are now better ordered than ours, although ours are reputed to have Divine grace attending them."

Seeing, then, that hereditary succession belongs not to episcopal thrones, but election; is it not now a matter of grave concern that all orders of Christian people should take part in such elections?

D. P. M. H.

"Unto the Godly there ariseth up light in the darkness."  
—Ps. cxli. 4.

Lead, kindly light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home,  
Lead Thou me on.  
Keep Thou my feet—I do not ask to see  
The distant scene—one step enough for me.

I was not ever thus, nor prayed that Thou  
Should'st lead me on;  
I loved to choose and see my path—but now  
Lead Thou me on.  
I loved the garish day and, spite of fears,  
Pride ruled my will;—remember not past years.

So long Thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,—

And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile.

Amen.

—Anon.

### WANT OF COMMUNION WITH GOD.

Why is our knowledge of Divine truth so often, at best, but as the moonlight of a frosty night, clear, but cold, very cold, instead of resembling the cheering, warming, gladdening, as well as brightening radiance of the summer sun? Why does our professed love to the Saviour produce so little self-denial or sacrifice for his sake—so little devotedness to his service, and yet still less conformity to his example? Why have we so little, if anything of the mind and temper which was in Christ Jesus? Why do we search the Scriptures, and attend all the ordinances of Divine grace, and run from lecture to lecture, and sermon to sermon, with so little profit—so little visible growth in grace, or progress in holiness? Why, in a word, is there so little of separation from the spirit as well as the society of the world; so little of the life of God in our souls, or the love of God in our hearts, or the peace of God in our bosoms, or the image of God in our lives? To all this I answer: chiefly because we are so little in prayer—cordial, humble, fervent, persevering prayer—because we talk so much about God in public, but so little with God in private—because we are so much more every where than in our closets, and in every exercise than in devotion, and in every attitude than on our knees; and thus the blessing of the Holy Spirit not being abundantly vouchsafed, because not fervently implored, a vouchsafed blight comes over all our doings, and we read, and hear, and talk, and labour so almost, if not altogether, in vain.—*Rev. H. White.*

The Rev. Legh Richmond was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate; remember who has said, 'making a difference; with opportunity on the one hand, and Satan at the other, and the grace of God at neither, where should you and I be?'"

### BIBLE DIFFICULTIES.

Until a recent period, there was a perplexing discrepancy between the account which Daniel gives of the fall of the Babylonian monarchy, and that which is furnished by Berossus, a Chaldee historian who wrote in the early part of the third century before Christ, and fragments of whose writings are preserved in Josephus; as well as by Abydenus a later writer, some portions of whose works have been transmitted to us by Eusebius. Daniel states that Belshazzar the last of the Babylonian kings was put to death on the night of that impious banquet of which in his book we have such a vivid description. Berossus and Abydenus, on the other hand, tell us that the last king of Babylon, whom they call by a different name, was not slain at all, but after being besieged by Cyrus in the fortress of Borsippa, had Caramania assigned him by the conqueror as his residence, and according to Abydenus was appointed its governor.

The chronic difficulty, therefore, as to the Belshazzar of the Bible, was where to place him, and to settle who he was. The last native king in the Canon, was Nabinnodochus, Nabonnedus, or Labynetus. But there was no such name in the Bible, and this was the more remarkable as the names which are found there usually bear a close resemblance to the names on the Chaldean monuments. The



rationalists, with their usual rashness, began to say that the whole story of Belshazzar was an invention of the prophet. Sir Isaac Newton had recourse to two falls of Babylon; and different authors identified Belshazzar with different native kings. Thus, e.g. by Josephus he is said to be the same as Nabonadius, the Nabonadus of Ptolemy, and the Labynetus of Herodotus (L. 1.) But it is not by any means cutting of the knot that the difficulty has at last been entirely removed. Colonel Rawlinson in 1854, from documents obtained at Mugheir, the ancient Ur of the Chaldees, has discovered that Nabonadius, the last king of the Canon associated with himself, his son, *Bil-shar-nzur*, and allowed him the royal title. Thus Daniel's account is cleared of all difficulty, and corroborated in every particular. Nabonadius was indeed absent at Borsippa when Babylon was taken; and Belshazzar, instead of being the myth with which the soomers had begun to make merry, is seen to be the veritable reality which Daniel has described.

This association of the son with the father in the regal power was a common occurrence in ancient monarchies; and the recollection of this fact will suffice to dissipate many seeming difficulties in the books of Kings and Chronicles. Thus Jotham, who reigned sixteen years alone, appears to have reigned also for four years previously, with his father Uzziah, who was a leper. The same principle reconciles, Jer. xxv. 1, with Dan. i. 1. For Jeremiah's statement that the fourth year of Jehoiaikim was the first of Nebuchadnezzar, is strictly correct according to the Jewish mode of computing his reign from the time of his being associated with his father (Nabopolassar) in the empire, before he set out on his Syrian expedition to chastise the ambition of Pharaoh Necho. But the Babylonians do not reckon his reign to have begun until two years afterwards, when upon his father's death he succeeded to the sole Government.—*Wainwright's "Christian Certainty."*

### Miscellaneous.

#### HUMILITY.

There is a vast difference between self-humiliation and self-degradation. There is also a third thing, which many Christians are too little on their guard against, and which I would call misrepresentation of self. Humility, like all Christian virtues, is a costly pearl. It should not be cast before swine. There is a well-known story of a certain conversation which Lord — had with the Countess of Huntingdon. Her ladyship declared to him that she looked upon herself as the chief of sinners, and, on account of the wickedness of her heart and the multitude of her sins, deserving of God's everlasting wrath. His lordship upon this took his leave, saying, in a somewhat sarcastic tone, that he did not care about being in such bad company. To feel our utter unworthiness before God is right, and to confess it on proper occasions to other Christians is our duty. But great prudence should be observed in confessing such feelings to persons of whose religious character we have no satisfactory knowledge. Even though those persons may not be scoffers like Lord —, nay, even though they may profess an habitual reverence for religion, they may be altogether unfit to receive such a confession, because they are unable to appreciate its true value. Such persons are prone to confound two things which ought to be sharply distinguished—unworthiness before God and worthlessness before society. A Christian who humbly feels that he is only an unprofitable servant in the

light of God may, at the same time, be conscious of his profitableness to men. On proper occasions he should give evidence of this consciousness of his relative worth as well as of his feeling of unworthiness. He should do so to prevent misunderstanding; for if he manifests the latter, and wholly suppresses the former, he will cause himself to be regarded as a weak-minded person who is of little or no use to society.—*Sunday Magazine.*

### Poetry.

#### HYMNS BY THE DEAN OF CANTERBURY.

"Set thine house in order: for thou shalt die, and not live."

"Set thine house in order,  
Thou shalt die, and not live!"  
May the voice to each one  
Solemn warning give:  
Pilgrims here and strangers,  
Weak and frail alike,  
Who can tell among us  
Where the blow may strike?

Set thine house in order,  
All its bulwarks tell;  
Try the ground beneath thee,  
Stir and delve it well:  
Soon shalt break the tempest:  
Would'st thou bide the shock?  
Hearer be and doer,  
Founded on the rock.

Set thine house in order,  
Search and sweep it clean,  
That God's Spirit loathe not  
To abide therein.  
Thoughts and plans unholy,  
Schemes that shun the day,  
Pride, and greed, and rancour,  
Purge them all away.

Set thine house in order,  
Gather up thy stores,  
Every weapon brighten  
For thy Captain's wars:  
Sort out all thy treasures,  
Earthly dross remove:  
Three alone are lasting—  
Faith, and Hope, and Love.

#### "HAVING DONE ALL, TO STAND."

Ten thousand times ten thousand  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light:  
'Tis finished—all is finished,  
Their fight with death and sin:  
Fling open wide the golden gates,  
And let the victors in.

What rush of hallelujahs  
Fills all the earth and sky!  
What ringing of a thousand harps  
Bespeaks the triumph nigh!  
O day, for which Creation  
And all its tribes were made:  
O joy, for all its former woes  
A thousand-fold repaid!

O then what raptured greetings  
On Canaan's happy shore,  
What knitting severed friendships up,  
Where partings are no more!  
Their eyes with joy will sparkle,  
That brimmed with tears of late:  
Orphans no longer fatherless,  
Nor widows desolate.

—*Good Words.*

### Children's Corner.

We commend the following to the attention of our young friends, and suggest to them to find out all the texts referred to. They show from Scripture, in a variety of particulars, what every child ought to be.

ACTIVE—Eccles. ix. 10, Rom. xii. 11.  
AFFECTIONATE—Rom. xii. 10, Gal. v. 22.  
AMIALE—Phil. iv. 8, 1 John iii. 18.  
BENEVOLENT—1 Tim. vi. 18, Acts xx. 35.  
BOUNTIFUL—Prov. xxii. 9, Rom. xii. 13.  
CHARITABLE—1 Cor. xiii.  
CONSCIENTIOUS—Acts xxiv. 16.  
CONTENTED—Prov. xv. 16, 1 Tim. vi. 6-8.  
COURTEOUS—1 Peter iii. 8.  
DILIGENT—Prov. xxii. 29, Prov. xiii. 4.  
DOCILE—Prov. i. 5, Prov. viii. 33.  
EAGER FOR KNOWLEDGE—Prov. ii. 3-5.  
EXEMPLARY—Matt. v. 16, 1 Tim. iv. 12.  
FORGIVING AND FORBEARING—Col. iii. 13, Eph. iv. 2.  
GENTLE—2 Tim. ii. 24.  
HARMLESS—Matt. x. 16, Phil. ii. 15.  
HONEST—Exod. xx. 15.  
HUMBLE—Matt. xviii. 4, Matt. v. 3, Isa. lvii. 15.  
INDUSTRIOUS—2 Thess. iii. 10-12, 1 Thess. iv. 11-12.  
JUST—Prov. x. 6, Prov. xii. 21, Micah vi. 8.  
KIND—Eph. iv. 32, Prov. xxxi. 26.  
LOVING—1 John iii. 18, John xv. 12.  
LOWLY—Matt. xi. 29, Ps. cxxxviii. 6.  
MEEK—Matt. v. 5, 1 Peter iii. 4.  
NEAT—1 Tim. ii. 9, Prov. xxxi. 27.  
OBEDIENT—Eph. vi. 1, Heb. xiii. 17.  
ORDERLY—1 Cor. xiv. 40.  
PATIENT—1 Tim. vi. 11, Eccles. vii. 8.  
PEACABLE—Rom. xii. 18, Matt. v. 9.  
PERSEVERING—Heb. iii. 14, 1 Cor. xv. 58.  
PRAYERFUL—Rom. xii. 12, 1 Thess. v. 17.  
PURE—Matt. v. 8, James iii. 17.  
QUIET—1 Thess. iv. 11.  
RESPECTFUL—Lev. xix. 32, Phil. ii. 3.  
SINCERE—Rom. xii. 9, Phil. i. 10.  
TEMPERATE—2 Peter i. 6, 1 Cor. ix. 25.  
TRUTHFUL—Prov. xii. 19-22, Zech. viii. 16.  
UPRIGHT—Prov. ii. 7, Prov. x. 9-29.  
USEFUL—Matt. xxv. 15-30, Titus iii. 14.  
VIGILANT—Matt. xxiv. 42, Matt. xxvi. 41.  
WATCHFUL—1 Peter iv. 7, Rev. iii. 3.  
WILLING TO LEARN—Prov. xii. 1, Prov. xiii. 1.  
WISE—Eccles. iv. 13, Rom. xvi. 19.  
YIELDING TO GOOD COUNSEL—Prov. xv. 5, Prov. xv. 31-32.  
ZEALOUS IN A GOOD CAUSE—Gal. iv. 18, Titus iii. 14.

#### MERCY ELWOOD'S WORK.

##### PART I.

Mercy Elwood was walking home from public worship; her eyes were bent upon the ground, apparently because it was so dirty that it was necessary to pick her steps, but really because her thoughts were so busy that she had not time to look about her.

She was thinking over the sermon which she had just heard: the words of the text seemed still to ring in her ears, and over and over again she kept saying to herself, "The love of Christ constrained us." Mercy had not to stop and think what that "love of Christ" meant. She knew how the "Word" which "was God" "became flesh and dwelt among us," and how this Divine Being, the Son of God, the Lord Jesus Christ, lived in this world of woe, a life of self-denial, and died a death of shame, that He might save sinners, and that those who be-



lieve in Him might inherit eternal life; she knew how He had seen her "wandering far from Him," and had sent the Holy Spirit to plead with her, and bring her to Himself; she knew how He had washed her from her sins, pitied all her sorrows, and placed her in safety in His fold: and she knew that this was *love*.

Poor Mercy was quite alone in the world, and she had only lately come to the town of B—. No earthly love brightened or cheered her life, but, trusting in the Lord Jesus, she comforted herself in her loneliness with looking forward to the time when she should be welcomed to that eternal world of love, where many whom she had known were waiting for her.

But though she knew all this in her heart, the sermon that morning had given her something fresh to think about. There had been a collection for some charity, and she had heard the love of Christ urged upon all who were present as a reason why they should do something for Him: and Mercy was thinking what she could do.

She looked down at her dingy dress, which was well patched, and almost threadbare in some places; she glanced at her shawl, and wished it were a little thicker, that it might keep out the cold wind which met her as she turned down the narrow street where she lodged; she thought of the crust of bread which was lying on her shelf, and which was all she had for that day's dinner; she thought of the long days and nights which she spent in needlework, by which she gained a scanty maintenance. "No," she said to herself, "I cannot give Him money; but what can I do? Surely He does not mean that it is only the rich who are to work for Him, and thank Him for His love: that cannot be, for He loved the poor and the heavy-laden when He was on the earth. I will ask Him to teach me what to do."

Then Mercy stopped at the door of the house where she lodged, and lifting the latch, went quietly up stairs to her own room. It was not a very bright one; the sun could not find its way into it, and the furniture was scant and poor; but Mercy was content with it.

She had known brighter days. As a girl she had lived in a country village, and had been one of the most light-hearted and merry of the villagers; but death had come in to spoil this joy; her father and mother were both laid in the village churchyard, and then Mercy had gone to London, to make a comfortable home for her only brother. She needed not have done so. It compelled her to give up bright visions for the future which had dawned in her heart, for John Heathfield had asked her to be his wife; but Mercy had promised her parents that she would be a good sister to Tom, and so she gave up everything for him.

But darker trials were coming upon her; for Tom had taken to evil ways, and went on from bad to worse, until one day he left his home and his sister, and she had never seen him since. She was young, then, and now she was past middle age, and her hair was turning grey; but still she lived on with the hope of some day seeing him again; and she never lay down at night without breathing an earnest prayer that God would bring back the wanderer. For several years she lingered in London, with the hope that he might return, but then hearing of an opening for a seamstress, she went to the town of B—. And this was the history of the elderly woman who lived so quietly in that little garret, who seemed to dislike being spoken to, and so seldom spoke to any one.

Mercy ate her crust of bread, and then sat down by the window with her Bible. She asked her Master to show her how she could work for Him, and she was content to leave it in His hands. The verse that her eyes were resting upon was, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "A cup of cold water," she thought. "That is a little thing, and it does not cost money; even I could give that."

Half an hour after, Mercy had descended the stairs, and knocked at her landlady's door. "Come in," said Mrs. Watkins, pausing in her efforts to hush her baby to sleep.

"I hope you don't mind my coming in," said Mercy gently; "but I heard the children crying, and I thought that perhaps I might be able to help you with them."

"Thank you kindly: I've enough to do with them, I can tell you. There, you Teddy, will you leave Bessie alone? I'll tell your father of you, that I will. I declare I have not had one moment's peace all this day, not even to put on my other gown, or wash my face."

Mercy looked round at the untidy room, the untidy riotous children, and last of all at the untidy mother, and from her heart she pitied the poor man who would have to come back to such a home. She seated herself on a broken chair, and with a coaxing smile attracted Teddy, a boy of seven years of age, to her side.

"I know you," said the child; "you live up-stairs."

"Yes, I do, my dear," replied Mercy; "and I've got some pretty pictures up-stairs: would you like to come and see them?"

"Yes." And the little hand was slipped confidently into hers, and pulled her towards the door.

"But poor Bessie would like to see them also," said Mercy kindly; "won't you ask her to come, Teddy." Then turning to their mother, she said, "I will take great care of them, Mrs. Watkins, and keep them for a couple of hours, because I know you want to do up the room, and make the fire as soon as baby is asleep."

Mrs. Watkins stared; and she began to think that her lodger was a very queer person.

"I am afraid the children will tease you," she said at length, but secretly hoping that this would not make Mercy relinquish her purpose of taking them.

"No; I have not had children about me for a long time, and it will be quite a pleasure. Come, Teddy;" and she led the way up to her room. Then she got down a picture Bible which she had had when a child, and in simple and easy words she told the little ones "that sweet story of old," of the love of Jesus to children, and of the bright home which He had prepared for them above, if they were washed in His blood, and made holy by His Spirit.

This was all new to Teddy and Bessie, and they listened with the eager attention which children generally give to a new story. "Tell us more," said Teddy when she paused.

"Not to-day, dear. If mother will let you come up another day, I will tell you more. And now don't you think she'd be pleased if you went back to her with nice clean faces and smooth hair?"

"Mother tells father that she has got no time to tidy us," said Bessie.

Mercy looked pityingly at their dirty little faces, and then with gentle care she washed them, smoothed their tangled hair, and brought them down to their mother.

Mrs. Watkins had laid her baby in its cradle, and had changed her cotton dress for her Sunday one: she looked up with pleased surprise as her children came in.

"Oh! mother," cried Teddy, running up to her, "that woman is so kind; and look, aren't those clean hands? And she has such pretty pictures."

"Yes, mother," said Bessie; "there was one about somebody who loves little children, and is going to make them clean, and take them to a nice place to live."

"And I know His name, mother," said Teddy; "it is Jesus Christ. I am not going to forget it; I am going to say it very often."

The mother looked up at Mercy, and there were tears standing in her eyes. "It's a long time since I have heard that name, or thought of it," she said sorrowfully; "not since my poor mother died repeating it. And these children never hear it. I have not time to teach them anything, and I can't send them to school, because they have no clothes fit to go in."

Mercy thanked God in her heart for sending her work to do for Him, and then she said kindly, "I am sure you must have a great deal to do. I am obliged to work hard for my living, but if you will send the children to me sometimes I will do my best to take care of them."

Just then the husband came in. He was a respectable looking workman, but his face was pale and careworn. He looked wearily round the untidy room, until his eyes rested on the children's clean, bright faces. "Why, Teddy lad, where have you been?"

Teddy ran to him with the story of the afternoon's happiness; and Mercy left them without waiting to receive the thanks which rose to the father's lips.

That night, as she went to bed, she felt as if life had assumed a new aspect to her; as if the world had suddenly become brighter, and that, though "of silver and gold" she had none, there was a mine of riches which she had discovered, and from whence she could bring gifts that were worth quite as much. Her only sorrow was that so large a part of her life had gone without any of it having been devoted to her Master's work.

She often saw her little friends during the following week, and was able sometimes to spare half an hour for helping their mother. On the next Sunday she heard their feet pattering up the stairs to her room, and they came in, followed by two little boys as dirty as themselves.

"Here we are, and we've brought Jack and Willy Brown: they lodge over the way; but they've got no mother."

Mercy spoke kindly to the little new-comers; and they looked down as if afraid of her.

"You needn't mind her," said Bessie, "she's very kind, Jack, and she'll show us pictures, and perhaps she'll sing to us."

"Yes; and I think she'll make our hands and faces clean," said Teddy. "I remember that name you taught me to say of Him who lives above the sky, and loves us; and I want to hear some more."

Mercy got down the large Bible, and spent a pleasant afternoon with the little ones. Jack and Willy were very shy, but seemed happy; and when she sang to them the hymn beginning—

Around the throne of God in heaven,  
Thousands of children stand,  
Children whose sins are all forgiven,  
A holy, happy band.

Singing, glory, glory, glory—

Willy whispered to Jack, "I wish Katie could hear that."

To be continued.



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