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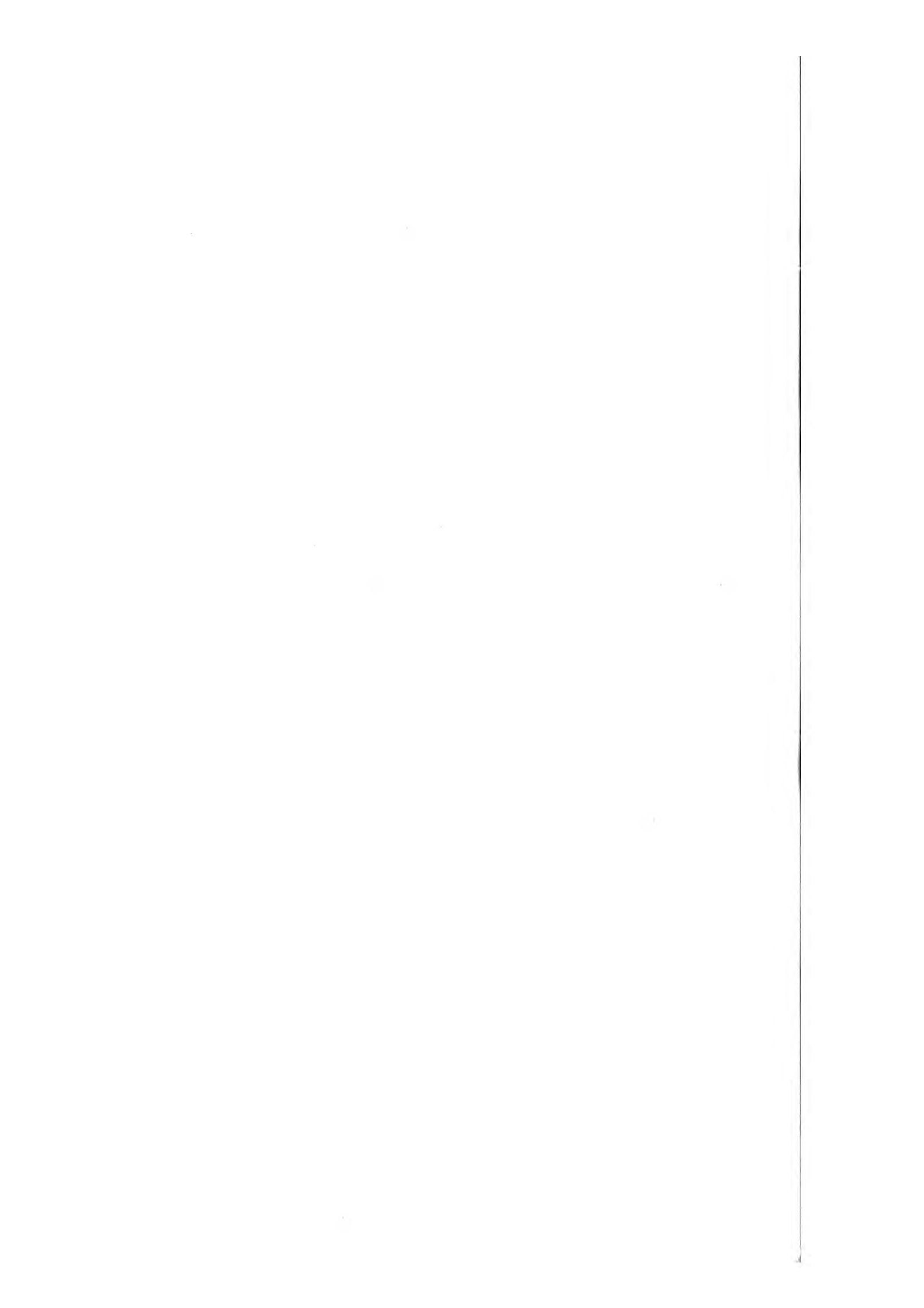


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A

S E R M O N

PREACHED AT

ST. ALDATE'S CHURCH, OXFORD,

ON BEHALF OF A

PROPOSED CHURCH

AND

PARSONAGE HOUSE

AT HEADINGTON QUARRY.

BY

SAMUEL, LORD BISHOP OF OXFORD,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER.

PUBLISHED BY REQUEST.

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1847.

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OXFORD.

TO THE REVEREND

RICHARD LYNCH COTTON, D.D.

PROVOST OF WORCESTER COLLEGE, OXFORD,

THIS SERMON

IS INSCRIBED

BY HIS

SINCERE FRIEND AND BROTHER,

S. OXON.

CUDDESDON PALACE,
Nov. 1, 1847.

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SIR,

I have taken the liberty of inscribing these pages to you, not only because it was at your request that this Sermon was originally preached, and is now published, nor only as a slight token of my high admiration for your Christian love, and zeal in all good works, but specially from your connection with the relief of that peculiar character of spiritual destitution which in one place this effort is intended to supply. Your parochial ministry in Berkshire made you well acquainted with the spiritual wants of the scattered inhabitants of our hamlets, and for the supply of those wants, in more than one parish surrounding Denchworth, many generations will, I doubt not, call you blessed. You felt, as I believe, most justly, that no wants are more urgent. The case, indeed, of the poor dwellers in our great towns

has its own peculiar aggravations; but to these the vast numbers of the destitute has, thank God, already attracted attention and relief. Not one word would I say to damp the zeal of those whose especial efforts have been addressed to the relief of this necessity. I would only desire to call attention to another, and if a less obtrusive, a no less real call for Christian charity.

No one who has not become practically acquainted with them can duly estimate the deep trials which dry up the spiritual life of the poor families who are gathered into the remoter hamlets of our agricultural parishes. Here too often the poor do literally grow up uncared for, and unknown. Afar, in most cases, from all the softening influences of occasional intercourse with more educated neighbours, they become coarse and hard not only in outward manners but in character and habits. Commonly the poorest of the poor are thrust into these outskirts of civilization; their children are rarely found in our schools; their girls grow up without the restraining, elevating influences which flow to all from the consciousness of being observed by those above them in habits and education; their young men are not led by any secondary

influences to place a restraint on those sensual appetites which by their coarse indulgence so eminently brutalize the whole character, whilst the elder people seem, for the most part, drowned in the impenetrable apathy of hardened ignorance. The one remedy for this evil is to plant the presence of a truly Christian pastor amongst them. By ministering to them, the gospel of Christ's grace, and the ordinances of the church, this reaches their wants in the more direct manner; and incidentally it has the same effect, by planting amongst them one, who, by a sympathy with all their temporal wants and afflictions, opens their hearts to the softening influences of kindly intercourse with the educated and comparatively polished.

This we may do with far more certainty amongst these outlying hamlets than in our busy towns. In these it is too often long before a new church is filled, even when it is built. But the residence of a true pastor in a wild rural district is felt at once, and they who lend their aid to this work are healing the springs of society. It is their especial blessing that they plant a living principle of good for succeeding generations. Amidst the recurring temptations, wants, trials and sufferings, amongst

the depressing and depraving incidents, in which our common life is so prolific, and to which our fallen nature is so much exposed; there is ever at work in the presence of the church's ministrations, a correcting, strengthening, comforting, exalting, purifying influence, which through God's grace will in generation after generation lay hold upon one and another, and raise them to the true life of Christ's redeemed children. Long after we have been gathered to our graves, and even when our very names have passed away, the fruits of our self denial may thus be ripening for man's salvation, and God's glory.

To join in one such work all those are earnestly invited into whose hands these pages may fall: and especially all those who are or have been Members of the University or inhabitants of the City of Oxford. A population situated like those which have been above described, is gathered at the extremity of the Parish of Headington, about its quarries; and it is proposed, God willing, to build there a Church and Parsonage-house. Upon all Members of the University of Oxford, this district has, alas, some especial claims. With every possible attention to its moral habits the presence

of an University must probably expose the surrounding villages to some peculiar temptations. This population has been long cursed by the neighbourhood of Oxford vice, which has found in the secluded character of the hamlet, and in the consequent lack of the rebuke of observation, too fit a scene for its evil deeds. May God grant that it may now be blessed by the Christian charity of Oxford. May those to whom God has given grace to feel for their brethren feel that its nearness to them constitutes a claim on their attention; may they, if any such should read these pages, whose consciences tell them that either here or elsewhere they have helped to increase the corrupting influence of our University, feel that by allowing them to aid this design God has graciously given them a special opportunity for undoing something of their evil work, and receiving back again from His good hand even the very "Years which the locust hath eaten."

I am, Sir,

Very faithfully yours,

S. OXON.

CUDDESDON PALACE,
Nov. 1, 1847.

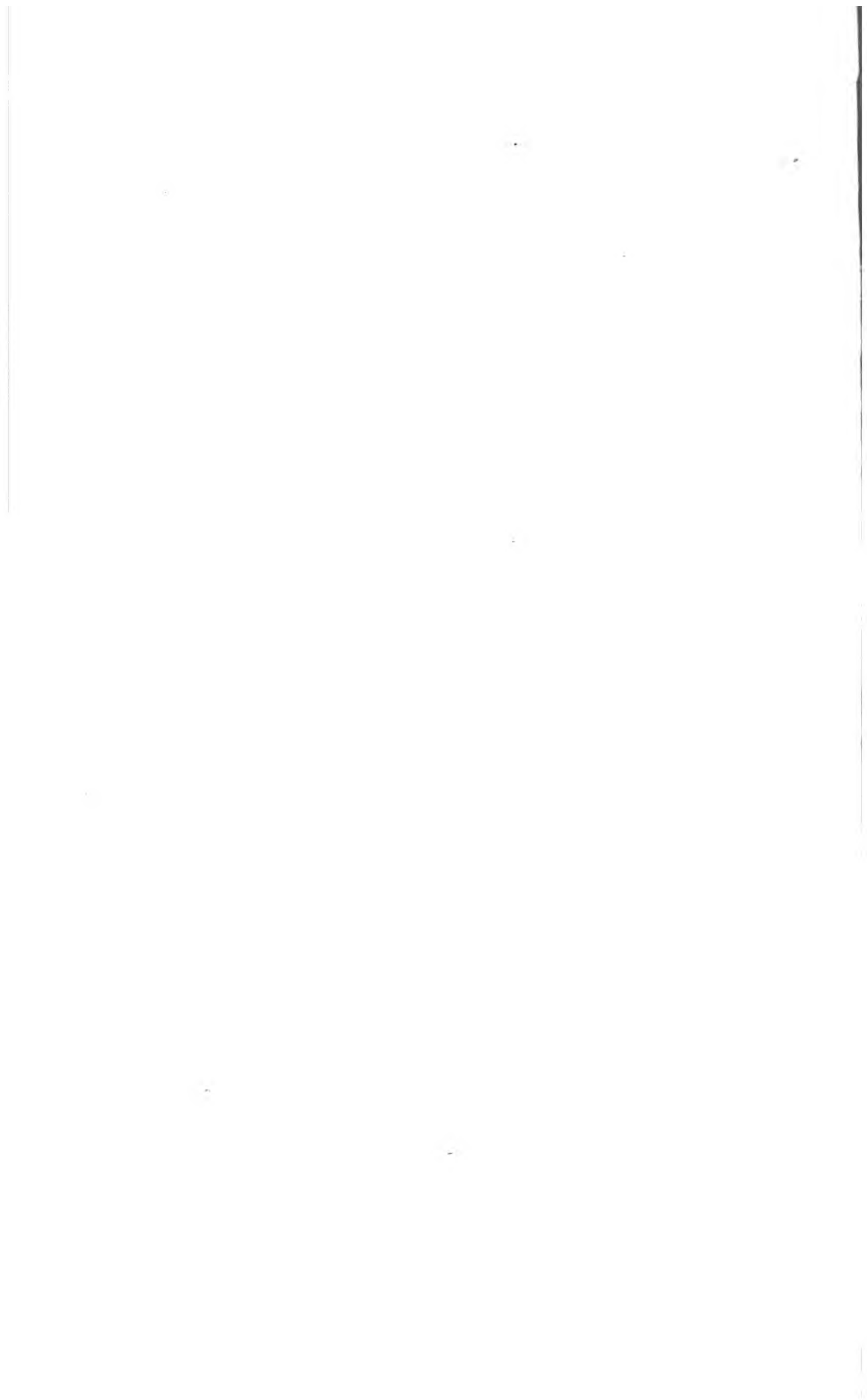


A S E R M O N,

PREACHED AT

ST. ALDATE'S CHURCH, OXFORD,

&c. &c.



A SERMON.

LUKE X. 36, 37.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE course of this Morning's Service, brethren, as you will remember, has already brought before us this remarkable passage. The lesson which it contains is exactly that which we should have before our eyes to-day; and to it, therefore, in its context I would desire first to call your especial notice.

A certain interpreter of the law of Moses stood up, we are told, to try our blessed Lord by hard questions. The man, no doubt, was himself struck with the grace and wisdom which dwelt always on those lips; and he would fain prove that wisdom by deeper difficulties than it had yet solved. Yet

there was in this nothing of the simple learner's earnest desire of instruction, for he manifestly put his questions in a captious self-sufficient spirit, and replied to our Lord's first answer not from a deep thirst for further teaching, but from a wish to "justify himself." This temper the Lord saw in him. He who knew what was in man, and read the hearts of all who came before him, He saw the secret sore which was festering in this man's soul. He saw him a self-sufficient man, wrapped up in high notions of his own attainments, severing himself from others, killing within himself the seeds of sympathy with his fellows, and so strengthening that temper of mind which would ensure his rejecting the salvation which was now offered to him in these words of life eternal with which he like other captious sophists was idly trifling. And mark the way in which the Lord dealt with him to bring him to a better mind. He set before him an imaginary case on which he asked his opinion, in order to make him thus answer his own question, and pronounce judgment on himself. But in doing this our Lord changed remarkably the character of His answer. The lawyer had asked, "and who is my neighbour?" Whom am I to love as myself? How shall I know this man who is to be the object of my love? Our Lord sets before him the robbed and wounded Jew neglected by his own countrymen, and tended in his extremity by the merciful Samaritan: and then he

bids him say who played the neighbour to this man : and when the lawyer pronounced rightly, that he who shewed mercy was that true neighbour, the Lord, as having at his own mouth answered his question, bids him "Go and do likewise." Yet how had He answered him ? The lawyer asked who was the neighbour upon whom he was to bestow his love and aid. Christ replied, not by telling him this, but by making him declare who had a neighbour's heart. And thus he went straight to the root of the man's fault. He had asked "whom can I find to love ?" The Lord, instead of pointing to one or to another as fit objects for his love, said, "gain a loving heart and thou wilt find everywhere fit objects for thy love." An unloving heart will find no neighbour in a robbed and wounded brother. It will make Priest and Levite see in his wretchedness only an argument addressed to their own inner selfishness why they should pass by on the other side, and save themselves the trouble and pain of sympathy. A loving heart will so open the eye that a journeying Samaritan shall see a neighbour in every neglected sufferer, even though he be a Jew upon the Jewish highway.

He asked, where can I find those I ought to love ? The answer of the Lord declared to him, get rid of thy blinding self-exaltation and thou shalt see these objects everywhere around thee. Thy not seeing them already is not because they are wanting, but because thou art blind.

Here then, brethren, a great law of the new kingdom unfolds itself before us. For, first, we may see here the work and the curse of that selfishness, which clings so closely to our fallen nature. God has furnished our hearts with instinctive sympathies for those around us. He has, by the constitution of our nature, attached pleasure to the performance of acts of kindness to others : and this He has done to help us to bear the first trouble, self-denial, and sacrifice, which is implied in imparting to others what we might consume upon ourselves. He has placed us in the midst of objects fitted to draw out these emotions. Thus He has provided for us a system of natural discipline and training in order that we by acting up to its requirements may, through the help of His grace, form a character of beneficence like His own ; that we may see ourselves to be in a vast dispensation of His mercy ; and all these needy ones around us as related to us—as having ties to us, as being members with us of the great family of Christ's redeemed ; and thus a work will pass upon our own moral nature, and from loving our brother we shall by His good guidance be led on to that love of Himself, in which is the creature's only true happiness.

Now the work of our natural selfishness is the exact opposite of all this. It begins by leading us to find our gratification in those pleasures which relate especially to ourselves. Thus it clogs the

exercise of those benevolent instincts of the heart which are not simply either right or wrong, since the acts prompted by them are done merely as being pleasureable, not as being right, but yet which are intended to help us in the first labour of doing right. And as these natural gifts are neglected, selfishness grows greater in the contracting heart. The man more and more becomes all to himself. Others are now little to him. The sense of relationship is dying out of him. He only owns very close relations as having any claim on him; and these he only owns because they are a part of himself. He is fond of putting off what he can call more distant claims by saying, that charity begins at home (which with such men it very rarely does): he cannot understand why he need be troubled about the sorrows of those no way connected with him. It is no concern of his. He has enough to do take care of himself. So he loves to speak. The sight of misery is troublesome to him; he would fain avoid it. If he dimly perceives its presence he passes by on the other side, shrinking even instinctively from the possibility of being claimed as the brother of a sufferer. And soon he not only neglects but misuses others. They are his tools and instruments. By using them he is to obtain pleasure, or gain, or ease. What they are, or become, is nothing to him. He will build in, without remorse, to the fabric of his own ease, comfort, dignity, or pleasure, their happiness, nay, even their en-

during souls. He will satisfy his covetousness at the cost of their peace, or his ambition at the cost of their blood, or his lust at the cost of their souls. See how in this man the question, and "who is my neighbour?" is really growing into the cry of the first murderer, "am I my brother's keeper?" For from giving up the sense of wider relationship, he soon goes on to lose all real sense of the nearest and the closest. First it is himself, and those who are well nigh part of himself, against the world; but let a question rise, or seem to rise, between himself and even those closest to him, and even they shall be sacrificed. Be they parent, wife, or child, the thoroughly selfish man is ready to use them too, merely as the instruments of gratifying an all grasping self. He will ruin a child's soul to save himself the trouble of correcting him; he will destroy his family to slake the thirst of drunkenness—to supply appetite with its garbage, or to obtain the mad excitement of gambling. He is all, and they are nothing.

What utter ruin is passing upon this man's soul! How are even the natural instincts by which the early difficulties of doing right were to be aided, dying out within him, instead of being raised, as they should be in the regenerate, into heavenly graces! How is his heart narrowing and hardening! How are the eyes of his soul darkening! He strains that deadened gaze around a world which is full of sufferers, and he sees no-

where a neighbour to be helped. His deafened ear hears not the groans, and sighs, and lamentations of afflicted humanity, and he asks as coldly as if no such sounds were nigh him, "and who is my neighbour?" Above all, how surely is this man making it impossible that he should love his God. For "he that loveth not his brother, whom he hath seen, how shall he love God, whom he hath not seen?" How shall he who kills within himself the natural instinct of affection for those he sees, ever rise to the high gift of loving God whom he can know only by his faith? This conduct must be most offensive to the Spirit of God; and under a dispensation of the Spirit such as is that under which we live, it must therefore be most ruinous to man. It is an intense denial of the work of Christ's cross, whereby He made all men one in the unity of His own body. For the second Adam thus restored all the broken bonds of man's relationship. Against this great grace the selfish man is a perpetual rebel. And so his soul is becoming every day more utterly at variance with the character of God. To His works of nature, and yet more of grace, it is becoming more harshly discordant. From Himself it is daily parted by a more impassable gulf. It is becoming thoroughly unfit to dwell with Him who is perfect love. Surely the full revelation of the Almighty presence would be of itself hell to such a man. He has almost passed into that condition of perfected selfishness, which

will secure the fearful perfectness of suffering; when the foul gratifications which stayed its appetite being all removed, the lost soul shall feel itself in the grasp of that almighty hand which it has made hateful to itself, whilst the gnawings of despair make every other being, yea, and its own self also, only the fit subjects for its active malignity and hate.

And from all this, brethren, surely some important practical lessons flow with the utmost clearness.

I. For first let us, hence, see the root of utter bitterness which is within us. Our natural selfishness, if it be not cast out by a stronger power, will work thus in us. In vain against it will be all the gloss of merely amiable feeling and the play of pleasant qualities. The deep poison root will gradually kill these shallower plants. Appetite will help on its work, passion decked, as it often seems to the young, with the brightest radiance, will strengthen its power. The ambitious desires of maturer life will nourish and increase it; it will grow and strengthen with the prudence of prime, and even ripen amidst the creeping chills of age; until it pervades the whole character. In our natural selfishness is present, even with the young, and gay, and thoughtless, amidst all their better impulses and more generous aspirations, the principle of hatred; the seed out of which may be unfolded an infinite despair. Let us, then, calmly see the evil which is within us, that we may know our true condition. Let us recognise this perversion

of our fallen nature, not only in its gross and hateful workings, but even amidst its soft smiles and less offensive excesses, in order that we may hate it as it should be hated, and strive as we ought to strive to cast it out ; for cast out it may be.

II. This is our second lesson, without which the first would be the useless discovery of an irremediable evil. He who bore our nature without spot or stain, He can cleanse that nature in us. He can be formed in us. To Him only we must go ; He who made He must re-make us ; He whose office it is to “make all things new,” must fashion again for His own use these injured vessels. No lesser work than that of His hand can cast out this inner enemy. Of all other helps save His we may say with the despairing Father, “I besought thy disciples to cast him out and they could not.”* We must fix our eyes on the true man. See Him hungering, thirsting, fainting, on the way—see Him in his agony and bloody sweat, in His cross and passion ; we must gaze on His wounds, we must hear His bitter cry ; we must see Him, even at this cost, redeeming men, that we may know at once the evil which is to be cast out of us, and the power and love with which He will cast it out if we believe in Him. Nothing short of this can save us. Selfishness has so many turns and windings ; it so revives when it seems to be trodden down ; it changes itself into so many forms ; when detected in a worldly it so easily

* Luke ix. 40.

assumes a religious garb ; as a deep and clinging self consciousness, it so infects our religious exercises ; it so mingles with and defiles our prayers, making them little else than a miserable play upon our own feelings ; it so entwines itself with what seem to be acts of the deepest humiliation, or aspirations of the most intense devotion ; it so falls in with that trick of our deceitful hearts, whereby intellectual comprehension and the false lights of the fancy personate the great work of spiritual renewal ;—that nothing can set us free but our faith laying hold on the person of Christ ;—our soul flying from ourselves to Him, and crying to Him mightily for cleansing. And then He will deliver us. Drops from His cross shall cleanse us. He will put His spirit within us. His work will go on in us. He will touch our eyes, and they will be “restored and see every man plainly ;” He will put His fingers into our ears, and we shall hear ; He will touch our tongue, and at His Ephatha its dumbing strings shall be unloosed ; He will shed his love abroad in our hearts—the sense, that is, of His love to us, and the kindling of our love to Him. And this, and this only, will kill the root of selfishness within us, and raise us to the true perfection of which He has made our nature capable ; for thus is fulfilled that word of God, “love is the fulfilling of the law.”

But then, brethren, there is one more lesson here, without which all the rest would be in vain.

III. If we would have His work perfected in us we

must strive as well as pray. It was His own word to this lawyer, "Go and do thou likewise." In shewing mercy thine eyes shall be opened, and thou shalt see who is thy neighbour. My brethren, this must be our lesson also. We do really claim union with Christ when we act as His redeemed. We do not believe if we do not work. The faith of the soul in Christ goes before its works, as the beginning goes before the end; as the life goes before the actions in which the life spends itself.

It is a low view to say that these works are valuable only because they are signs of faith: they are signs of faith, because they are the coming out of that life of which faith is the first acting; but they are far more than signs of life; they are the life in action. And as this life is His working in us, so does He own it; whilst we labour for Him He will bless us—standing by us in our boats as we cast the net—joining Himself to us as we walk on the way—feeding us from the fire of coals which He has kindled, as we drag to shore the nets which He has filled. He works with us when we work.

Thus, though our works of mercy have no merit in them to deserve any thing of God, yet our Lord does accept and bless them when done from love to Him. Yea, through them He acts on us; and our blessings to others come back as blessings to ourselves. As we in act claim through Him to see every sufferer for whom He died as a brother, He

binds up for us the broken links of human brotherhood. As we in act strive to see for His sake, a neighbour in a wounded Samaritan, He opens our eyes and we do see. As we, in the daily events of life, strive to remind ourselves that all around us are His redeemed; that we may not use our friends, our children, our servants, our dependants, for our own selfish pleasure, but live with them as brethren in the Lord, He helps us to see and feel the value of the souls around us, containing, as each one does within itself, that which shall unfold into an eternity; and bought, as each one is, at no less a price than His own blood. It is thus, that He, to whom we have committed the keeping of our souls works in us, and with us, for our sanctification. He melts our hearts by a sight of His love, and so He draws up into a purer air and higher exercise the very natural instincts with which He has furnished our hearts. That pity and compassion, which, if it were exercised only for the sake of the pleasure attendant upon gratifying its own impulses, would still be of the earth, earthy, and might even strengthen in us a more refined selfishness, becomes, when it is truly exercised for His sake, who died for us, so dwelt in, by the light of His love, that it is transformed into a heavenly temper, and an affection ripening us for the inheritance of the saints in light. So will He, if we will but bear to Him in active faith the burden of our indwelling corruption, most truly set us free from it, and change us even here

into His own image. For this then, let us pray and watch, that if God has given us all outer things, we may yet, by sitting loose to them, through a secret discipline of self denial, and a growing love to Him, escape even the great temptation of abundance; and if God has given us little, be saved from so setting our heart upon that little, that, through the power of selfishness, we lose sight both of our neighbour and of our God.

My brethren, let us make this truth our own this day. You are asked to see your brethren, to see those for whom Christ died, in the dwellers in this hamlet for which we desire to provide the unspeakable blessing of a settled ministry of Christ's gospel. In the state of this hamlet, there are many points of likeness to that of the wounded traveller, whom our Lord portrayed to wake up the slumbering conscience of his self sufficient questioner. There is perhaps no part of our whole population which has been more "passed by" by priest and levite than these outlying scattered portions of our agricultural population. God forbid that we should undervalue the wants of the multitudes who are gathered into the seething masses of ignorance, misery, and sin, which form our great town populations. But these have at least attracted much Christian notice. Our hamlets are too often passed by. Yet there they lie upon one highway side; despoiled and sorely wounded. No one who has not for himself

examined it, yea and that closely, can know the greatness of this evil. We are deceived by misty undefined notions about the innocence of rural shades and a country population. There cannot be a greater error. Man is man everywhere : and man without Christ's Gospel is everywhere corrupting and corrupt. Such a population, as truly as our towns, has its own peculiar forms of evil. A hard crust of dullness oppresses those who are thus shut out from the sight and sound and neighbourhood of intellectual exertion, and benumbs the higher faculties of their souls ; whilst under it a gross animal sensuality of uncleanness and drunkenness too often reigns unrebuked by better examples and unrelieved by higher aspirations. There is, moreover, this special reason for helping such places ; they are yet within the reach of real and effective help. Place a resident Minister of Christ, who shall live and speak, and pray, and minister in Christ's strength amongst them, and, if God prolongs your life even a few years, you may live to see this thorny wilderness blossom as a rose. For such a population you are asked to give to-day. For one near to you, near to all the opportunities of Christian life, and yet to a peculiar degree excluded from them ; to one which has suffered greatly from its nearness to this place ; which has been in very truth one of the dark corners where our sins have established themselves and taken root to curse all around them. Perhaps I speak to

some who have themselves added to this evil, surely I speak to those who belong to a body which is chargeable with this guilt. Do something I beseech you, to-day, to roll back these streams of evil. Let the light of Christ's Church shine into that darkness. Let not another generation pass away under these unhappy circumstances. Time is passing; eternity close before many of them; the night coming when you cannot work. Oh snatch them before it is too late from such a ruin. Own those outcasts as the brother robbed, naked, and wounded, to whom you, for Christ's sake, will minister; look up at His cross, look in at your own selfish heart. Pray Him to cleanse and heal it; and then in His strength set at once this day with self-denial and real sacrifice about this work of most necessary mercy, and He of His exceeding goodness will accept as done unto Himself that which for His sake you have done unto your brethren.

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AT

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To those acquainted with the circumstances of that Hamlet no arguments are necessary to convince them of the importance of attempting to improve its condition. In a spot, removed from observation, very disadvantageously circumstanced for receiving the ministrations of religion, but within near access from a neighbouring University town, evil has found its ready home; and the accumulated mischief of many years is the reason, the peculiarly pressing reason, for attempting to furnish to this place those spiritual provisions which, even under ordinary circumstances, its situation would seem to solicit.

The Bishop of the Diocese, the Patron of the Living, and the Incumbent, cordially approve of the above design. The Bishop of Oxford will be Patron of the new Church.

Subscriptions are received at all the Banks in Oxford; by the REV. T. H. WHORWOOD, Magdalen College, Patron of the Vicarage of Headington; the REV. THE PROVOST OF WORCESTER COLLEGE; the REV. C. P. EDEN, Oriol College; the REV. E. C. WOOLLCOMBE, Balliol College; the REV. H. BINNEY, Worcester College; and the Churchwardens of Headington.

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Miss Tyndale, Holton Rectory	5	0	0	The Misses Davenport, Headington	2	2	0
Rev. Dr. Ashhurst, All Souls College ...	10	0	0	Dr. F. T. Wintle, Headington	2	2	0
Rev. Vaughan Thomas	2	10	0	Mrs. Wintle, Headington	1	1	0
Rev. E. Hobhouse, Merton College ...	5	0	0	Mr. S. L. Evans, Headington	3	3	0
Baker Morrell, Esq.	10	0	0	T. S., Christ Church	3	0	0
Rev. E. B. Pusey, D.D., Christ Church ...	10	0	0	Rev. E. C. Woollcombe	1	1	0
Thos. Robinson, Esq., Old Bank	5	0	0	Collection after a Sermon by the Lord Bishop of Oxford at St. Aldate's Church	62	4	3
Rev. C. P. Golightly, Oriel College ...	10	0	0	Anonymous	20	0	0
Rev. W. S. Bricknell, Ensham	3	3	0	Balliolensis	1	0	0
Rev. J. Lys	5	0	0	A Tradesman's Mite	0	5	0
Joseph Parker, Esq.	10	0	0	Harvest thank-offerings at Iffley Church	7	18	0
Viscount Parker, Shirburn Castle	5	0	0	Rev. the Junior Proctor—Endowment 5l. Church, &c. 5l.	10	0	0
M. P. W. Boulton, Esq., Great Tew Park ...	10	0	0	Rev. Dr. Higgs ...	3	0	0
Rev. W. Woolcombe	1	10	0	The Principal of Magdalen Hall ...	10	0	0
Rev. H. Binney, Worcester College	3	3	0	Rev. R. Muckleston, Worcester Coll. ...	3	0	0
Rev. John Wilson, Woodperry	5	0	0	Rev. R. Gordon, Elsfeld	2	0	0
Rev. J. Baron, Waterperry	2	2	0	Rev. T. Short, Trinity College	5	0	0
Rev. W. Jacobson ...	5	5	0	Anonymous	2	0	0
Rev. F. S. Gawthorne	5	0	0	Rev. G. Buckle, Oriel College	5	0	0
Rev. Thomas Farley, Ducklington	1	1	0	Mr. James P. Shepperd	0	10	0
J. Parsons, Esq., Old Bank	5	5	0	Offering at St. Peter's Church	0	2	6
G. V. Drury, Esq., Shotover House ...	10	0	0	Rev. James Baker, Nuneham	5	0	0
Rev. Thos. Harris, Magdalen College ...	5	0	0	C. P. T.	2	0	0
Rev. Robert Wintle, Culham	5	0	0	Rev. J. H. Pollen, Merton College ...	2	0	0
H. Goring, Esq. ...	5	0	0	Rev. J. B. Maude, Queen's College ...	1	1	0
Mr. Rusher	2	2	0	Rev. Thos. Evetts ...	5	0	0
Mite	0	0	4	Mrs. Chapman, Holywell	3	0	0
Rev. Edward Griffiths, Merton College ...	5	0	0	B. A.	0	10	0
Rev. W. Ellerton, Magdalen College	10	0	0	Mrs. Wm. White ...	10	0	0
Rev. W. Dowdeswell, Christ Church ...	10	0	0	The Principal of St. Edmund Hall ...	5	0	0
Rev. William Skinner, Whitfield	2	10	0	Rev. E. H. Hansell, Magdalen College ...	5	0	0
James Barker, Esq. ...	1	0	0	Rev. Harcourt Skrine, Wadham College ...	1	1	0
Rev. T. F. Henney, Pembroke College ...	5	0	0	X. Y. Z., Queen's Coll.	1	1	0
Rev. Walter Sneyd, Denton House ...	3	0	0	Rev. F. S. Gawthorne	5	0	0
Rev. J. E. Robinson, Chieveley	1	1	0	Rev. E. M. Goulburn	2	2	0
Rev. A. St. John Mildmay	5	0	0	R. Hake, Esq., St. Edmund Hall ...	1	0	0
Rev. John Hill	1	0	0				

