

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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To Correspondents.

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

We can pay no attention to anonymous communications.

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

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

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

Diocese of Sydney.

THE PUBLIC SCHOOLS BILL.

In another column will be found the Public Schools Bill as it passed the Third reading in the Legislative Assembly. It is now before the Legislative Council, where the motion for the Second reading is to be made on Wednesday the 7th. An honorable Member has given notice that he will move that it be referred to a select Committee, a step which we decidedly think will be the wisest course to be taken with a Bill which is so full of imperfections, so mystified and ambiguous in its wording, and so unworkable in its details.

We deprecate as strongly as ever the adoption of such a Bill by the Legislature, and sincerely trust that it will either be so altered by the Council, as to render it unobjectionable, or rejected altogether.

The opposition made to it in the Assembly though not successful in procuring its rejection, availed to obtain some amendments. But these are quite insufficient; and we heartily wish its opponents all success.

Church Intelligence.

THE SYNOD OF THE DIOCESE OF SYDNEY.

With a view to the summoning of our First Synod, the Bishop has issued the following circular to the Clergy. It will be seen from it, that the elections are to be made not later than the 20th instant, and the Synod will assemble in the first week in December.

[CIRCULAR.]

Sydney, October 26th, 1866.

Reverend and dear Sir,—The Act to enable the members of the United Church of England and Ireland to manage the Property of the said Church having become law, I am desirous to lose no time in convening the First Synod of this Diocese, in pursuance of the provisions in that behalf, contained in the Constitutions agreed upon at the General Conference of the Dioceses of Sydney, Newcastle and Goulburn, on the 20th of April last.

I propose to convene such first Synod to be holden by Divine permission in Sydney in the first week of December next, and I therefore request you, for the purpose of electing Lay Representatives to the same Synod, to summon a meeting of members of the Church of England, of the age of 21 years, being males, and occupiers of seats in your Church, or residents within your Parish or District, on or before the 20th day of November next. For your guidance in reference to the holding of such meeting, and the election of lay Representatives, I enclose a copy of clauses, 8, 9, 10, 11, and 12, of the Constitutions so far as the same apply to this Diocese, and I request your particular attention to, and close observance of the same, and that you will forward a Certificate of Election as mentioned in the 12th Clause as soon after the 20th November as possible, in order that due notice may be given of the time and place of holding the Synod, both to yourself and the Lay Representatives of your District.

Matters of importance connected with Synodical action in this Diocese, and with the general interests of our Church, will be brought before the Synod.

I remain,
Reverend and Dear Sir,
Your faithful servant in Christ,
F. SYDNEY.

CLAUSES REFERRED TO.

8. Whenever the Bishops of Sydney and Goulburn shall convene the First Synod of their respective Dioceses they shall summon thereto each Clergyman licensed to a separate cure of souls within their respective Dioceses and Representatives as hereinafter provided * * * * * And for electing such Representatives the Bishop of the Diocese shall require each Clergyman licensed to a separate cure of souls to summon a meeting of the Members of the Church of the age of twenty-one years being males and occupiers of seats in his Church or residents within his Parish or District at such time within limits which may be prescribed by the Bishop in such manner and at such place within the

Parish or District as to such Clergyman may seem convenient, and every Member so summoned shall be entitled to vote at such election, but the Clergyman summoning the Meeting shall not be entitled to vote at such election save to give a casting vote.

9. The Clergyman if present shall act as Chairman of the said meeting and so soon as six persons are assembled the meeting may proceed to business and the Chairman shall cause a list to be made of those who are present and add thereto the names of any who subsequently attend before the proceedings are closed and the Chairman shall cause minutes to be taken of the proceedings. And every Member of the Church shall before taking part in or voting at such Meeting subscribe the following declaration:—

"I the undersigned A.B. do declare that I am a Member of the United Church of England and Ireland."

10. In the diocese of Sydney every such Meeting shall choose as Representatives two male persons of the age of twenty-one years each such person being a Communicant of the Church and not being a Clergyman licensed to a separate cure of souls. And if more than fifty persons shall attend and vote it shall be lawful for such Meeting to elect one such additional Representative but no Parish or District shall elect more than three Representatives.

11. In case at any such meeting the persons proposed for election exceed the number which the meeting is authorised to elect the Chairman shall take in writing the votes of the qualified persons present each of whom may give one vote for such persons proposed as he may think fit but not exceeding the number to be elected and where the votes for two or more are equal the Chairman shall give a casting vote in favour of either one or more of such persons as the case may require and the Chairman shall declare to the meeting the names of the persons elected.

12. The Chairman shall cause to be delivered to each person elected a Certificate of his election and shall sign the minutes of the Meeting in token of their correctness and shall forward them to the Bishop of the Diocese together with all subscriptions and lists which have been laid before the said meeting and a certificate of the names callings and addresses of the persons elected to be laid before the Synod at its opening.

30TH VICTORIA.

AN ACT to enable the Members of the United Church of England and Ireland in New South Wales to manage the Property of the said Church. [Assented to, 4th October, 1866.]

WHEREAS at a General Conference of Bishops and Clerical and Lay Representatives of the existing Dioceses of the United Church of England and Ireland in New South Wales convened and held in the City of Sydney in the month of April one thousand eight hundred and sixty-six certain articles and provisions were agreed to and accepted as Constitutions for the management and good government of the said Church And whereas such agreement cannot as regards the management of the property of the said Church be carried into effect without the aid of the Legislature in manner hereinafter provided Be it therefore enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of New South Wales in Parliament assembled and by the authority of the same as follows:—

1. The several articles and provisions con-

tained in the said Constitutions and any rules and ordinances to be made under or by virtue or in pursuance thereof are and shall for all purposes connected with or in any way relating to the property of the said United Church of England and Ireland within the Colony of New South Wales be binding upon the members of the said Church And all persons now or at any time hereafter holding any real or personal estate in trust for or in any way on behalf or for the use of the said Church except in so far as such real or personal estate may be the subject of any express trust and then so far as such express trust shall not extend shall hold the said real and personal estate subject to the said rules and shall be bound thereby as fully in all respects as if the said rules were contained in a deed of conveyance and trust of the said real and personal estate.

2. Provided always that no rule or ordinance to be made under or by virtue or in pursuance of the said Constitutions shall be in contravention of any law or statute in force for the time being in this Colony.

3. Provided also that within three months after the passing hereof a copy of the said Constitutions so agreed to and accepted as hereinbefore mentioned shall be recorded in the Supreme Court and the same or a duly certified copy thereof shall be evidence of the said Constitutions.

SHOALHAVEN.

At three in the morning of the 2nd of October, the Lord Bishop of Sydney arrived by the *Kembla* steamer at Ulladulla and proceeded to the residence of Mr. John Kendall.

On the morning of the 3rd of October he confirmed fourteen persons at Ulladulla who had been prepared by the Catechist Mr. Done and on the morning of the 5th he confirmed nine at Shoalhaven.

He preached at Ulladulla on the evening of the 2nd, and morning of the 3rd, at Tomerong to a congregation of settlers and sawyers on the evening of the 4th, at Shoalhaven on the morning and evening of the 5th, and on the 6th, he proceeded to Kiama.

He has preached salvation through Christ with that noble simplicity of familiar illustration which only those attain to, whose own minds have a clear and comprehensive view of their subject; he has pleaded with sinners with that affectionate earnestness which only those display whose feelings are in unison with their words: both by his preaching and his conversation he has won affection and esteem.

We have also been visited by the Rev. Thomas Smith to address a tea meeting, and deliver lectures to raise funds for improving the Terrara Church.

There was a most ample and tasteful display of delicacies on the tea tables and great difficulties had been overcome in bringing them there: among others one lady brought her good things eight miles by land and half a mile by water.

On the 18th, the evening of the meeting the Rev. Mr. Smith read that lecture in which he pictures forth the beautiful Christian character of Hedley Vicars.

On the evening of the 19th, he read his lecture on "Havelock" warrior and saint, with its glowing pictures of the Indian battles and its thrilling appeals to the love of virtue, of country and of God.

On the evening of the 22nd, he read his lecture on "Ups and Downs" with its rich humor, its deep pathos and its manly vigorous common sense.

On the 21st, he preached morning and evening at Terrara and in the afternoon at Cambewarra with all that passionate force which rouses in the listener feelings that are never stirred by the calm flow of ordinary discourses.

If it be right that we should never shrink from the stern duty of exposing and rebuking sin, then it is also right that no false delicacy should be allowed to hinder us from saying what we really think, and rendering honor to Christ's servant's when honor is due to them, and thanks to God who has given them grace to serve Him well.

He who from the fear of being mistaken for a flatterer withholds that praise which he feels to be deserved is as contemptible as an actual sycophant, for both of them regard the fear and favor of their fellowmen rather than the fear and favor of their God.

PUBLIC SCHOOLS BILL.

The following is the bill to make better provision for Public Education, as it has passed the Committee:—

Preamble.

WHEREAS it is expedient to make better provision for the administration of the Public Funds devoted to Education. Be it therefore enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of New South Wales in Parliament assembled and by the authority of the same as follows:—

Council of Education to be constituted.

1. Five persons shall be appointed as hereinafter provided who together with the Colonial Secretary for the time being shall constitute a Council of Education of which the Colonial Secretary shall *ex officio* be President. And such Council shall be a body politic and corporate and shall by the style and title of "The Council of Education" have perpetual succession and be able and capable to sue and be sued in all Courts of Law and Equity and shall have and use as occasion may require a Common Seal. And shall and may accept purchase and hold to them and their successors as Members of the said Corporation to and for the uses thereof Real and Personal Estate and Property of every kind.

Acts 11 Vic. No. 48, 16 Vic. No. 16 and 22 Vic. No. 11 repealed and Board of National Education dissolved.

2. The Acts eleven Victoria number forty-eight sixteen Victoria number sixteen and twenty-second Victoria number eleven shall be and the same are hereby repealed and the Board of National Education incorporated by the first recited Act shall be and the same is hereby dissolved And all Lands Monies Securities and Personal Property vested in or held in trust for or belonging to the said Board shall by virtue of this Act become the property of and be vested in the Council of Education subject to the Contracts Liabilities and Claims then existing under the Board of National Education.

Denominational Board dissolved.

3. The Denominational School Board created by the Governor of New South Wales in the year One thousand eight hundred and forty-eight shall be and the same is hereby dissolved. And all Lands and School Buildings held by Trustees under Grants from the Crown and used for Educational Purposes under the Regulation and Inspection of the said Board shall subject to the then subsisting Trusts remain vested in such Trustees respectively

Provided that in any such case with the consent in writing of the Religious Denomination with which the School is connected under the Hand of its Head or Authorised Representative and the approval of the Governor with the advice of the Executive Council and a majority of the Trustees may either transfer the School and Land to the Council of Education or the purposes of this Act or may sell the same and apply the proceeds to Educational Purposes of like character connected with such Religious Denomination.

Personalty of Denominational Board transferred to Council of Education.

4. All Personal Property belonging to The Denominational Board shall become the property of and the same is hereby transferred to and vested in The Council of Education for the purposes of this Act.

Council of Education—how Members thereof to be appointed.

5. The Members of the Council of Education other than the Colonial Secretary shall be appointed by the Governor with the advice of the Executive Council and shall hold Office for the term of Four Years but each Member shall be liable to removal at any time by the Governor with the like advice. Provided however that of the first Five Members so appointed Two shall be appointed for Two years instead of Four. And Provided further that any Member may resign Office by writing under his Hand addressed to the Governor in which case or in the case of the death or removal of any Member the appointment to supply the vacancy so arising shall be for the remaining fractional part of the term for which such Member so resigning dying or removed was appointed.

Power of Council of Education. Quorum.

6. The Council of Education shall be intrusted with the expenditure of all sums of Money appropriated by Parliament for Elementary Instruction and shall have authority to establish and maintain Public Schools to grant aid to Certified Denominational Schools, to appoint and remove Teachers and School Inspectors and to frame Regulations for holding their own Meetings and the performance of their duties under this Act for defining the Course of Secular Instruction, the Training, Examination, and Classification of Teachers, the Examination of Scholars, the Discipline to be enforced and observed, and to do all other matters necessary to be done in carrying out the provisions of this Act. And any three members of the said Council shall form a Quorum and shall be competent to transact business at any Meeting thereof regularly convened.

Regulations to have the force of law.

7. All Regulations framed by the Council of Education shall be laid before both Houses of Parliament within one month if Parliament be then sitting, and if Parliament be not then sitting, then within one month after the commencement of the next ensuing Session thereof, and if not disallowed by express Resolution of both Houses within one month from their being so laid before Parliament, such Regulations shall have the force of Law, and shall be published in the *Government Gazette* for general information. And two copies of such Regulations shall within ten days after their publication be sent to each Teacher and one of such copies shall be by such Teacher posted in a particular place in the School for public inspection. Provided that if Parliament be not in Session at the commencement of this Act, all Regulations made as aforesaid shall until the expiration of one

month after the next Meeting thereof or until disallowance, have the force of Law on publication in the *Government Gazette*.

Public Schools to be established.

8. A Public School may be established in any locality where after due enquiry the Council of Education shall be satisfied that there are at least twenty-five children who will regularly attend such school on its establishment.

Denominational Schools may be certified.

9. It shall be lawful for the Council of Education in any locality where a Public School may be established which has in attendance thereat not less than Seventy children to certify as a Denominational School any School situated not more than five miles from such Public School on such Council being satisfied after due enquiry that there are at least Thirty children in regular attendance at such School Provided that no School shall be so certified in any case where such School shall be within two miles by the shortest Highway of any Public School unless there shall be in regular attendance at such school and at the nearest Public School together not less than Two hundred children. Provided also that all certified Denominational Schools shall be subject to the same Course of Secular Instruction the same Regulations and the same Inspection as may be prescribed in reference to Public Schools with such modifications as may be judged to be expedient by the Council of Education.

10. In all such certified Denominational Schools unless application be made by the authorised Heads of the Denominations to the contrary Teachers of the same Religious Denomination as that to which such schools shall belong respectively shall be appointed and such Teachers shall be subject to such Examination and Approval as may be prescribed for the Teachers in Public Schools.

Religious instruction not interfered with.

11. In all certified Denominational Schools the Religious Instruction shall be left entirely under the control of the Heads of the Denomination to which any such School may belong.

Itinerant Teachers to be appointed.

12. In Districts where from the scattered state of the Population or other causes it is not practicable to establish a Public School the Council of Education may appoint Itinerant Teachers under such Regulations as may be framed by them for that purpose.

Private Schools may be assisted.

13. In remote and thinly populated Districts where no Public School may exist the Council of Education may grant assistance to other Schools established by private persons under regulations to be framed by such Council for that purpose notwithstanding that the children in attendance at any such School do not number twenty-five. Provided that all such Schools shall be subject to the inspection prescribed by the Council of Education.

Provision may be made in Public schools for Boarders.

14. It shall be lawful for the Council of Education to authorise provision to be made in any Public School building for the boarding and lodging either weekly or monthly of such children as by reason of the remoteness of their homes may not otherwise be able to attend at any such school. Provided that a sum be charged for such board and lodging which shall in no case exceed the cost thereof.

Training School to be established.

15. The Council of Education shall estab-

lish a Training School or Schools for the Education of Teachers both Male and Female and shall prescribe the Course of Studies and the Examinations in such School or Schools and the Teachers so educated shall be classified according to their attainments and skill in Teaching and shall receive Certificates which shall qualify them for corresponding grades in the School Service. Provided that the Course of Training in every such School shall be secular.

Fixed Salaries to be paid to Teachers.

16. The Salaries of Teachers in all cases shall be fixed and not supplemented by Fees shall be regulated by the Number of Pupils and shall be increased by every addition of Ten to the average attendance over a period of three months.

School Fees.

17. The Council of Education shall authorise a Scale of Fees to be paid for Pupils alike in Public Schools and in Certified Denominational Schools and the amount of all Fees as collected by the Teacher shall be remitted to the said Council at the close of every month.

Education free in certain cases.

18. Notwithstanding any Regulation for the payment of School Fees any Child between Five and Fourteen years of age whose Parents or guardians shall refuse or neglect to pay such Fees shall not on that account be refused admission into a Public School or Certified Denominational School but shall be received and instructed in the same manner as the other pupils attending such School.

Provision for Secular and Religious Teaching.

19. In every Public School Four Hours during each School-day shall be devoted to Secular Instruction exclusively and of such Four Hours Two shall be in the morning and two in the afternoon and a portion of each day not less than One hour shall be set apart when the children of any one Religious Persuasion may be instructed by the Clergyman or other Religious Teacher of such Persuasion Provided that in case of the non-attendance of any Clergyman or Religious Teacher during any portion of the period hereby set apart for Religious Instruction such period shall be devoted to the ordinary Secular Instruction in such School.

No religious disability.

20. No applicant shall be refused admission into any Public or Certified Denominational School on account of the Religious Persuasion of such Applicant or of either of his Parents.

Present teachers may be continued in charge of Schools.

21. Notwithstanding anything to the contrary contained in this Act The Council of Education may dispense with any Examination or Attendance at the Training School in the case of Teachers already appointed to Schools by The Board of National Education or The Denominational School Board should it be considered expedient to continue such Teachers in charge of such Schools.

Public School Boards to be appointed.

22. In every locality where a Public School is established the Governor with the advice of the Executive Council may appoint a Public School Board to consist of not fewer than Three persons whose names shall be submitted for that purpose by The Council of Education and in like manner shall appoint persons to vacancies that may from time to time occur in such Boards from death resignation or otherwise and the said Board shall in order to its more efficient maintenance regularly visit inspect and report upon the School placed under

their supervision and Three Members thereof where such Board shall consist of Five or more shall form a quorum. Provided that any Member of such Board shall be liable to removal by the authority aforesaid.

Aid to Building.

23. No money shall be appropriated under this Act in aid of building or repairing School Premises unless the site of such premises shall be vested for the promotion of Public Schools in the Council of Education.

New Schools.

24. Notices for all proposals for the establishment of Public Schools and of all applications for aid in the maintenance of Certified Denominational Schools shall be published four times in the *Government Gazette* previous to the final decision thereon of the Council of Education.

Council of Education may dispose of School Property.

25. It shall be lawful for the Council of Education to sell or otherwise dispose of all school property which shall be or become vested in them and to re-invest the proceeds of such sale or disposal in the purchase of land or in the erection of buildings for educational purposes under the provisions of this Act.

Annual reports.

26. The Council of Education shall on or before the thirty-first day of March in every year lay before the Governor in Council separate reports of the condition of the Public Schools and the Certified Denominational Schools and a General Statement of Accounts and copies of such Reports and Statements of Accounts shall be laid before both Houses of Parliament within one month if Parliament be then sitting and if Parliament be not sitting then within one month after the commencement of the next ensuing Session thereof.

Existing schools preserved.

27. All existing Denominational Schools shall be entitled to be certified under this Act and existing National Schools whether Vested or Non-Vested are hereby declared to be Public Schools within the meaning of this Act and no Certificate shall be withdrawn before the first day of January One thousand eight hundred and sixty-eight from any existing Denominational School on account of the number of Children attending thereat being less than the number required by this Act so long as such number shall not be less than the number required by any existing Regulations of the Denominational School Board. Nor shall such certificate be withdrawn at any time thereafter so long as there shall be in regular attendance at such Denominational Schools not less than 40 children.

Certificate not to be withdrawn from Denominational School by reason of the falling off in the attendance at Public School.

28. No certificate granted by the Council of Education to any Denominational School shall be withdrawn by reason of the attendance at the Public School with reference to which such certificate was granted falling below the number required by the ninth section of this Act so long as the number of children in regular attendance at such Denominational School shall not be less than forty.

Construction of Act.

29. In the construction of this Act the words "secular instruction" shall be held to include general religious teaching as distinguished from dogmatical and polemical theology.

Commencement of Act.

30. This Act shall come into operation on the first day of January one thousand eight hundred and sixty-seven.

Short Title.

31. This Act may be cited for all purposes as the "Public Schools Act of 1866."

PUBLIC SCHOOLS BILL.

On Monday evening, 5th Nov., Mr. ALEXANDER GORDON delivered a lecture on the "Public Schools Bill—what it was, what it is, and what it ought to be," in St. Paul's school-room, Redfern. The building was well filled, and among those present were Mr. Charles Cowper, M.L.A.; Mr. J. H. Plunkett, M.L.C.; Mr. A. Stuart, and the Rev. W. Stack. The Rev. A. H. Stephen occupied the chair.

We are unable to give even an outline of the Lecture, which was very comprehensive and able.

On the motion of Mr. J. F. Castle, seconded by Mr. T. B. Rolin, a vote of thanks was very warmly accorded to Mr. Gordon for the lecture.

The following Petition was adopted and signed by several persons before leaving the room—

"To the Honorable the Legislative Council of New South Wales.

The humble Petition of the undersigned parents and others in Redfern and the neighbourhood, humbly sheweth:

1. That your petitioners feel deeply interested in the matter of public education, and especially as the same is likely to be affected by the Public Schools Bill now before your Honorable House.
2. That the large amount of public confidence enjoyed by the Denominational system of Education, coupled with the fact that it carries on its work more economically than any new and untried system can be expected to do, renders it inexpedient either to close efficient Denominational Schools now in existence, or to prevent the formation of other Schools of a similar description.
3. That the tendency of the aforesaid Bill being to destroy a large number of efficient Denominational Schools now in existence, and to place undue impediments in the way of the formation of new Denominational Schools, your Petitioners are of opinion that the said Bill ought not to become law.
4. That your Petitioners are of opinion that no Education Bill ought to become law which does not fully provide for the following particulars, namely:—First, the preservation of such of the present Denominational Schools as are sufficient; second, the formation of other Denominational Schools wherever a sufficient number of children exists to justify such a course; and third, the right of the different religious denominations to train their own masters subject to examination by a proper Educational Board appointed by the Government.

Your Petitioners therefore pray that your Honorable House will not pass the aforesaid Bill.

And your Petitioners will ever pray, &c."

THE MELANESIAN MISSION.

A VISIT TO THE ISLANDS.—THREATENED OUT-BREAK AT ERROMANGA.

(From the *Daily Southern Cross*, October 10.) THE Melanesian mission yacht *Southern Cross* returned from a cruise of the South Sea Islands on Monday evening, bringing Bishop Patteson and forty-five native scholars for the Missionary college at Kohimarama. Through

the courtesy of Mr. Brooke, of the mission college, who accompanied the scholars, and Captain Tilly, we are enabled to furnish some particulars of the islands visited by the Bishop, and the very interesting cruise of the mission schooner. The result of the visit has been, upon the whole, most encouraging to the missionary cause, and especially to those more immediately connected with the mission in question. The Bishop and teachers met a hearty reception amongst their old friends at the islands, and during their visit to a new field of missionary enterprise, succeeded in producing a favourable impression upon the minds of the natives, and furthering the mission cause in these vast undeveloped spheres of labour. The island of Erromanga was not visited, and Bishop Patteson would no doubt be surprised to hear on his return that a quarrel had arisen amongst the natives of that island, which portended consequences the most disastrous to the mission cause sustained there. From information we have received, we are able to state that the disagreement arises from the annoyance of the inhabitants at the removal of the Sandal-wood Company—which has been so profitably conducted on that island—to the north east of the island of New Caledonia. The removal was effected solely to suit the convenience of the company, but the natives appear to think otherwise, and are said to attribute the cause to the missionaries located on the island, whom they have even threatened to murder when the Sandal-wood trade is removed. In consequence of the receipt of this information, the departure of H.M.S. *Esk* has been hastened. She leaves the harbour tomorrow on a cruise of the island, and will proceed direct to Erromanga. After leaving Auckland on the 28th of May, the *Southern Cross* called at Norfolk Island, Neugone, Loyalty Group, Mai or Three Hills Islands, New Hebrides, Fate Island, Pangoyango Bay, Whitsuntide, and Leper's Island, reaching the latter place on the 21st of June. The vessel then touched at Aurora Island, where there is a fine double waterfall, in order to take in a supply of water, and in the evening proceeded to Star Island, distant about twenty-five miles. This island was found to consist of an extinct volcanic cone, rising abruptly from the sea, the sides of which are so steep that a stranger is apt to wonder how the inhabitants can prevent themselves from slipping off into the sea. On the following morning the Rev. John Palmer went ashore at Mota (Sugar-loaf Island), Banks's Archipelago, for a three months' residence amongst the native people, and the *Southern Cross* proceeded without delay on a visit to the Solomon Islands. The villages of Ubuina and Tawatana, near the north-west end of San Christoval, were visited by the Bishop and catechists. The next place of call was the Island of Florida, in the Indispensable Straits. Florida Island presents a striking exception to the general appearance of these tropical lands, having none of the dense vegetation which is their usual characteristic, but recalling rather the grassy slopes of Norfolk Island. After visiting several other islands, the vessel proceeded, on the 4th of July, to a place called Marowa, which was visited for the first time, taking two natives of Ysabel as guides and interpreters. The village is situated about half-way along the northern side of the island. The coast of New Georgia is only imperfectly known. It is bordered by a chain of coral islands, running parallel to the shore at a distance of five miles. Off the mouth of the bay some twenty-five of these small islands are to be counted. They are for the most part connected by coral reefs, and form an archipelago

of great beauty. There is deep water close up to the reefs, and Sydney traders have anchored at Marow. New Georgia is some 90 miles to leeward of Mahaga, and in going to and fro, the intermediate island of Pavahu and Buragoi (Murray Island, inhabited only by pigs) are used as stopping-places. The inhabitants of Marow were very shy at first, but soon gained confidence when they heard their own language spoken, or rather yelled, from the shrouds of the schooner, by the natives of Yasabel. At Savo Island the vessel was soon surrounded by a flotilla of five canoes, some of which contained between twenty and thirty men. The stems and sterns of these craft taper to a height of over ten feet and when overtaken in a squall they heave too, stern to the wind, and crest the waves like so many sea birds. The Savonians exhibit considerable ingenuity and skill in the manufacture of their ornaments and weapons of war. On the 17th July the schooner called at Wango, where Bishop Patteson went ashore for a few days as an initiatory residence among the natives. Meanwhile the vessel went on a surveying tour. On the 27th the vessel left with the Bishop for Santa Cruz, which was reached on the 2nd August. A view of the active volcano Tenacua was obtained here, but unfortunately the *Southern Cross* was too far away at night to afford an opportunity of beholding the eruption in all its glory. Communication was held with the inhabitants of Lomlon, Pileni, and other small islands, who speak a dialect akin to Maori. Marau Sound, and the south-east extremity of Guadalcanar, were visited. Here the vessel was hove-to for a short time the natives being excessively noisy and unmanageable, and the decks so crowded that locomotion became all but impossible. This beautiful island presents a most imposing appearance. Hill behind hill, ridge above ridge, rise in wave-like succession, till, overtopping all, a lofty green billow heaves its rigid back to a height of 8000 feet above the sea. The day was exceptionally fine, and but a few light clouds hovered about the noble mountain ridges, affording a rare opportunity of ascertaining the correct outline of these usually cloud-capped summits. The Bishop and the Rev. J. Palmer remained at Mota some days, the latter gentleman having been left there whilst the Bishop continued the cruise. The state of the people of Mota was found very satisfactory. The influence of the Bishop has led to a general disarmament, and it is now rare to meet a man going about with his bow and arrows, which, in old days he was never without. There were sixty natives taken on board for the return trip to Auckland via Norfolk Island. The Rev. J. Palmer, with fifteen natives, was landed at Norfolk Island, where a branch mission has just been established, the Bishop and forty-six scholars coming on to Kohimarama, where they arrived on Monday evening. Shortly after leaving Mota, two of the mission scholars accidentally fell overboard. A boat was immediately lowered, and the Bishop and some of the crew put off from the vessel, rescuing the boys from their perilous position.

THE BISHOP OF MELBOURNE ON THE DUTY OF THE LAITY TO THE CLERGY.

In advocating the cause of the "Clergy Widow and Orphans' Fund," at St. Stephen's Church, Richmond, on Sunday, 16th ult., his Lordship the Bishop of Melbourne thus brought before the congregation of the day the duty of the laity towards those fulfilling the ministerial office:—

"The collection this morning is to be ap-

propriated to the Clergy Widow and Orphans' Fund. In appealing to you for this object, I do not wish you to regard it as a matter of charity, in the sense in which that word is now used among us. By contributing towards this fund you will indeed be performing a work of charity, according to the meaning in the Bible, that is, a work of Christian love. You will be assisting to relieve from care and anxiety a class of men who, as they especially need, so do they especially deserve, such relief at your hands. But I repeat, I do not wish you to think that I am applying to your charity, that is, to your compassion. No, my brethren, I appeal rather to your sense of justice. The clergy ought not to be, as a class, the objects of charity. If they are ministers of Christ, then is their office one of the highest dignity, the most weighty responsibility, the most anxious solicitude, the most unceasing labour, the greatest practical usefulness. They have therefore a claim upon the Church, that is, upon those to whom they minister, for a due maintenance for themselves and for their families. They may rightly use the language of the apostle, and ask, 'If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things?' Now, what is the fact? There is no class of persons whose incomes, in reference to their position, are so small as those of the clergy. When their stipends are regularly paid, which, I regret to say, is very frequently not the case, they have barely enough, often not enough, to procure the necessities and ordinary comforts of life. In many instances, without any fault of their own, they are unable to keep out of debt. I am not drawing a picture of imagination. I speak what I know. Scarcely a week passes in which I do not receive one or more letters from parochial clergymen, telling me that, from the inadequacy of their stipends, or from irregularity of payment, they are in danger of becoming involved in debt, and asking my advice and assistance. Nor are the men who write thus unfaithful, idle, or inefficient ministers, whom their people would be glad to get rid of. On the contrary, the large proportion of them are highly esteemed and loved for their works' sake. The cause of their straitened circumstances and pecuniary anxieties is the present state of feeling in the Church at large—the want in the laity of a due sense of their responsibility towards the clergy; the consequence of which, if they do not speedily perceive and correct the fault, will assuredly be most injurious to the Christian and to the Christian Church. For the clergy, as a class, will rapidly degenerate; their spiritual and moral influence will be diminished; and, as a necessary result, the moral and religious character of the people will become deteriorated; the various social ties which bind man to his fellow man will be loosened; and even the material prosperity of the country, which depends much more than is usually supposed upon the prevalence of religion and morality, will feel the disastrous influence. My strong conviction upon this subject has led me to say more than I intended upon it. I will only add that, as the incomes of the clergy in this country do not allow them to lay by anything, and as there are no provisions either for themselves when they are superannuated, or for their widows and children after their death, there seems to be a special obligation upon the laity of the Church to make such a provision as is contemplated by the establishment of this fund. I am, therefore, happy to add that it owes the support which it has already received, and, I may say, its very existence, to the laity, and especially to one who has laboured indefatigably in its behalf; and I have

a good confidence that you my brethren, by your annual subscriptions, and your parochial contributions this morning, will evince your cordial sympathy in the object of the fund, and your willingness to do what you can towards its sufficiency. I would say to you, as St. Paul said to the Church at Corinth, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."—*The Age*.

Correspondence.

The following letter has been handed to us for publication.

HOLY TRINITY, DUBBO,

2nd October, 1866.

MY LORD,—As your Lordship has expressed a desire that some attention should be paid to the Pastoral Districts, I am now able to give some account of a visit to the Marthagay Creek, the distance travelled being about 207 miles accomplished in 10 days. On Wednesday the 19th ultimo, I reached Narramine a station of Mr. John Christie, 25 miles from Dubbo, we had a service in the evening attended by the people at the station; I rested for an hour or so the middle of the next day at Burrowa, an out station of the Messrs. Brocklehurst, and the same evening arrived at Wombenna, Mr. Christie's. The manager Mr. Todhunter assembled the people on the Station, and we had evening prayer and exposition. I am to send the Chinese Cook a copy of the Chinese Testament. Suitable books and tracts were distributed to those who could read. Wombenna is 35 miles from Narramine.

The following morning, we made an early start, the delicious sweetness of the air was very invigorating, the native trefoil is now abundant and beautifully green; the fragrance, "exquisite as new mown hay."

About noon I came to Wombandy Mr. Blackett's, the scene of one of poor Dunn's exploits, I was glad to hear Mrs. Blackett speak feelingly of the unhappy youth. How much those will have to answer for who are the cause of ignorance and sin, by withholding the means so much required for the work of evangelization!

I spent an hour in the school-room with Mr. Blackett's children and was very much interested. I am happy to say they have a tutor an attached Churchman, who teaches them well, and reads the Church Service every Sunday. I left a *Church Chronicle* and gave the children some books. Arrived in the evening at Wombobbie, Mr. Ryrie's. The superintendent is Mr. Smith a nephew of the Dean of Murray and Ross. It was said that I was the first English Clergyman who had visited the Station, that is during Mr. Smith's time, 6 years. There was a Baptismal Service, other ministers of religion have been there, and it was remarked that I did not throw the water upon the child, but took him into my arms. It was certainly a more affectionate manner than standing at a distance from a lamb of Christ's flock. Wombobbie is 26 miles from Wombenna.

The next day I went on to Huddon Rigg a magnificent station of Mr. Christie's. Here at this gentleman's request I spent the Lord's day and had household prayer on Saturday Evening, and two services on the Sunday morning in the Wool room, Mr. Christie, Mr. Kirby (the manager), and myself at the

lower end, the shearers seated on wool-packs on the two sides. Text Ish. liii. 6. In the afternoon there was a Churching and Baptism, and in the Evening Service at the residence of Mr. Kirby, the dining room full of the upper servants and others, the shearers and others found seats in the verandah, the glass door being open, the congregation, those present at morning prayer, and men camped on the run, waiting until the Sabbath was passed to take away the beautiful wool to Sydney, well deserving the brand, a very old one, [X X in diamond].

Mr. Christie and his manager are delighted at the yield and thankful for the fine weather. Everything about the establishment is in admirable order, and the men well behaved. I had now quite left the Macquarie and found myself in a new country, at the time looking beautiful. It was raining when I took my leave of Mr. Christie, and preceded by one who knew the geography of the country mounted on "Charlie," once Mr. Bull's travelling companion, I set out over rough ground caused by some 1000 head of cattle having changed hands during the wet weather between Mr. Jones of Merigal and Mr. Readford of Warren. I could not make much progress with my wheels the spring and shaking being too much at a trot.

I reached Drill, Mrs. Bishop's, where there was a Service in the evening and Baptism, the people are very anxious to be visited frequently and are willing to subscribe to the Dubbo Church Society, I promised to come once a quarter so soon as some arrangements can be made about Wollington.

The next day I held Service at Merigal, Mr. Jones where the shearers and others, left work they came with the family into a large room many being without. Three Sydney ladies on a visit joined in the singing: we had the old 100th and Evening Hymn. Text Ish. liii. 7.

Passed on to Collit, and had a Baptismal Service and distributed some numbers of the *Church Chronicle*, reached Berida Mr. E. Flood's. In the evening held Divine Service, only the family and servants attended the Shearers house 4 miles away. I went to the Shearing house in the morning and distributed books and tracts. Mr. and Mrs. Flood wish the visit repeated, this is a very pretty place indeed the whole of this locality of the Marthagay.

I called upon Mr. Cheetham, a Roman Catholic, I left him suitable books and Mrs. Cheetham gave me £2 towards my Church improvement fund. In the evening, I came to Bulladoran, Mrs. Bishop's, and had service, stockmen, shepherds and traveller's were present: the next day I reached home, found I had been often enquired for, so that a gentleman remarked it is after all something like robbing Peter to pay Paul.

I may mention that it has been absolutely necessary to make more room in the Church a second time, and now there are only thirty additional sittings, the porch has been full the last few Sunday evenings, altogether the expense was about £80, and all the Bills I am happy to say have been paid.

I am, My Lord,

Your faithful Servant,
W. COOMBES.

THE CHINESE MISSION, TURON RIVER.

To the Editors of *The Church Chronicle*.

DEAR SIRS,—The readers of the *Church Chronicle* must have noticed a few remarks that have been made in it respecting the appointment of a native Chinese catechist

at Sofala; and they have no doubt perused an account of the baptism of eight Chinese adults by the Very Rev. the Dean of Sydney. And as it may be of some interest to the readers of the *Church Chronicle*, I purpose in my humble manner, to give you a brief account of Mr. Kong Shin Quen and his labours. Mr. Kong Shin Quen is a native of Lee Long, in the province of Canton; he has been brought up a Christian, and is of Christian parents, who became converts to Christianity through the agency of an English Missionary: consequently he has never been an idolater, and he remarks with great earnestness and joy that he has never bowed his knee to wood or stone. He has been in Australia about eight years, first visiting the neighbouring colony of Victoria, in which colony he remained nearly three years, having been attracted there by the astonishing reports that were circulated in China respecting its gold fields. He left Victoria upon the opening of Lambing Flat as a gold field, and after a short stay there, proceeded to the Turon River, where he has spent the greatest part of his time, constantly labouring in reading and explaining the Bible to his fellow countrymen. This becoming known to a Christian lady, (though quite accidentally) she requested an interview with him, which eventually led to the forming of a mission under the Presbyterian body. But as it did not meet his views to be connected with that body, he resigned his appointment, and sought to be placed in connection with the Church of England. After due preparation, he was confirmed, and has since been a constant communicant. He earnestly solicited the Bishop of this Diocese to appoint him as a catechist to the Chinese, the result of which was his employment in his present duties by the Bishop, to whom he is much attached. He is well educated, and he is very diligent in studying the English language. In the knowledge of this he has made a rapid progress, attending regularly the Church of England school, where he is a favourite with the pupils, who treat him with kindness, which is reciprocated by him and by his frequently joining in their pastimes.

I will now describe the Sunday services which are held regularly at the Church of England school-house. There are two services, one commencing at 11 o'clock in the morning, and the other at seven o'clock in the evening, at which there are always a number of attentive hearers. There are several who attend very punctually, who have the Church of England Prayer Book translated into the Chinese language, which enables them to join in the different parts of the service and in making the responses. After the prayers have been read, a portion of the Scriptures is read and explained. The last time the writer of this was present, the portion selected was that part of the ix. chapter of the Acts of the Apostles, which describes the conversion of St. Paul. It was very beautifully explained, especially the state of darkness all are in who have not a knowledge of the Saviour, and the scales that are upon the eyes of all who worship things of wood, stone or tinsel. The proprietor of a joss house was present. It is a very beautiful and touching scene to witness one of the services especially the evening service; for looking round the building, a person would be surprised at the contrast presented to the view so unlike any European congregation. Nothing to be seen but men of olive coloured complexions, all heads bound round with plaited hair peculiar shaped, buff and blue blouses with long loops and buttons. And one cannot but be struck with the quiet earnest demeanour of all present. It was

remarked by a gentleman from Bathurst who viewed the school from the open door "that it was a sight worth travelling fifty miles to see." The attendance is regulated by the weather and the moon, for, as many come two or three miles, a moon light night is the most agreeable for walking home, and after the service some accompany the catechist to his residence where the Bible is again the theme of conversation. The catechist visits various parts of the River during the week for the purpose of holding services, but his labours have not been easily performed. He has been subject to many unpleasant remarks from his benighted fellow countrymen. At the commencement of his labours here, bills were posted up at all parts of the River, containing most insulting remarks and epithets respecting him; but he heeded them not, and when it was known that service would be held in the school-house, the joss house keeper Lu Shong Ping consulted his oracle, which informed him that a dreadful earthquake would take place, which would swallow up the school-house catechist and all who happened to be present at the first service, and further, that all who should survive this dreadful visitation, must never expect to meet with gold on any of their claims any more; but regardless of this denunciation, forty Chinese were present. That the blessing of God has attended his labours, there is already proof, and that the mission may prosper and be the means of sending back to China some Christians who will assist in making the only way of salvation known amongst the heathens of that land, is, I am sure the desire of every Christian. Apologizing for my rambling account of the Chinese Mission,

I am, Dear Sir,
Yours,
P.

To the Editors of *The Church Chronicle*.

SIRS,—In resuming my remarks on the doctrine of Reconciliation, I have now to endeavour to trace out the Bible teaching on the subject, and compare it with the views expressed in the letters of Mr. Lillingston and "Colo."

As to the passage in Rom. v., Mr. Lillingston correctly says that the argument concerns Justification. But I suspect that the word *justification* conveys to him, a very different meaning from that of the word used by St. Paul.

The verb here translated "*to justify*," has two significations; first, "*to make righteous*," or "*to set right*," and second: "*to declare*," or, "*assist to be righteous*." It is in this latter sense that it is used of God:—when accused, he *justifies* Himself—declares His Righteousness—shows what He really is. It is used in the former sense of Man; he is *justified*,—made righteous—changed from his former evil—set right; and then, being really righteous, may be declared to be so.

Also, the literal meaning of the word translated *Justification*, is *A setting right, or a making righteous*.

These are the true significations of our words *To justify*, and *Justification*; and their use in this passage would be quite unobjectionable, if they had not in some degree lost their primary meanings, and frequently convey an idea very different, as I mentioned in my last letter.

We shall, therefore, perhaps better understand St. Paul's argument if we substitute the forms "*to make righteous*" and "*a making righteous*," throughout; these being undoubtedly the true equivalents of the words he uses, and correctly express his idea.

The Apostle has been showing that all need to be made righteous,—“for all have sinned, and come short of the glory of God.” He has warned the Jews that they will not, as they imagine, be accounted righteous because they have been chosen and favoured by God,—“for the judgment of God is according to truth.” He has told them that the law cannot make them righteous; but that it bears witness to the righteousness of God, and shows them how far off they are from that righteousness,—gives them “the knowledge of sin.”

Then he goes on to say that God has declared His righteousness in another way than by law; by setting forth His Son as a propitiation, through faith in His blood; “for a showing-forth of His righteousness by means of the remission of past sins, in order that *He might be just, and the Justifier*,” or “the one that makes righteous.” And thus are we “made righteous,—freely, of His favour, through the redemption which is in Christ Jesus”—who redeemed us by declaring that God is righteous, and so frees us from the bondage of “vain tradition” and “iniquity,” which makes us fancy He is such an one as ourselves.

St. Paul sees no difficulty in a *just God forgiving*. On the contrary, he says plainly that God manifests His justice, His righteousness, by the forgiveness of sins; that He forgives *because* He is just, not in spite of His justice; and moreover, he boldly asserts that this manifestation of His righteousness in Christ is a necessary consequence of His nature; for otherwise He would not have been just. He would not have acted fairly to his offspring.

St. Paul knows nothing of a “Scheme devised by Infinite Wisdom, by which God might be just and yet the justifier of the sinner; and by which Justice and Mercy are reconciled. He knows of no opposition between justice and mercy; they are the same in his eyes.

St. Paul says that God forgives sins, and justifies the sinners *because* He is just. And this is the testimony St. John bears: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John i. 9. This is what God says by the mouth of His prophet:—“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, and He will abundantly pardon. Isaiah iv. 7. This is what God is declaring throughout the whole Bible.

Therefore, I cannot agree with Mr. Lillingston when he says that the Apostle, speaking of reconciliation, “refers to the removal of that obstacle which intervened between God’s love to sinners, and sinners, namely their guilt and His wrath.”

I believe we should avoid much misconception by remembering that the declaration: “The soul that sinneth it should die,” is not in arbitrary punishment denounced by an offended God against the sinner. It is a declaration of the inevitable and necessary consequence of sin, and would be equally true if God had never spoken it, or even if there were no God, (if it be possible to fancy that.) And it is out of this destruction,—this death, that he desires to rescue his children, not from the danger of incurring it. The sinner must die; but when he is dead in trespasses and sins, Jesus Christ comes to raise him from that death,—comes to seek and to save the lost.

The law has worked wrath in the sinner, and the evil in him has made him hate God, for he fancies that it is He who is inflicting the misery he suffers, and consequently He must be propitiated and appeased, some some wondrous sacrifice must be offered to reconcile Him.

But God shows Himself in Christ to the sinner. He declares that there is no enmity on His part: that the misery and death the sinner is in is inflicted by sin, which has enslaved him; that He never ceases to love the sinner, and *therefore* is angry with him when he wilfully chooses the evil and refuses the good, and because He is a loving Father, punishes in order to make His child feel his sin, and to reclaim him; that His purpose is to save His people from their sins, not from the consequences, or punishment of their sins, and so His wrath ceases when they cease to sin.

The passages cited by “Colo” are beside the question. They prove indeed that the wrath of God is revealed against all ungodliness and unrighteousness of men, (I prefer St. Paul’s own words) but I am not at all sure that some of the quotations do not refer to the state of destruction consequent upon sin, instead of to the wrath of God. But be this as it may, I quite admit the revelation of God’s wrath. His wrath is an expression of His love. If I did not see that He hates sin, which causes such misery to His sons, and interferes with His glory: and that He is angry with His sons for abusing the liberty He has given by choosing that which destroys them: I should have ground for doubting His love towards His sons. So far from His wrath being an obstacle to His love, it is a manifestation of it.

I have now endeavoured to shew that neither God’s justice, nor His wrath is a bar to His love. If my argument has not been sufficient, I might quote numerous passages directly to the point, shewing that there is no obstacle on God’s part; but I will only mention one, a statement made by St. Paul in the course of his argument. “God commendeth His love towards us, in that *while we were yet sinners*, Christ died for us.”

But to shew where such a theory leads to, let us suppose that this obstacle spoken of does exist, an obstacle to the exercise of God’s love, arising from His own nature, and which therefore He cannot remove. Now the same obstacle must exist on the part of Christ, because He is God: therefore He cannot remove it; for if He can, His nature must be different from God’s; and to assert that is to “divide the substance,” and deny that such as the Father is, such is the Son;” or in other words, to deny that He is God. Again, if God cannot remove the obstacle then none else can, for He alone is Almighty; therefore the obstacle can never be removed; and if God needs to be reconciled, then He never can be reconciled.

I am sure Mr. Lillingston would be shocked at the bare idea of his believing either of these alternatives; but I am equally sure, that if he will follow up his own words to their logical conclusion, he will see that these alternatives are inevitable. I therefore hope that we shall both agree that there is no obstacle which prevents God from loving the sinner: but that there is an obstacle which prevents the sinner from loving God, namely his sin; and that God in Christ removes that obstacle, taking away his sin, forgiving his trespasses, and reconciling him unto Himself.

But Mr. Lillingston, quoting the verse “cursed is every one that continueth not in all

things that are written in the book of the law to do them,” asks “whom are they cursed by? are they not cursed by God?” God justifies Himself from this accusation. “Behold the Lord’s hand is not shortened that it cannot save; neither His ear heavy that it cannot hear; but *your iniquities have separated between you and your God, and your sins have hid His face from you*, that He will not hear.” Isaiah lix. 1, 2. It is sin that separates, *curses*; it is God who brings us nigh by the blood of Christ.

With regard to the conclusion of Mr. Lillingston’s letter, I regret to confess my ignorance of Church History: my knowledge of the views of Socinus are so vague, that I should be sorry to have to state them. I have not seen Jowett’s works: and the only book of Maurice’s I have met with is his “Doctrine of Sacrifice.” I do not hesitate to acknowledge my obligations to that book. If it has given me no new views, it has been of great service in clearing away some difficulties and helping me to take firmer hold of the truths of God’s word, where before I had imperfectly apprehended them. I have since read the book carefully, and I regret that I may not quote many passages bearing upon the subject I have so inadequately approached. I ask Mr. Lillingston to read that book again, carefully, hastily if he will (as I did at first), but *fairly*; and then, whenever he finds an *insidious* word, a sentence that contradicts, or is not warranted by God’s word, to quote the page in your columns.

I am, Sirs,

Your obedient Servant,
ZETETES.

Poetry.

LEAN ON JESUS.

Lean on Jesus, lean on Jesus,
Pilgrim on life’s painful road!
Art thou weary—heavy laden?
He will ease thee of thy load.
Hast thou wandered from the pathway?
Hark! the Shepherd calls thee: “Come!”
Lo! with yearning eyes He seeks thee,
Seeks to lead thee gently home.

Trembling doubter, lean on Jesus!
Sinking faithless in the sea,
Dost thou feel thy utter weakness?
Jesus’ hand will strengthen thee;
Lean on Him, as once did Peter,—
Then, though angry billows chafe,
Be not fearful, He is with thee,
Lose not courage, thou art safe!

Oh! how sweet to lean on Jesus,
Pillowed on His tender breast,
Finding, like the loved Disciple,
Perfect comfort, perfect rest!
Oh! how sweet to lean on Jesus!
Oh! the wonder of His love!
Everlasting Arms beneath us,
Ever sleepless Eye above!

Teach us, O Thou blessed Jesus,
Evermore to lean on Thee;
Guide us through life’s wilderness,
Bear us o’er death’s bitter sea.
Lead us, O Thou blessed Jesus,
To Thy Kingdoms peaceful shore,
And receive us to Thy bosom,
There to rest for evermore!

E.B.D.

Diocese of Newcastle.

COLENSO v. GLADSTONE.

Our readers will have observed that the arguments in this important case are concluded. It will probably be a considerable time before the decision is given, as we understand that the Master of the Rolls intimated, when the case was first mentioned to him, that he probably should not give judgment till after the Long Vacation. In the meantime, some light has been thrown on the present legal position of the South African and other Churches, in the arguments, on the one side, of the Attorney-General, and, on the other side, of Mr. W. M. James, who with Mr. Fitzjames Stephen appears to hold a general retainer for heresy.

The question at issue in the present suit is in reality a short one, and is this. It being admitted on both sides that a trust was created of the moneys in the hands of the Trustees of the Colonial Bishops' Fund, what were the provisions of this trust, and is the plaintiff a person entitled to claim the benefit of it, or, in legal phrase, is he one of the *cœstui que trust* of the fund? The Trustees abstained altogether from raising any question as to their right to withhold the money in consequence of the heretical tenets of the plaintiff. It is unnecessary to speculate on the motives which may have led them to take this course. They may have been disinclined to submit a question of doctrine to the decision of a temporal Court, and they were no doubt anxious to have a judicial decision on the general question, as a guide to themselves in their conduct towards other Colonial Bishops placed in the same position as that in which the plaintiff is alleged to be. The decision when given will therefore in no way touch any doctrinal question, and will turn simply upon the effect of the recent cases before the Privy Council of "Long v. the Bishop of Capetown" and "Ex parte the Bishop of Natal." The arguments on either side were briefly these. The counsel for the plaintiff urged, in the first place, that the fund was raised for the purpose of endowing Colonial Bishops, that the plaintiff had been appointed Bishop of Natal, and a salary had been assigned to him, and that until he was removed from the Bishopric by some competent authority, his salary could not be taken from him. To this it was replied by the Attorney-General and the other counsel for the Trustees, that the object of the fund was the establishment throughout the Colonies of Bishops, with the ordinary functions and powers of Bishops of the Church of England, possessing coercive jurisdiction over the Clergy of their Diocese, and subject to coercive jurisdiction themselves; that this was not the position of the plaintiff as defined by the recent decision, and consequently that he was not entitled to share in the benefits of the fund. In reply, the plaintiff's counsel contended that coercive jurisdiction was in no way a necessary ingredient in an Episcopate, and that the position and powers of the plaintiff as Bishop of Natal were sufficient to answer the intention with which the fund was formed. Mr. James indeed stated broadly that nobody could possibly have imagined that the Letters Patent could confer any coercive jurisdiction under the circumstances—a somewhat hardly assertion in the face of the notorious fact that until the recent decisions every one had always believed that they did so. "The proceedings of the thing

called a Synod," by which Mr. James thought proper to designate the Assembly of the South African Church, were of course treated by the learned counsel with supreme contempt. With regard to the powers of the plaintiff as Bishop of Natal, Mr. James contended that although the South African Church had been decided to be a voluntary community like a Dissenting sect in England, yet that on the principle of voluntary submission, the plaintiff could by the aid of the temporal courts exercise full episcopal authority over his Clergy. In proof of this he referred to the case of "Long v. the Bishop of Capetown," where the Privy Council certainly held that they would have enforced obedience to any episcopal command which the Bishop was authorized by the law of the Church of England to give; although the particular command in question in that case was held not to be warranted by the law, and consequently not to be binding. It was, therefore, contended that practically the only points of difference between the position of a South African, and that of an English Bishop, were that the former could only exercise jurisdiction over those Clergy who had acknowledged his authority, and that he had no power himself to enforce his own decisions, must depend upon the temporal Courts for that purpose. We do not understand that this position was contested on the part of the counsel for the Trustees, who were contented to make the obvious reply that these points of difference were themselves sufficient to negative the objects designed by the creation of the fund. Great efforts were also made by the plaintiff's counsel to show that it was not the case that, as was alleged, the plaintiff was practically irresponsible, but that there were some proceedings by which he might be called to account for misconduct, or false doctrine. One would have thought that in the present state of affairs the so-called Bishop of Natal would not have been anxious to point out a method whereby he might be removed from whatever may remain to him of his Episcopal dignity. However, his counsel were very unsuccessful in their attempt to suggest any such. Mr. James did indeed say that the Queen might by virtue of the Royal Supremacy issue an extraordinary visitatorial Commission to try the plaintiff, a suggestion which the Attorney-General characterized as a proposal to re-establish the High Commission Court. We congratulate the self-styled defenders of religious liberty upon their position in this respect. A curious question was here suggested, namely, that it was by this means only that an Archbishop of the English Church could be proceeded against, and further that there were certain functionaries called Royal Peculiars, among whom it appears, is the Dean of Westminster, who were in the same position in this respect, a circumstance which may possibly at some future time become important. Much time was also spent in arguing that the Letters Patent were not void, but that they only failed in part to carry out what they professed to do. The plaintiff's counsel, however, found great difficulty in stating anything which the Letters Patent did do, the only suggestion being that they conferred on the fortunate recipient a certain *status*, whatever that may mean. To all this, the constant reply of the Attorney-General and his colleagues was that a Bishop in the position of the plaintiff was not such a Bishop as was contemplated by the founders of the fund, and consequently was not entitled to receive an income from that fund.

We have said enough to indicate to our

readers, the course of argument on either side. It is useless to speculate on the probable decision, as nothing fell from the Master of the Rolls during the hearing of the cause, which would indicate the leaning of his mind. The immediate decision is of the less importance, as whatever it be, it is certain, we apprehend, to be appealed from. And whatever the late Premier may think of Lord Romilly's reputation as a judge, it does not stand very high in the opinion of lawyers, as his decisions are constantly appealed from, and repeatedly reversed. We are by no means certain, strange as it may seem, on which side we wish the ultimate decision to be. It may be presumed indeed that no honest person can now desire the success of a man who endeavours, by taking advantage of a legal quibble, to extract an income from a Church whose doctrines he repudiates, and whose liturgy he cannot consistently pronounce. But in the result of the case are involved, to a greater or less extent, issues for larger than any mere personal questions can be—issues which may vitally affect the future welfare of the Church. It must not be forgotten that Bishop Gray himself, and many other Colonial Bishops, are *legally* in the same condition as the plaintiff; and should it be decided that the latter has no claim upon the Colonial Bishops' Fund, it may be necessary to withdraw the salaries of the others also. In fact, it was expressly stated at the bar that the Trustees submitted to be regulated in their future proceedings by the result of the present case.—*The Churchman*, July 5th, 1866.

THE AMERICAN CHURCH AND BISHOP COLENSO.

The General Convention, House of Bishops,
United States of America, Philadelphia,
October 5, 1865.

[Extract from the Minutes.]

Whereas it has come to the knowledge of the Bishops, clergy, and laity of the Protestant Episcopal Church in the United States, in General Convention assembled, that the Bishops and clergy of the province of Canterbury, in the United Church of England and Ireland, have desired the Primate of All England to express their hearty admiration of the courage, firmness, and devoted love of the truths of the Gospel, as this Church has received the same, which have been manifested by the Right Rev. Robert Gray, Bishop of Capetown and Metropolitan of South Africa, and the Bishops who assembled with him, in dealing with the sad departure from Christian doctrine, by which one of the Bishops of that province had become notorious, and have declared their thanks to those right reverend brethren for the noble stand made by them against heretical and false doctrine, and their trust that even out of the present difficulties and embarrassments surrounding the Church in South Africa, it may please God to provide some safeguard for the maintenance of the truths once for all committed to the saints:

Resolved—That the said Bishops, clergy, and laity deem it due to the holy cause in which the Right Rev. the Metropolitan and other Bishops of the Church in South Africa have borne such timely and efficient testimony in the face of so great difficulties, to declare our hearty concurrence in the expression of admiration, thanks, and trust, made by the Convocation of Canterbury, and desire the Secretaries of the Houses of Bishops and Clerical and Lay Deputies to communicate to his Grace the Archbishop of Canterbury and

to the Right Rev. the Bishop of Capetown duly attested copies of this resolution.

(Attest) LEWIS F. W. BALCH, D.D.
Secretary of the House of Bishops.

THE BISHOP OF LONDON AND THE BISHOP OF CAPE TOWN.

The following letter appeared in the *Churchman*, July 5th, 1866:—

SIR,—Will you allow me to say a few words in behalf of my Bishop who is too far off to defend himself.

The Bishop of London has recently referred to the conduct of the Bishop of Capetown upon three different occasions, and on each occasion in severe terms. In his letter to Sir George Grey he used the word "rash." In his speech in the House of Lords he deprecated the Bishop of Capetown's zeal as wanting in discretion. In convocation he implied that the Bishop of Capetown, if his power was equal to his will, would drive from the Province all whose views are "Evangelical." All this within the last few weeks.

Now I shall not stop to show that language such as this coming from the Bishop of London will add greatly to the cares of one whose burden was already heavy, and will help that erring man who is endeavouring to force himself upon a Diocese which is unwilling to receive him again, but I must say with all respect, that it is neither fair nor just. The Bishop of Capetown, at the request of the whole Bench of English Bishops, the Bishop of London, I believe, included, and with the advice and guidance of the best and the ecclesiastical lawyers, undertook to try the Bishop of Natal. He was assisted in the trial by two Bishops of his Province, and passed a sentence of deposition in which three Bishops concurred. At the Synod which was held at the time of the trial, the three Bishops who were present agreed together and resolved that the deposed Bishop should be excommunicated if the sentence and deposition should be defied. The Clergy of the Province, numbering about one hundred, were all but unanimous in their approval of the sentence, as they had been already in asking that the Bishop should be tried. And the steps which have followed have received a very general support. Indeed the Bishop of London must himself concur in the substance of the sentence for he has spoken of Dr. Colenso as unfitted for the office of a Bishop in the Church. Now, surely, if the Church is the body of Christ and the Temple of the Holy Ghost, an unanimity like this in the Bishops and Clergy of a Province is a fact of very remarkable importance: at any rate, it might show that the policy of the Bishop of Capetown commends itself to those who are most deeply concerned in the issue, and might shield him from personal assaults.

But I deny these charges of rashness and indiscretion, whether as applied to the Bishop or to the Church. When we speak of rashness we intend, I suppose, to designate conduct the very opposite to that of one who, when about to build, should count the cost of his undertaking. When we speak of indiscretion we imply the presence of that heat and impetuosity of temper which hurries away the judgment, and aims at ends without a wise selection of means. I must deny, then, that the Bishop of Capetown has been either rash or indiscreet. The position which he has taken up is the result of calm deliberation, and his resolutions have been adopted upon principle, and with a full and clear conception of the vast

consequences which might ensue. There are times and occasions when it is right to dare and suffer everything for the sake of that which must be kept at all costs; and from the moment that he passed the sentence of deposition, the Bishop of Capetown felt that such a time had come to him. He knew that the law would be evoked, although the Church in which he ruled had been declared by law to be beyond its jurisdiction. He feared that those from whom he looked for aid in England, would some of them be lukewarm in their zeal for truth. But he resolved to build his tower—resolved on it as a matter of duty, of faith, of obedience to Christ, and with God's help he will finish it. He will give to Caesar the obedience to which Caesar has a claim, but he will not give to Caesar things which belong to God.

Some may call this resolution rashness. I take leave to think that history will call it courage, wise, faithful, holy courage. Already, indeed, Churches in Scotland and the Colonies have recorded their thanks and admiration; and the Church in the United States, Bishops, Priests, and people, with perfect unanimity, has voted its unqualified applause. Such, too, is even now the verdict of those in England who can look upon the Church of Christ as something more than an Establishment, and who can see that the salt has already begun to lose its value when its savour is too weak to maintain and preserve the truth.

The last of the three charges could not possibly be made by any one who personally knew the circumstances of the Church in Southern Africa. The Bishop of Capetown, though definite in his own opinions as to doctrine, has long worked heartily with many earnest men—Clergy or Catechists—whose views would best be described as "Evangelical." Some such men have been appointed by himself; others are to be found among his warmest supporters. But the fact is, party spirit, as known in England, scarce exists out of England, certainly does not run high. When earnest men find themselves upon the shores of a colony, they soon discover that there is no ground on which a Bishop or a Priest can stand, except the commission of Christ and the authority of the Church. Once on that rock differences soon vanish. Listening for some guiding voice amid the strife of opinions and the confusion of those tongues which babble round them, men catch from their Prayer Book the sound of that voice which has spoken through the long ages of the past, and become one in mind while listening to it. Men account for the unanimity of the Colonial Church by the secret power of some mysterious autocracy which is supposed to have gagged society. The real source of unanimity is the welcome of legitimate authority by a free and unfettered Church.

H. A. DOUGLAS.

THE COLONIAL BISHOPS BILL.

The Bishop of Oxford stated in the House of Lords that the standing Committee of the S.P.G. have approved of the principle of the Colonial Bishops Bill. We also learn that the Committee have appointed a very influential Sub-Committee (on which are all Colonial Bishops in England, Lords Lyttelton and Harbory, the Bishops of Oxford and Gloucester and Bristol, Mr. Mowbray, M.P., and Mr. Gorst, M.P., and others); the Sub-Committee have reported favourably, suggesting amendments. The Committee have adopted nearly all their recommendations.

The Bill of Mr. Cardwell is all that we can desire. We must have that Bill as it stands.

We fear much that some antiquated ideas, not really conservative or constitutional, about the Supremacy being a part of the religion of the Anglican Church, may stand in the way of that only satisfactory solution of the Colonial Church problem which Mr. Cardwell's Bill affords.—*Churchman*.

LAY AGENCY.

At the late Annual Conference at Oxford, The question of Lay Agency was introduced by a paper read by the Rev. A. Isham. Canon Miller advocated the employment of Scripture readers, who he thought were not at all "set up," the Rev. J. W. Burgon preferring educated persons, and Professor Payne Smith, middle-class helpers. The Bishop of Oxford made the following remarks:—

The discussion showed an unanimous desire to get laymen into the Church work in some organized form or other. The exact question put before the Conference had not been, however, answered. There was no difficulty in getting lay helpers of a low class for small sums of money: the point was how to organize the services of a superior class of men who would give their help without payment. Perhaps the Conference would like to know the conclusion the Bishops arrived at unanimously on Ascension Day, when, at an unusually large meeting of their body, under a deep sense of the immense importance of their decision to the Church at large, the subject was most fully discussed. The outline of their decision was briefly this. The Bishops desire to organize a class of persons, to be called "Readers," who shall be nominated by their parochial clergymen, and, after examination, licensed by the Bishop of the diocese, and set apart with prayer in order to do subsidiary ministerial work. They were to be specially used for the ministration of the Word in hamlets and outlying districts of large parishes; to read the Prayers and Holy Scripture, and to expound Scripture—of course not to administer the Sacraments. It was not clear whether the Act of Uniformity applied only to the established form of prayer itself, or to the ministers as well. It was therefore a question about the readers taking part in reading prayers in consecrated places. They would assemble at stated times for Holy Communion together. They would wear surplices during their ministrations. They would not be addressed as "Reverend." They would be formed from different classes of social life. They would be expected to give up at least a part of their Sunday for such work as had been mentioned, and a portion of other days if possible.

Diocese of Goulburn.

Church Intelligence.

TARALGA.

(From a correspondent.)

LAYING THE FOUNDATION STONE OF ST. LUKE'S CHURCH.

This ceremony took place yesterday, 18th October, St. Luke's Day.

The service appointed for this occasion was conducted by the Lord Bishop of Goulburn, assisted by the Revs. R. Leigh and F. R. Seaborn. The stone was laid by Mrs.

Thomas, who handled the trowel in such an excellent style as to call forth the remark from the contractor that "she was an excellent mason." The stone being now let down by the blocks, windlass, &c., and properly adjusted, Mr. Whiting stepped forward and presented the lady with a mallet, with which to complete her work. He stated that he had much pleasure in presenting it, not in consequence of its intrinsic worth, but as an expression of his good wishes in reference to the great work that had brought them together; and as it was his own handiwork, made out of a peach-tree grown in the first orchard planted in the district by Sir W. McArthur, he hoped Mrs. Thomas would keep it as a memorial of the day's transaction. After thanking Mr. Whiting for the mallet, she gave the stone some hearty blows with it, and finding the stone properly laid, read the following declaration, contained in the above-named service:—

Forasmuch as Almighty God accepted the purpose of his servants, David and Solomon, to build His temple at Jerusalem, and, nothing doubting but that He favourably alloweth this charitable design of ours to build a house to His glory, I therefore, on behalf of His church and people, lay this stone of a church (to bear the name of St. Luke) to the honour and glory of the holy, eternal, and undivided Trinity, the Father, the Son, and the Holy Ghost. Amen.

The congregation having joined in singing—

Praise God, from whom all blessings flow, &c.,

the Bishop concluded the deeply interesting ceremony by pronouncing the benediction.

The above ceremony took place between twelve and one o'clock, and shortly after the party repaired to a large substantial booth which had been erected for the occasion by the committee, assisted by a few kind friends, in which were a number of tables richly provided with the good things of this life, supplied and presided over by thirteen ladies, who represented no less than four christian denominations, a sort of "evangelical alliance;" and however much we may be behind other districts in some matters, yet think we may take credit to ourselves for setting an example to the whole southern districts in reference to christian union. From a hundred and fifty to two hundred persons partook of the sumptuous repast, and though ample justice was done as far as the writer's observation went, (of course there was a personal interest to be attended to at the time,) yet a much larger number could have been supplied.

After the tables had been cleared and seats, &c., properly arranged, divine service was held in the booth. Prayers were read by the Rev. R. Leigh, and the Bishop preached a short excellent sermon founded on Mark xiii. 34. After the sermon there was a collection, amounting to a little over six pounds, which, added to the proceeds of the refreshment tickets, will make about fifteen pounds to be placed to the credit of the building fund. The service being closed, the Bishop held a public meeting, and first called upon the Rev. R. Leigh, the Treasurer, to make a financial statement, from which it appears that the total amount of the contracts let will be a little over £200. The subscriptions paid and promised amounted to about £130, and the list being called over several subscriptions were paid in and some new ones obtained, which, added to the former list with proceeds of the days effort, leaves a comparatively small sum to be made up, and the committee are encouraged thereby to call for additional tenders for internal fittings, and a vestry room also to be added.

By way of closing the day's proceedings, votes of thanks were given to the Bishop and Mrs. Thomas for their valuable services, to the ladies who so graciously provided the

tables, and especially those ladies belonging to other denominations. The national anthem was then sung by the congregation, all standing, assisted by Miss Whiting on the harmonium; at the close of which three hearty cheers were given for Her Majesty Queen Victoria and one cheer more, and so closed one of the happiest days ever enjoyed by the people of Taralga. Nothing seemed to interfere with the pleasures of the day except a strong wind blowing from the west all the day, causing the tarpaulins covering the booth to make such noise as sometimes to prevent the Bishop from being heard.—*Goulburn Herald.*

CHURCH SCHOOLS AT GUNDAROO, CANBERRA, AND GINNINDERRA.

These several schools are within the district committed to the pastoral charge of the Rev. P. G. Smith, M.A., of Canberra. They have recently been visited by the Rev. D. E. Jones, Diocesan Organiser of schools.

The School Church at GUNDAROO is pleasantly situated, 21 miles from Collector, 40 from Goulburn. The school-house is a stone building, with a teacher's residence attached, stands on an acre of land, conveyed to the Bishop of that Diocese, at that time the Bishop of Sydney, for Church and school purposes. Mr. Samuel Slade Viles the master, who has been three years in charge of this school, was trained for ten months in the Model Schools St James' Sydney. Needlework is taught twice a week by Mrs. Viles.

On Wednesday, October 17th, in the presence of the Rev. P. G. Smith and Messrs. Dyce, Forbes, Frazer, &c., the examination was conducted by the Diocesan Inspector. The Local Board and the visitors were much pleased with the results. The success of the teacher was manifest in the general intelligence of the children, and the excellent discipline of the school. The quiet and orderly demeanour of the pupils was the subject of general remark. At the conclusion the Inspector expressed his satisfaction with the good examination which the children had passed; and had pleasure in announcing that, as a reward for their diligence, they would be honored with a holiday. Before they dispersed, they were regaled with refreshments provided by the friends of the school. Some of the children came from a distance of three miles. There are 27 children on the roll, of whom 3 were absent.

The school-house at CANBERRA is 18 miles S.S.W. from Gundaroo, and 9 N.W. from Queanbeyan. It is substantially built of stone, and has a teacher's residence under the same roof, all erected at the expense of G. Campbell, Esq., the liberal proprietor of Duntroon. Mr. James Abernethy has had charge of this school for two years and a half. He was trained for a short time at St. James' Model School, Sydney. Mrs. Abernethy teaches sewing. The Inspector visited the school on Friday, October 19th. The Rev. P. G. Smith, Incumbent of St. John the Baptist, Canberra, the Rev. A. D. Soares, of Queanbeyan, Mrs. Smith, Mr. and Mrs. G. Campbell, Mr. Williams and others were present, and expressed pleasure at the proceedings.

The Local Board has a favourable opinion of the teacher. Mrs. Campbell and Mrs. Smith, provided refreshments, which were liberally distributed at the conclusion of the day's work. There are 41 children on the roll of whom 33 were present. Some of them reside at a distance of 4 miles from the school.

The school-house at GINNINDERRA, was erected by William Davis, Esq. It is a slab

building plastered without, and is twenty-eight feet by fourteen, situated about 9 miles N.W. from Canberra. Mr. Hugh McPhee, who was master of this school formerly, and who after teaching elsewhere for some years, resumed his office here on the 19th February. The school-house stands on a part of the Glebe land, which was given to the Church by Charles Campbell, Esq., and was conveyed to the Bishop of the Diocese, then the Bishop of Sydney, as sole trustee. Some of the children reside 3 miles from the school. The Local Board consists of the Rev. P. G. Smith, M.A., Chairman, Messrs. W. Davis, Richard Shumack and Henry Hall.

The school was examined on Tuesday, October 23rd, when 26 were in attendance, and only 3 were absent. There is every probability that the number in attendance will be sustained, and even increased, as a considerable population is settling in the vicinity.

PUBLIC SCHOOLS BILL.

THE following Address was delivered by the Rev. F. A. C. Lillington at a public meeting held in St. Clement's school-house, Yass, on the subject of the Education Bill:—

In calling you together this evening to consider the Education Bill introduced by Mr. Parkes into the Legislative Assembly, I desire to make a few remarks, stating the reason why I, and I believe all the clergy of the diocese, so strenuously oppose the Bill, and first of all, you will I think bear me out when I say that this is the first occasion on which I have in the slightest degree touched on any political matter, as I do not consider it is the province of a clergyman to deal with general politics. I seek carefully to steer clear of all such matters. But this bill can hardly be considered as exclusively a political matter, but rather one which intensely concerns, not only the Church of England in this colony, but also the members of all Christian communions. It is in fact a contest between irreligion and Christianity—a contest which must now be decided, whether or not our children are to be brought up as Christians, being daily taught the doctrines and lessons of Christianity, or whether they are to be brought up with only the cold, bare, exclusion of the Bible, which in most cases eventually ends, and must end, in thorough infidelity.

Now, as regards Mr. Parkes' opening speech which I have read with some care, I have one point which I wish at once to answer, and it is this: in his speech and other speeches which have been made, and letters which have been written on the subject, there have been serious charges brought against the clergy that they are the opponents of education. I must say that at first sight it must be a poor cause which needs to be supported by accusations of this kind. Forsooth, because we object to a partial education, and strenuously seek to obtain a thorough education, we are charged with being the opponents of education altogether; and in answer to this charge, I refer to Mr. Parkes' own statistics to prove the contrary. He states that last year there were in existence 445 schools under the Denominational Board, with 23,746 pupils. Now I want to ask who it was that caused these schools to exist? Who is it that had all the labour, all the burden of erecting buildings, collecting funds, finding teachers, and often from their own pockets (not very well lined) helping to start, and causing to be started, these 445 schools, except the clergy, and yet they are the enemies of education!

It is just the same as if any person was to say that another person was an enemy to agriculture, because he did not sow his seed the same way as himself, though he might sow much more and get a better crop. The clergy in general are enemies to unsound education, but are the strenuous supporters and earnest advocates of really useful education. Shame then, on Mr. Parkes, and on all who thus try to support their views by charges against the clergy, which are alike false, ungenerous, and uncalled for, and which I am sure all of you, whatever may be your views on this bill, will agree in condemning as baneful to the best interests of the community.

But this leads me now to ask your attention while for a few minutes I give you the reasons why we so strongly oppose the bill, or perhaps it will be better if I speak in the singular, and tell you why I oppose Mr. Parkes' measure.

And I do so because I think that its principle is radically wrong, and its details are quite inefficient for the purpose which it contemplates. Let us look at the principle of this bill, and we learn this from the wording of the bill itself, and from the words of its proposer and supporters. Now, in the 17th clause of the proposed act we have the principle of the measure, that except the clergyman is able to attend during one hour a day, there is to be no religious teaching in these schools. Now, I maintain that any education which excludes religion from its scope is not a thorough, but a partial, unhealthy system of education. And to prove this to you, I would ask you to lay aside all prejudices for a moment, and listen to my reason for the assertion I have made on this point, and it is this: that it is the aim and object of a sound education to deal with the feelings and principles of children, as well as with their intellects. You may cultivate the intellect as much as ever you like, but if you omit to cultivate the feelings and principles, your education, being thus thoroughly partial and one-sided, will be to all intents useless. I trust you will bear with me while I read to you what Archbishop Whately says:—

"It is indeed possible to educate the children of the poor so as to disqualify them for a humble and laborious station in life; but this mistake does not so much consist in the amount of knowledge imparted, as in the kind and manner of education. Habits early engrained on children, of regular attention, of steady application to what they are about—of prompt obedience to the directions they receive—of cleanliness, order, decent and modest behaviour, cannot but be of advantage to them, in after life whatever their station may be. And certainly their familiar acquaintance with the precepts and example of Him who, when all stations of life were at His command, choose to be the reputed son of a poor mechanic, and to live with peasants and fishermen:—or again, of His apostle Paul, whose own hands ministered to his necessities, and to those of his companions:—Such studies I say, can scarcely ever tend to unfit any one for a life of humble and contented industry."

Now, are you prepared to adopt any system of education so unchristian in its tendency as that proposed in this bill? Shall we practically say to the children of this colony—We care not what religion you hold, we care not if you hold any at all—or only learn to read, write, and cypher, and that is all we care about for you. I say that it is just the same as if a parent, in clothing his child, should say—so long as you have boots or shoes on I care not whether you have a coat and trousers. Boots and shoes are good things, but the others are necessary. Are we arrived at such a pitch now in the colony that we care nothing for the principles of the young? Surely if we wish not to see such a pandemonium here as was witnessed in France during the first revolution, we must hate every system which seeks to cultivate the intellect while the heart is left to its own untutored devices. But

some will say—This is not the case; morality and virtue are taught in the National Schools, and in their books, so it is unfair to call this an immoral system education. I answer to this, that I do not believe in morality without religion; all the lessons of morality you may cram down children's throats will neither make them good nor virtuous. And here again let me quote from Whately—

"All works of fiction are worse than unprofitable that inculcate morality, with an exclusion of all reference to religious principle. This is obviously and notoriously the character of Miss Edgeworth's moral tales, and so entire and resolute is this exclusion that it is maintained at what may be called the expense of practical truth. That Christianity does exist everyone must believe as an incontrovertible truth; nor can anyone deny that, whether true or false, it does exercise—at least is supposed to exercise—an influence on the feelings and conduct of the believers in it. To represent, therefore, persons of various ages, sex, country, and station in life as practising on the most trying occasions every kind of duty, and encountering every kind of danger, difficulty, and hardship, while none of them ever makes the least reference to a religious motive, is as decidedly at variance with reality—what is called in works of fiction unnatural—as it would be to represent Mahomet's enthusiastic followers as rushing into battle without any thought of his promised paradise."

Still referring to Miss Edgeworth's works, Whately says—

"As a writer, it must be considered as a great blemish—in the eyes at least of those who think differently—that virtue should be studiously inculcated, with scarcely any reference to what they regard as the misnaming of it: that vice should be traced to every other source except the want of religious principle; that the most radical change from worthlessness to excellence should be represented as wholly independent of that agent, which they consider as the only one that can accomplish it; and that consolation under affliction should be represented as derived from every other source except the one which they look to as the only true and sure one."

The theory of this bill sounds, I allow, very plausible; but to every student of history, to every student of the lives of the philosophers as compared in their works, to the student of his own heart, it is a matter of fact that morality without religion is of little practical benefit either to individuals or communities. No; we want no cold, bare morality taught to our children, but we want the living, energetic power and principle of the Gospel taught to them which will hallow all they know, and sanctify all they learn, showing that "the fear of the Lord is the beginning of wisdom."

But there is another point as regards this principle I want to remind you of, and that is, the character of the teacher, and his influence on his scholars. Now, we have no guarantee as regards the teacher that he shall be of any or of what religion. This, I think, is a very grave objection, and I ask, will any man tell me that this is not objectionable—that as a teacher is to teach *no religion* in school it is no matter what his own views are. I reply, that such a man can understand but little of the true duties of a teacher, or of the plastic character of a child's mind. Surely all who know this must feel that a teacher to do any good must seek to have a through influence over the mind and affections of every child in his school; if he does not succeed in this he will be an unsuccessful teacher, but if he does, and is, say an infidel or one of a creed totally opposed to that of a child's parents, will he not have a terrible influence, by his example and by the little remarks which can be made use of in and out of school, to influence that child's mind into his own views. I am convinced that in many cases this would happen. An infidel schoolmaster of good ability and without doing anything openly in contravention of the clauses of this bill, I feel certain would cause the majority of the children to become practically infidels. Now this is a prospect which to my mind looks very gloomy, and to which I ask you seriously to attend. It may

seem very liberal not to care of what creed a teacher is, but it is a very pernicious kind of liberality. It is like that liberality which would cause you to admit any man to be an inmate of your house, regardless of his character, until you found your peace destroyed, your children corrupted, and very probably your plate gone.

Oppose, then, the irreligious principle of this bill—a principle which makes no distinction between Christianity and irreligion and which ignores as its foundation the Word of God—a principle which leads to infidelity here, and ruin hereafter. For what purpose is this new Education Bill proposed? Ostensibly to increase education and diminish crime—a glorious object if rightly carried out. But what sort of education will diminish crime? Will reading, writing, and arithmetic diminish crime? Is it not a fact that the most noted criminals of our own day have possessed these accomplishments; for instance, Burgess, the New Zealand murderer, is a sample of education without religion: he was thoroughly educated, a linguist, and so forth and yet he was a murderer. To say, then, that education without religion would be beneficial is purely cant. It is true that education will diminish crime if it be education in the fear of God, but not that education which begins by ignoring Him and ends by substituting the temptation of Satan in the Garden: "Ye shall be as gods knowing good and evil."

I object therefore, to this bill on four grounds:—1. It is not an honest and straightforward bill; 2. It will diminish education; 3. It is more expensive than at present in existence; 4. And in many parts it is foolish and absurd in its provisions. It is evidently the bill of a theorist, just such a production in character as I should draw up for Timbuctoo, of which I know nothing.

Now I do not call this honest and straightforward. As to its being less expensive, I will just refer to Mr. PARKES's own statistics again, from which it will be seen, that last year the cost of educating 18,126 children in the national schools was, at the rate of £2 15s. 1d. per head, while 23,746 children were educated in the denominational schools at a cost of only £2 5s. 1d. per head, showing a saving of 10s. per head under the latter system. I would ask in reference to school fees not being compulsory, will not people take advantage of that fact and refuse to pay at all? And further, is it likely that any value will be placed on an education, which costs nothing? The desire to educate his children has prevented many a man from becoming a drunkard, but the proposed measure offers a premium to every drunkard, every slothful man, and to every scoundrel. Its provisions are in many instances foolish, absurd, and impracticable. Who is to organise the schools proposed under this bill? I have repeatedly asked this question, but have failed to get an answer. It is a beautiful scheme, but where is the architect? Hitherto the clergy have done this. The trustees of existing denominational schools will not give over their buildings. For my own part I should like to see an amalgamation of the two boards, and other alterations in the existing system. As to itinerant teachers the proposal of Mr. Parkes is simply absurd, and if he knew anything of the country at large, which is very doubtful (for on his late tour he took very good care to keep on the main roads), he would never have proposed so foolish and impracticable a clause. I am quite sure that there is no person present this evening who will go in lock, stock, and barrel for the whole bill. I have no wish to see the national

system of education crushed. Let the two systems work on side by side. Having now explained my views on this important matter, I must protest against this bill in the name of that Church of which I am a minister. I protest against it in the name of vast numbers of the population to whom the proposed system would prove extremely nauseous. I protest against it in the name of a large number of scattered settlers in the bush, who, without the aid of their clergymen, can never have schools suited to their wants, and, finally, I protest in the name of the souls of the children of this colony, of the present and future generations. I protest against this bill as impracticable, expensive, absurd, and godless.

PUBLIC SCHOOL BILL UNSUITABLE FOR THE INTERIOR OF THE COLONY.

MR. PARKES' Education Bill is intended as a reform, and yet, with the example of the difficulties and inefficiency of our political institutions, under the centralized system, he basis his Educational Reform, upon the very same rotten foundation; and this we are told is to insure competent instruction: and yet in all branches of the public service, at a distance from the centre of Government, incapacity and incompetency are the rule, and not the exception. Then, how can we expect, under the same system, education to be more effectually promoted than it is at present. As far as the interior of the colony is concerned, the Education Bill will be a retrogressive, instead of a beneficial reform; for the very classes it ought to benefit will be the very people cut off from its advantages. There will be hundreds of children in the bush shut out from receiving any education, either secular or religious.

There are innumerable places in the interior where, within a radius of twenty miles, there are not twenty children within travelling distance to daily attend a Public School: therefore these poor children are doomed to moral destitution—unless some itinerant teacher or travelling school master undertakes their enlightenment.

The youth of the interior, owing to their peculiar active vocations, require a strict moral training, as well as a knowledge of spelling and reading, in order to raise them towards a standard of purity, truth, and self-control, so as to enable them to become good citizens. We therefore question the good effects of this Bill, which sweeps away all Denominational schools from the interior, and replaces them with Public Schools, where religious instruction is prohibited, thus establishing a rule that it is better that no religion at all should be taught than to sow the seeds of sectarianism by assisting to inculcate the dogmas of so many different creeds in the minds of our ignorant youth. Then what class of men are the future instructors to be, or can be under the corrupt system of centralization? Our Civil Service will give a very fair idea of their composition; Patronage pandering for political power, will not be a sure guarantee of their efficiency. For our part we should rather prefer leaving a large share in the direction of education to Clergymen, their superior education and social position, rendering them more competent to undertake the task, than can be expected from the schoolmaster provided by a Central Board, under the supreme control of a political head.

In cities or townships where the population is concentrated, Mr. Parkes' Bill may be efficiently carried out, but in the interior it will be a complete delusion.

The second reading of the Bill was carried by a large majority, but we sincerely hope that the objectionable clauses may be so altered and modified as to meet the exigencies of the rising generations of the interior.—*Bega Gazette.*

Correspondence.

NON-VESTED NATIONAL SCHOOLS.

The principle of these non-vested Schools—is it not in reality identical in its chief features with that of the Denominational System? We think this is clearly proved in the following letter of the Rev. P. Lamb, M.A.

To the Editor of the Goulburn Herald and Chronicle.

SIR,—At the recent public meeting held for the purpose of considering the question of education now before Parliament, the inspector of national schools for the southern district, considered it his duty to contradict a statement made by me, that non-vested schools were *virtually* denominational schools. The words he used were—"they are neither actually nor virtually denominational schools." Now, Sir, I submit to your readers whether the following words, which appeared in the leading article of the *Sydney Morning Herald* of the 17th instant, would not lead to the contrary conclusion:—

"The distinction enforced by the conscience clause (referring to the privy council system of education in vogue in England) is identical in spirit with the requirements of the National Board in this colony as respects non-vested schools. Those schools remain in sectarian trusts, but the teaching is according to the national system, and there is a complete guarantee that the *religious* teaching should be separated from the secular teaching. The rights of conscience are thus secured, *while it is left free to the managers to introduce any religious teaching or devotions they like, at the commencement or at the close of the school.*" Why, this is all that was proposed in the second resolution put to the meeting, namely, "that in all such state-supported schools (i.e. denominational) a certain number of hours daily shall be devoted to secular instruction only." The fact of secular instruction being given at certain stated hours would not destroy the denominational character of the schools, for they would still be in denominational hands, and the teachers would be denominational teachers. The only difference would be that a certain proportion of school time would be given up by that denomination for the benefit of those who did not belong to it, and accordingly we find in the *regulations* for non-vested schools subjoined in the same article, that they are not claimed as strictly national schools; for the words are:—

"To extend the benefits of national education in the colony on a plan similar to that so successfully pursued in Ireland, the commissioners of national education will *give assistance to schools which in origin and ownership may be other than national*, subject only to conditions making their conductors responsible

to the Board. (1) for adequate instruction of the same nature as that prescribed for schools purely national, open on equal terms to all; and (2) for the *strict limitation of special religious instruction to those whose parents approve of it.*"

To what ownership does the above refer may I ask, if not to denominational? and what *special religious instruction* is alluded to, if not of the denominations which own the school? Again, in rule 4, the appointment and removal of teachers in non-vested schools rest with the local patrons or managers, the only condition required by the commissioners being the good character and competency of such teachers to fill the situation; hence the teacher is a denominational teacher. If, therefore, the schools are denominational in origin and ownership, and if the teachers are denominational teachers, surely they must be virtually, if not actually, denominational schools.

It is one of the greatest principles of the denominational system, to have a denominational teacher, because he can teach special religious instruction before or after the stipulated hours; whereas in the national schools, the teacher is appointed without regard to his religious views.

Again, in rule 6, the commissioners are to exercise no control over the use of the school beyond the stipulated hours for secular instruction; and I observe in a note appended to the 6th rule, that any religious exercise or instruction *peculiar to the private character* of the school must occupy some time before or after the hours fixed for the ordinary duties, so as to admit of the convenient absence of any children whose parents object to their attendance. To what does the *private character* of the school allude, if not to its denominational character?

And, in rule 9, the commissioners and their officers are to be allowed to visit and examine the schools. If they were strictly national schools, why should permission be asked to visit them? In conclusion the article observes:—"There are now, we believe, about a hundred and fifty non-vested schools in the colony, and there would have been as many more if the funds at the disposal of the National Board had enabled them to deal with the applications sent in. We have never heard that in any of these schools there has been any difficulty in separating the religious from the secular teaching, or that it has been impossible for the most devout and energetic of the denominational teachers in them to get through the school routine without dropping doctrinal theology by the way. In fact, if all the denominational schools in the colony were turned into non-vested national schools tomorrow, with an adequate proviso against the indefinite multiplication of schools, the immediate practical requirements of the colony would be met."

Does not this corroborate my statement the other night, that the denominational system commends itself most to the people?

In your leading article on the 20th instant it seems to be triumphantly asserted that this question was satisfactorily settled by the attempted explanation of the inspector. I can only speak for myself that it did not convince me to the contrary of what I asserted, and what I still believe, that non-vested schools are *virtually* denominational; and, before concluding, will you allow me to correct an

error in your report of my speech. I said that "there were nearly four times as many denominational schools, *counting* non-vested schools as such, as those which were strictly national," whereas in the report it was *not* counting them.

Apologizing for occupying so much of your valuable space,

I am, sir, yours faithfully,

P. LAMB.

Goulburn, October 26.

In further proof of the argument of the Rev. P. Lamb, which appears to us to be conclusive it might be alleged that—

1. In the national schools—

- (a) The Master is appointed by the Board.
- (b) The Bible is excluded as a text book.
- (c) Prayer at the opening and closing of the school is forbidden.
- (d) The property belongs to the National Board.
- (e) The instruction is entirely secular.

2. In the Denominational schools—

- (a) The Master is appointed by the Head of the Denomination.
- (b) The Bible may be used as a text book.
- (c) Prayer is employed in opening and closing the school.
- (d) The property belongs to the denomination.
- (e) The instruction is *not* entirely secular.

3. In the non-vested schools—

- (a) The Master is not appointed by the Board, but by the Denomination.
- (b) The Bible is not forbidden, but may be used as a text book, provided the secular instruction be properly given also.
- (c) Prayer may be employed in opening and closing the school.
- (d) The property belongs to the Denomination.
- (e) The instruction is *not* entirely secular.

And now, is it not further most evident that the "non-vested schools are *virtually* denominational schools?" Does not this show that the National system proved a failure and that its supporters have had recourse to these stratagems, first to "plough with our heifer," by borrowing the principle of the Denominational system for non-vested schools, in order to carry favour with the people; and secondly to cover that egregious failure by giving these same national schools a *new name* for the future, and putting dishonest obstructions in the way of Denominational schools in the interior of the colony? EDITOR.

CHURCH OF ENGLAND SCHOOL,
CROOKWELL.

To the Editor of the Goulburn Herald and Chronicle.

SIR,—In a speech made at the late meeting on Public Education in Goulburn, by Mr. Harris, national school inspector, he declared that he was "responsible for every word he uttered," after I had read this assuring declaration I was rather astonished to find, upon coming to the close of his remarks, that he valued his responsibilities so lightly as to be guilty of gross misrepresentation and insult. Speaking of the Crookwell school the report says:—"He (Mr. Harris) visited that school, saw the teacher, and announced the startling fact that if he continued a national teacher he

would have to undergo an examination; very soon after he disappeared." In this pompous strain did the inspector amuse a public meeting, at the expense of the reputation of an absent man.

Now, as I am responsible for every word I utter, not perhaps so much to the head of a department as to my conscience and my God, and as my character is as dear to me as is that of a national school official, I will state the *real facts* of the case:—

1st. A national school was *never established* at Crookwell; it was merely tried, and failed because a sufficient number of children could not then be obtained.

2nd. I resigned my appointment upon principle, as I could not conscientiously be a teacher of a school where the Bible was a prohibited book. I explained my reasons at length some time ago in a letter which I wrote to Mr. Harris.

3rd. The *startling fact*, which the inspector is said to have announced to me, must have been a mild invention of his own to suit his purpose at a public meeting. It may be his custom to go about the country hurling startling facts at inoffensive teachers, but I can testify that my nervous system was not at all affected by the awful announcement that I must undergo an examination. Had all things been equal I would gladly have been examined, and I think my friends who know me best will bear me out when I say that I could have stood the test as well, and perhaps better, than many who are sent forth under the inspector's auspices. I have been engaged for years in school keeping, and may be allowed to say without egotism that many of the children under my care would stand a favourable comparison with those educated in national schools.

I now come to the last unqualified assertion made by Mr. Harris with reference to myself. He had the effrontery to tell the meeting that I "disappeared;" blown into infinite space no doubt by his *startling fact*. And now as I am alive and well, and have not left my residence on the Crookwell for more than a month for seven years, I am at a loss to know what the inspector can mean. He is a little playful sometimes, and well up in pronouns, or ought to be, can he mean that *he* disappeared? This must be it as his buggy has not been seen this way for some time, as it has been rather cold and wet lately. Possibly the late curtailing of travelling expenses may have prevented the inspector from throwing the light of his countenance upon us. I am not a *red tapist*, but I am a friend to every form and rule that will tend to promote the desired end. I confess that I am not in the predicament of many of the national school teachers, viz., dependent upon the frames and feelings of the inspector. It is possible that Mr. Harris might have perceived something in my character which would not suit his purpose that I would not cringe or flatter, that I was not a toady; hence he thought me a fit mark upon which to vent his wrath.

In conclusion, I am thankful to say that I enjoy the confidence of the parents of the children, and that our school is in a flourishing state.

I am, Sir,

Your obedient servant,

GEORGE GORDON,

Teacher of the Church of England School.
Crookwell, October

Poetry.

I WOULD I WERE WITH JESUS.

I would I were with Jesus,
The spotless Lamb of God,
For He has made me His,
And washed me in His blood.

I would I were with Jesus,
The loving and the pure,
For though I am a sinner,
His promises are sure.

I would I were with Jesus,
For He has promised rest,
And I know that what He gives,
Is sure to be the best.

I would I were with Jesus,
For there His people are,
And this world is full of sin,
Of sorrow and of care.

I would I were with Jesus,
For the struggle here is long,
And my heart it often leads me,
To wish for what is wrong.

I would I were with Jesus,
To be with Him for ever,
Where the whisperings of Satan,
Could not between us sever.

L.

THE CHURCH SOCIETY

FOR THE DIOCESE OF SYDNEY.

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The Commercial Banking Company of Sydney.

Secretaries:

The Rev. Canon Allwood.
J. G. Ewer, Esq.

OFFICE:—Phillip-street, Sydney.

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| | SUBSCRIPTIONS. | £ | s. | d. |
|--------------------------|----------------|---|----|----|
| Mr. Burnside | 1 | 0 | 0 | |
| Rev. W. B. Clarke | 1 | 0 | 0 | |
| D. P., donation | 30 | 0 | 0 | |

COLLECTIONS.

| | | | |
|---|----|----|---|
| Enfield, after Sermon by the Lord Bishop | 6 | 0 | 7 |
| Ashfield ditto | 4 | 8 | 2 |
| Ryde, after Confirmation | 4 | 8 | 0 |
| Lane Cove, ditto | 1 | 12 | 0 |
| Pennant Hills, ditto | 1 | 10 | 0 |
| St. Matthew's, Windsor, ditto | 6 | 0 | 0 |
| St. James, Pitt Town, ditto | 3 | 13 | 2 |
| St. Philip's | 23 | 9 | 3 |
| and additional | 1 | 0 | 0 |
| | 24 | 9 | 3 |
| St. Thomas, Willoughby, £7 12 8 | | | |
| Less advertising | 0 | 12 | 0 |
| | 7 | 0 | 8 |

AUXILIARIES.

| | | | |
|-------------------|----|----|---|
| Trinity | 3 | 16 | 0 |
| Newtown | 18 | 3 | 9 |
| Wollongong | 17 | 0 | 0 |

FOR STIPENDS.

| | | | | | | |
|------------|-----|-----|-----|----|----|---|
| Enfield | ... | ... | ... | 41 | 13 | 4 |
| Ashfield | ... | ... | ... | 5 | 0 | 0 |
| Dubbo | ... | ... | ... | 37 | 17 | 0 |
| Orange | ... | ... | ... | 75 | 0 | 0 |
| Newtown | ... | ... | ... | 25 | 0 | 0 |
| Paddington | ... | ... | ... | 50 | 0 | 0 |
| Canterbury | ... | ... | ... | 12 | 10 | 0 |
| Petersham | ... | ... | ... | 12 | 10 | 0 |

GOLD FIELDS FUND.

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| Rev. W. B. Clarke. Subscription... | 1 | 0 | 0 |
| Tambaroora | 12 | 0 | 0 |
| Sofala | 1 | 4 | 0 |

For Stipend... 13 4 0

ST. PAUL'S AUXILIARY CHURCH SOCIETY.—The Tenth ANNUAL MEETING of this Auxiliary will be held in St. Paul's School Room, Cleveland Street, on MONDAY EVENING, the 19th November.

The Chair will be taken by THE LORD BISHOP OF SYDNEY, at Eight o'clock precisely.

JOSEPH COOK, *Hon. Secretary.*

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Marriages.

On the 10th October, at St. John's, Newcastle, by Rev. George C. Bode, Mr. John Blee LASBEY, of Newcastle, Builder, to EMMA ALICE, eldest daughter of Mr. David Robert Eden, Teacher of the Church of England School, Port Macquarie. Grand-daughter of Thomas Edward Eden, Esq., of Cranfield Villa, Upper Norwood, Surrey, England, M.B.C.S. Member of the Honorable Jury of His Grace the Archbishop of Canterbury, and Grand-daughter of the late Gregory Jarman, Esq., Common Councilman of the City of London.

On Saturday, 20th October, at St. Peter's, Cook's River, by the Rev. Charles C. Kemp, assisted by the Rev. John Fletcher, B. D., THOMAS, son of JAMES GILL, Esq., of Redfern, formerly of Maldstone, England, to ANNE, only daughter of David Bruce HUTCHINSON, Esq., of Newtown, Prothonotary of the Supreme Court of New South Wales.

ON SALE, a SERMON, preached in St. James' Church, by the Lord Bishop of Sydney, on the Day of Humiliation. Price, 6d. each; per post 8d. JOSEPH COOK and CO., CHURCH CHRONICLE Office, 370, George-street: Diocesan Depot, Phillip-street.

NEW BOOK.—AUSTRALIAN CAPERS, or, the Colonial Experience of CHRISTIE COCKLE, by Old Boomerang.—Price 6s.

The above is now in course of publication, and may be expected to arrive in Sydney in February, 1867. Names of intending purchasers are now being received by Mr. Corbett.

WESLEYAN BOOK DEPOT,
9, Markets, George Street, Sydney.

CAUTION.—CHLORODYNE.—IN CHANCERY.—Vice-Chancellor Sir W. P. Wood stated that Dr. Collis Browne was undoubtedly the inventor of Chlorodyne, that the statements of the defendant Freeman were deliberately untrue, and he regretted to say that they had been sworn to. Eminent hospital physicians of London stated that Dr. J. Collis Browne was the discoverer of Chlorodyne; that they prescribe it largely, and mean no other than Dr. Browne's.—See TIMES, July 13, 1864.

The public, therefore, are cautioned against using any other than Dr. J. COLLIS BROWNE'S CHLORODYNE.

FEVERS, DYSENTERY, DIARRHŒA, Consumption, Coughs, Asthma, Bronchitis, Neuralgia, Rheumatism, &c.—The safest and best remedy is that marvellous one known as CHLORODYNE, which was discovered by Dr. J. Collis Browne, M.B.C.S.L. (Ex-Army Medical Staff), and the secret of its recipe confided only to J. T. DAVENPORT, pharmaceutical chemist, 33, Great Russell-street, Bloomsbury-square, who is the sole manufacturer. Medical testimony furnished by the best authorities in military, naval, and civil practice, and the numerous gratifying statements from the public generally, establishes this medicine as invaluable. It relieves pain, soothes the system, inducing refreshing and soothing sleep, without producing or leaving any unpleasant effects like opium, and may be taken at any time in a few drop doses.

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Burial Registry Books.—3 quires £2 15s.; 4 quires £3 3s.; 5 quires £3 10s.

Service Books.—3 quires £2; 4 quires £2 5s.; 5 quires £2 12s. 6d.

Banns Books.—2 quires £1 5s.; 3 quires £1 7s. 6d.

Church Act.—Stitched, 3s., per post 3s. 2d.

Form of Consecration of Churches and Burial Grounds.—3d. each, or 10s. per 100 per post 12s.

Offertory.—Remarks by the Bishop of New Jersey, 5s. per hundred, post free.

Nearer to Thee.—4s. per 100, 4s. 2d. per post. Jerusalem the Golden.—4s. per 100, per post 4s. 2d.

Prayer for the Governor.—1s. per dozen, postage free.

Sunday School Class Registers.—6d. each; 5s. per dozen, per post, 6s. per dozen.

Sunday School Lessons.—Sheets, 6d. per dozen, per post, 8d., or 2s. 6d. per 100 per post 3s. 6d.

Sunday School Liturgy, with Hymns, 36pp. 2d. each, 1s. 6d. per dozen, per post, 1s. 10d.; 11s. per hundred, per post, 13s.

Sunday School Tickets, on colored Cards and Ink, 1s. per 100. 48 different Texts of Scripture.

My Class for Jesus.—(Handbill.) 6d. per doz. The Sunday Mornings' Dream.—(Handbill.) 1s. 6d. per dozen, 5s. per hund., post free.

Our Prayer Meetings.—(Handbill.) 1s. per dozen, or 1s. 2d. per post.

Occasional Prayers.—16pp., 2s. 6d. per dozen, post free.

Parents God's Nurses.—(Handbill.) Reprinted from a Tract, by the Rev. Francis Morse, 1s. 6d. per dozen, 5s. per hundred, postage free.

The Attonement of Christ and its Modern Opponents, by Rev. A. H. Bull, 8vo., 6d. each, per post 8d.

An Address to the Members of the Church of England, by the Bishop of Sydney, on his return from England. 6d. each, post 8d.

Two Sermons on the Death of the late Rev. G. W. Richardson, by the Dean of Sydney and the Rev. Canon Walsh. Price 6d., per post 8d.

Five Sermons on the Life and Ministry of Elijah.—6d. each, or 8d. per post.

The National Anthem.—6d. per doz. 8d. per post. Business.—(Card.) 3d. each.

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OFFICE ALMANAC for 1867.

NOW READY.

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THE FIRST ALMANAC OF THE SEASON.—Yesterday was issued by Messrs. JOSEPH COOK & CO., 370, George-street, their "Commercial Almanac for 1867." It is got up with the same good taste, care, and accuracy that distinguish the productions of the firm. Besides the Monthly Calendar, there are some items of useful information. The size is crown folio, and it is printed in colours with a chaste border.—S. M. Herald, Oct. 19th.

1867. We are reminded by the issue of the First Almanac for 1867 of the near approach of the termination of the year 1866. Messrs. JOSEPH COOK & CO., 370, George-street, have issued a very useful Commercial Almanac for the year 1867, on card and on paper, which contains a great amount of useful information. It is very handsomely printed, and reflects equal credit on the compiler and the printer. The Card is published at six-pence, and the Paper copies at Three-pence.—Empire, Oct. 19th.

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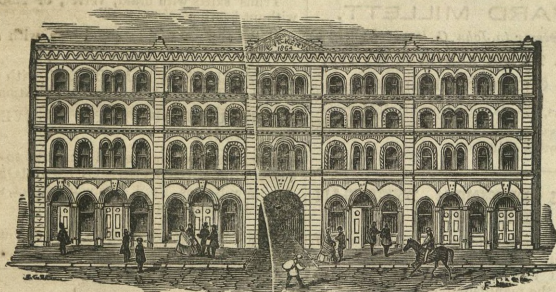
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