

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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Contents.

Diocese of Sydney—	
A FEW FIRST WORDS	1
Day of Humiliation and Prayer...	2
Visitations of God... ..	3
CHURCH INTELLIGENCE—	
Ordination—Appointments—Christmas Day —New Year's Eve—Church Society—Bible Society—St. John's, Parramatta—Waterloo A Good Example—Diocesan News—Camp- belltown—Shellharbour—Mudgee—Exami- nation of Pupil Teachers—Janberoo ...	3
Melbourne	5
Adelaide	5
Tasmania... ..	5
Brisbane	6
New Zealand	6
Poetry	8
Miscellaneous	8
Diocese of Newcastle—	
Petition of the Bishops in New Zealand ...	9
CHURCH INTELLIGENCE—	
The Bishop of Newcastle and the Rev. Canon Fletcher	10
Singleton... ..	10
East Maitland	10
Diocese of Goulburn—	
INTRODUCTORY REMARKS... ..	10
CHURCH INTELLIGENCE—	
Statistics of the Diocese	11
Ordination	11
Arrival and Location of Clergymen... ..	11
Drought a Judgment from God	11
A Trip to the West	12
CHURCH SOCIETY—	
Income	12
Braidwood Auxiliary	12
CHURCH BUILDING—	
Cooma	13
Corowa	14
Gundagai... ..	14
Taralga	14

To Correspondents.

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

We can pay no attention to anonymous communications.

All communications should be addressed "for the Editors," to the care of the Publishers, JOSEPH COOK and Co., 370, George-street, Sydney. We have also to request correspondents to make their letters as brief and concise as possible.

Diocese of Sydney.

A FEW FIRST WORDS.

IN starting a new Church of England periodical in this Colony, we are anxious to assure our readers, and the members of the Church at large, that it is our sincere desire and purpose to render it as largely as possible both a medium for the interchange of thought on all subjects connected with the Church's welfare, and a chronicle of events relating to her work and progress. How far the design of its promoters and publishers will be accomplished must depend upon the Church herself; upon the patronage bestowed, the encouragement given, and the interest generally taken and exhibited in obtaining and imparting information by the Clergy and Laity of the several Dioceses.

We begin our work with the goodwill and approval of the existing Bishops and their Clergy. But we want the members of our Church to feel that, in order to ensure success, it is necessary that we should have their countenance and sympathy in a practical and substantial form. Kind words without kind deeds are cold charity, worth little and costing nothing. We would rather have the *deeds* without the words, than the *words* without the deeds. And with this introduction, we now ask for that practical support which consists, first in subscribing for the paper in accordance with the terms of the Prospectus, and then in recommending others to do the same, and if possible securing them as Subscribers

from the first, pledged for the present year to the maintenance of our publication. If this is done by those to whom the paper is sent, we have no doubt of its success; and we shall have reason at the close of the year to congratulate the Churchmen of the Colony on their having an organ of communication amongst themselves, in which all subjects of mutual interest may be amicably discussed, and from which the external work of the Church may be generally ascertained.

We confess that we are strongly desirous, not to say ambitious, to secure this. The Church of England ought to have such a publication: she cannot be fairly represented if she has not. The daily papers have little sympathy with her—she is probably regarded with jealousy and suspicion by their conductors. Whenever questions of a public nature in which her interests are concerned are under discussion, we have observed that there is little disposition to do her justice. It may be from ignorance of her principles and her objects; but without imputing any wrong motives to any one, we state the fact, as we know it is regarded by those who are most deeply concerned in her prosperity and advancement.

It is not, then, without good grounds that we urge upon the members of our honoured and beloved Church to do themselves the justice of preventing their real sentiments from being unknown, and their honest intentions from being ignored.

The respective Dioceses will furnish for each publication reports of Church

work in them; and this we trust will be found accurate and circumstantial without being too detailed. Our columns will not admit of more than concise statements of events, except when matters of a more important nature may demand fuller records. The Church Societies, the Diocesan Committee, the Board of Missions, the Clerical Society, the Sunday School Institute, the Young Men's Mutual Improvement Societies, Bible Classes, and other Church Institutions will find our columns open to advocate their claims and to advance their usefulness. And we invite communications on all such subjects, and others which may suggest themselves as bearing upon the edifying the Church, and rendering her more powerful for good in the land.

It will be a great disappointment to those who have undertaken the responsibility of this publication, if the Churchmen of the Colony do not respond to the invitation now offered to them by these columns. It is in their power to render it an influential organ of Church of England sentiment and feeling, by securing for it a large circulation and numerous readers. And if it should receive that countenance and encouragement, of which it will be our study to prove it deserving, we shall be in a position at no distant period to increase the size, without adding to the cost.

In conclusion, it is but just to the Publishers to say, that their first object is to supply a want which they feel exists, *the want of a Church paper for the Colony*. In endeavouring to supply this want they are encountering some risk; it may be incurring some loss. But their present anxiety will be repaid, if they find that their primary desire is accomplished. They hope that eventually they will be placed in such a position that their other anxieties will cease, and that the *Church Chronicle for the Dioceses of Sydney, Newcastle and Goulburn*, will be placed upon a secure and remunerative basis. No pains will be spared on their part for the accomplishment of both these objects.

DAY OF HUMILIATION AND PRAYER.

THE following Proclamation was issued by the Government on Thursday last. A Form of Prayer has been drawn up by the Metropolitan, suitable to the day; and a circular (given below) has been addressed by his Lordship to the Clergy upon the subject of the observance of the day appointed:—

PROCLAMATION.

By His Excellency the Right Honorable SIR JOHN YOUNG, Baronet, Knight Commander of the Most Honorable Order of the Bath, Knight Grand Cross of the most Distinguished Order of St. Michael and St. George, Captain General and Governor-in-Chief of the Colony of New South Wales, and Vice-Admiral of the same.

WHEREAS in consideration of the very serious calamity from which the Colony is now suffering, by reason of the protracted Drought, it is proper that a day should be set apart on which all persons may unite in Humiliation and Prayer to Almighty God to obtain through His Divine Mercy a mitigation or removal of this calamity: And whereas it is right and expedient that an opportunity should be given to the Clergy and Ministers of Religion of all Denominations, and all others, Her Majesty's subjects in the Colony of New South Wales, to observe such a day of Humiliation and Prayer: Now, therefore, I, the Governor of New South Wales, with the advice of the Executive Council, do hereby direct that, for the purposes aforesaid, the Public Offices be closed on FRIDAY, the twelfth day of January instant, and express the earnest hope that all classes of the community will join with reverence and humility in this solemn appeal to the Divine Mercy.

Given under my Hand and Seal, at Government House, Sydney, this fourth day of January, in the year of Our Lord one thousand eight hundred and sixty-six, and in the twenty-ninth year of Her Majesty's Reign.

(L.S.) JOHN YOUNG.

By His Excellency's command
CHARLES COWPER.

GOD SAVE THE QUEEN!

LETTER from the Bishop of Sydney to his Clergy:—

Sydney, 5th January, 1866.

REVEREND AND DEAR SIR,

It has pleased Almighty God that considerable portions of the Colony should suffer from the calamitous effects of a long continued drought. "The fruitful land is turned into barrenness; the rivers of waters are dried up," and the fire has devoured the pastures of the "wilderness."

When "the heaven is" thus "shut up and there is no rain," the wise ruler of Israel

supposes that the people will pray to Jehovah, and "confess His name and turn from their sins;" and that He will be pleased to hear and to forgive, and to grant the blessings they require.

The calamity which Solomon describes has fallen upon us, and we are invited by the Government of the Colony, in the exercise of that prerogative which the Scriptures give to the Powers that be, to humble ourselves before Almighty God, and with prayer and humiliation of ourselves to supplicate His mercy.

The day appointed is Friday, the 12th instant, and I now write to invite you to call upon your people to unite in fervent prayer, that the evils we have righteously deserved may be removed. Copies of a Form of Prayer to be used Morning and Evening are enclosed.

The Offertory collections may be appropriately given to the Sydney Infirmary, Benevolent Asylum, or Destitute Children's Asylum. These valuable institutions will be severely taxed by the claims made upon them from every part of the Colony.

With my earnest prayer that the spirit of true repentance, of grace, and of supplication may be abundantly poured out upon us, and upon all the people of the land, through God's mercy in CHRIST JESUS,

I remain,

Reverend and Dear Sir,
Your faithful and affectionate Pastor,
F. SYDNEY.

VISITATIONS OF GOD.

(From *The Adelaide Church Chronicle*.)

THE belief of our forefathers in a Providence, "without which not one sparrow falleth to the ground," was expressed in that solemn formula still in use, when a jury, summoned to inquire into the circumstances of some unexpected death, finds that the event has come to pass, not by the violence of man but the visitation of God, by the unsuspected operation of some law which God has imposed on nature or on man. The functions of the heart may suddenly cease from the ossification of its membranes or the rupture of its vessels; but the action of such law, determining the functions of life, is rightly ascribed to Him by whose wisdom it was prescribed, and by whose fiat it took effect. The manifested reign of law in such cases does not make of none effect the dispensation of God.

The same rule also applies to those unexpected visitations which break in upon the usual course of nature, and afflict with famine, pestilence, or drought the populations of half a world. When spoiled of his flocks and herds, bereaved of his sons and daughters, and sorely afflicted with bodily disease, the Arabian, in silent sorrow too great even for tears, submitted himself to the mighty hand of God, unconscious how he had provoked such chastisement, and unable to discern the purpose of such visitations. He was content, nevertheless, to receive evil at the hand of the Lord as well as good, although he would not let go his integrity, nor confess that he was a sinner above all other men, because he suffered such things. His belief in the providence,

the wisdom, the goodness of God was unshaken, though subjected to the utmost extremity of misfortune.

The calamities of the patriarch were brought about *partly* by the hand of man, and *partly* the Laws of Nature. Perhaps the severest of his trials was the unjust insinuations of his 'miserable' comforters. It would seem that the temper of mankind and the operation of Natural Laws have undergone no change in the course of three thousand years. If marauders have not carried off the flocks and herds of the settlers; a drought unprecedented in its severity and continuance has destroyed at least half a million of sheep and cattle. Many who went out full of vigour, health, and the means of productive industry, have returned 'empty'; having lost their all, doomed to begin the struggle of life afresh, with hopes diminished, and feeling that, exert themselves as they will, and conduct themselves as uprightly as they may, a mysterious Providence may reduce them to poverty, or break down their strength by disease. Nor does the parallel with the case of Job cease here. They, too, have found little comfort at the hand of man. If, on the one hand, the full-blown pride of prosperity has met in some instances with a deserved rebuke, on the other the covetous oppressiveness of jealous power has been arrested in its course, and thoughtful minds have been led to feel more effectually than ever how dependent on the will of a Higher Power in the prosperity of Nations, the success of individuals, and the counsels of Governments.

From time to time the desire has been expressed among the members of the Christian community, that special prayers should be offered in all places of worship, that it might please the Almighty Disposer of Events to terminate the present distressing drought, by sending 'the former and the latter rains' which have been withheld in their due season. But while exasperated passion on the one side, and stubborn unwillingness to shew mercy on the other, prevailed in such places, it would have manifestly contravened the moral lessons which God has been teaching the people of the land, had effectual fervent prayer availed to arrest His visitation in its course. 'Jeshurun waxed fat and kicked.' Let him humble himself and own that it is God who 'openeth His hand and filleth all things living with plenteousness.'

During the late American war, although in the States there is no National Church, yet the plain, honest, God-fearing Abraham Lincoln did not hesitate to proclaim a day of humiliation, and to *invite* all pious Christians to join in the confession of sin, and deprecate the displeasure of the Most High! Such a spirit might well be blessed with the alleviation of the miseries of a civil war. Dr. Owen, the Independent, preaching before the Parliament of the Commonwealth, prayed that God would

keep them from the thought that *they* had *nothing* to do with God, lest God should have *nothing* to do with *them*. 'The powers that be' in South Australia have adopted the principle against which Owen protested, and possibly a worse thing than drought may yet be in store, calculated, if not sent, to chastise its pride.

Church Intelligence.

ORDINATION.—An ordination was held in St. Andrew's Temporary Cathedral, on Sunday, the 24th December, by the Lord Bishop of Sydney, when Mr. Robert Spier Willis, M.A. of the Sydney University, and a student of Moore College, and Mr. John Vaughan, also a student of Moore College, and formerly Lay Reader at Waterloo, were ordained Deacons. Prayers were said by the Rev. Thomas Smith of St. Barnabas, and the lessons were read by the Dean, and the sermon was preached by the Rev. Edward Synge, M.A. chaplain to the Bishop. The candidates were presented to the Bishop by the Dean. There was a large congregation present, of whom many remained to partake of the Holy Communion.

APPOINTMENTS.—The Rev. Zachary Barry, B.A. formerly colonial chaplain in Western Australia, and subsequently travelling secretary of the Irish Church Mission, is about to be appointed to the Incumbency of St. Jude's, Randwick, which, since the departure of the Rev. Thomas Fletcher for England, has been temporarily filled by the Rev. H. H. Britten, of the Diocese of Goulburn. The Rev. John Vaughan has left Sydney to take charge of O'Connell Plains and the district attached. The destination of the Rev. K. S. Willis is not yet made known. He is at present taking the duty of the Rev. John Elder, of Richmond, who, we regret to say, is so indisposed as to require rest for a while.

CHRISTMAS DAY.—We have been happy to hear that in the Sydney and Suburban Churches (which is as far as our inquiries have extended) the congregations on Christmas Day were, generally speaking, larger than has been usually the case on this Festival. There was an increased number of communicants, and where there were special collections the offerings were liberal. We trust that this may be accepted as a proof of a greater appreciation on the part of our people of the blessings of the Nativity. Many of the churches were decorated with flowers and evergreens, and in some instances great taste was shown in the manner in which this was effected. At St. Andrew's, the effect of decorations—simple in themselves—was heightened by the use of the graceful native palm, which, with other foliage, had, through the thoughtfulness of members of the congregation, been procured from some distance. At Christ Church, there were three beautifully illuminated scrolls, the work and gift of a worshipper, containing appropriate inscriptions from the Bible, and the Athanasian Creed. The gas standards, and the columns, were elegantly wreathed, and on the pulpit, and elsewhere, were suitable floral monograms or devices. In St. Paul's, in addition to the festoons wreathing the pillars and arches, there were in the chancel, under the east window—the letters formed of various kinds of leaves—the text, "God with us," and over the chancel-arch, "Glory to God in the Highest"—the

letters made of moss. On the pulpit, and on the screen of the organ-loft, was the monogram I.H.S. At St. Mark's, the ornamentation was distinguished both for elaborateness of design, and richness of decoration.

NEW YEAR'S EVE.—The services held on New Year's Eve were all very numerous attended. At some of the churches we understand that persons were unable to gain admittance. This custom of passing the last hour of the departing year in the Sanctuary is becoming very general, and we believe that, wherever it has been adopted it has been found an edifying one. Were it nothing else, it is a protest, on the part of the Church, against that spirit of worldliness and unwatchfulness which is too generally manifested at this time. The service, though not exactly the same in every church, consisted in most instances of a hymn, or psalm, followed by the Litany; then another hymn or psalm, then the sermon; after which there was a space of five minutes for silent prayer or devout meditation, a peculiarly solemn and affecting part of the service, during which the whole congregation is on its knees, each one earnestly imploring pardon for the transgression of the dying year, and seeking grace to live more nearly to God throughout the new one. At twelve o'clock the General Thanksgiving was offered, and the Te Deum sung. At Christ Church, and St. Barnabas, the service was followed by the administration of the Lord's Supper.

CHURCH SOCIETY.—The Annual Meeting will be held (D.V.) in St. James' School-room, Castlereagh Street, on Monday, the 15th instant. The Chair will be taken by His Excellency the Governor at half-past 7 p.m. It is understood that the Bishop will give an account of his recent visitation in the Western Districts, and will make an appeal, founded upon the pressing spiritual needs of that large and important part of his Diocese, to their liberality of the members of our Church, upon whom the duty and necessity of contributing largely and generally to this Society, as the only means under Divine Providence of supplying those needs, will be specially and forcibly urged.

BIBLE SOCIETY.—The Annual Meeting of the New South Wales Auxiliary to the British and Foreign Bible Society, will be held on Monday, the 29th instant, at half-past 7 p.m.

ST. JOHN'S, PARRAMATTA.—A very successful attempt to hold a meeting of the Parents of the Sunday School children was made at Parramatta, on Tuesday, 2nd instant. The Parochial school-room was tastefully ornamented with flags and festoons of such flowers as the present dry season yields, and the tables were amply supplied with tea, cake, and fruit. About 70 of the Parents were present, principally mothers; and when the provisions had been discussed, listened with much attention, and we trust not without profit, to addresses on matters connected with the Sunday School, delivered by the Rev. Edward Synge, and the Incumbent. The intervals between different parts of the programme were filled up by sacred music, at which Mr. A. M'Manis, the organist of St. John's Church, very effectually presided. On the next day, the children, to the number of 200, were assembled in the same room, after a short service at St. John's Church; and although the rain, which came on in the afternoon, kept them from their usual retreat to the Parramatta Park for their games, their appetites were not at all damped until every thing in the shape of provisions had disappeared. It was pleasant to see the interest taken in the proceedings by a large

number of visitors, not specially connected with the school. Such re-unions are an encouragement to all parties, besides affording an opportunity of giving a word of seasonable advice, which, by God's blessing, may be exceedingly profitable.

WATERLOO.—The Annual Feast to the children of the Day and Sunday Schools in the Parish of Waterloo and Botany, was held on Wednesday, the 3rd instant, on the grounds adjoining the Parsonage at Waterloo. There were over three hundred children present, of whom nearly eighty belonged to the Sunday School at Botany. The arrangements, which were carried out by the Rev. E. Salinieri, assisted by the Teachers and other members of his congregation, were such as to ensure a most happy and enjoyable day to the young people, who, after the festivities and amusements customary on such occasions, were both surprised and delighted by the appearance in their midst, as if by magic, of a tastefully decked Christmas tree, from the branches of which were pendant a gift for every child. The scene was a pleasing one, enjoyed by old as well as young, and which we doubt not will be long remembered with kindly and grateful feelings by those for whose amusement and benefit it was more specially prepared.

A GOOD EXAMPLE.—Amongst those who attended the service held in their Parish Church on New Year's Eve, were those occupying the highest position in the land. On approaching their pew they found it occupied. They quietly passed on, and took the first seats which offered. This is so different from the course too often pursued under similar circumstances by pewholders in our churches, that at the risk of being charged with indelicacy in making any allusion whatever to conduct, which in persons of such breeding and Christian spirit could not have been otherwise, we mention the fact as an example, which we trust requires only to be made known to be universally followed.

DIOCESAN NEWS.—As the conductors of this Journal are anxious to give the fullest and most accurate intelligence of Church work in the Diocese, they will be greatly obliged to the Clergy and other friends, if they will forward such items of parochial news as they wish to be inserted, under cover to the Editor, at the *Chronicle* office. Much of the usefulness and interest of this paper will depend upon the co-operation of the Clergy, and the conductors venture to hope that they may rely upon that co-operation in their efforts to make *The Church Chronicle* a success.

ST. PETER'S DAY-SCHOOL, CAMPBELLTOWN.—The half-yearly examination of the children of the above school, was held on the 18th ultimo. There are it appears, 107 on the roll, and 90 were present at the examination. They were examined in Reading, Grammar, Dictation, Sacred and Profane History, Chronology, Geography, and Mental Arithmetic. The answers were given generally very correctly. Books, as rewards, were distributed, varying in value, according to the number of tickets thus precluding all idea of favouritism. Several of them answered remarkably well in Mental Arithmetic, and for this two prizes were given by the master. The Rev. E. Smith also presented two books, previously promised, one to the boy, and the other to the girl who had been most remarkable for good conduct during the half-year. Four prizes were also given for needle work, and the younger children received each a small book. Before the distribution of prizes there were some recitations by several of the elder children. The necessary funds for

the purchase of the books were supplied by the Local Board and other friends of the children. A considerable number of visitors attended who appeared to take great interest in the proceedings. After the books had been distributed, the National Anthem was sung with great spirit, and the children were then dismissed for the holidays.—*Correspondent.*

SHELLHARBOUTH.—The Sunday-school children have had their annual treat on Innocents' Day. There was a service in the little temporary church at 11 a.m., attended by all the children and a fair congregation of adults. It began with Hymn 64 ("Hymns, Ancient and Modern"); the Litany was then sung, being accompanied on the harmonium in the responses. Hymn 53, for Innocents' Day, followed as an Introit. The ante-communion service was then also sung, using Nares' Kyrie (No. V. in Mercer); and Hymn 229 preceded a short sermon on the event commemorated by the day, addressed chiefly to the children. From the church the children, numbering 44, marched in procession with many gay flags fluttering in the bright sunlight, the red cross of St. George of England and her church at the head of them; and passing through the village and along the fine natural esplanade by the sea-side, went on beyond the cemetery to one of the many beautiful pic-nic sites which this pleasant neighbourhood affords. After dispersing for a while upon the broad beach close at hand, the whole company assembled for an *al fresco* repast, laid out upon the grass under the low shade of wild honeysuckle and dwarfed oaks, a soft sea breeze fanning them cool. When the concluding grace had been sung, the beach was soon again widely spread over with gambolling parties of the children and visitors. After nearly two hours all were again collected, and scrambles for nuts and sweetmeats made the scene lively and noisy, until the time came for giving out the children's rewards and addressing them. "Sun of my soul," was heartily sung by all present. Forming in procession as before, the children then returned to the village and were there dismissed, seeming to have thoroughly enjoyed their holiday's entertainment.—*Communicated.*

MUDGE.—About six years ago we built a new church here, which was opened for Divine Service in February, 1850. The cost of it, when all was completed was fully £6,000. There were upwards of £4,000 subscribed, but as some failed to pay their subscriptions a debt was left of about £2,000. At the same time there were certain improvements made on our Glebe, by erecting a building et cetera, which cost nearly £400. We had thus to find a considerable sum for the interest of the money borrowed although the Church Society paid for a time a portion of it. We managed, however, by last Easter to reduce our debt to £1,500. Previous to this—that is to say—in October, 1864, N. P. Bayley, Esq., made a promise, in the presence of his Lordship the Bishop, to give us £500 for the liquidation of our church debt, provided a sufficient sum was collected to make up the balance by the end of 1865. Our offertory collections were to be appropriated towards the object to make up what might be wanting. Most of the more wealthy gentlemen subscribed very handsomely, some £100 each, one £200. Apart from a few unpaid promised subscriptions we raised about £1,060, sufficient for the liquidation and interest, independent of the offertory which will be applied to other necessary purposes—improvements within and without. On Thursday last the Incumbent and Churchwardens met to make up the accounts, when the result appeared as above stated. It was

then arranged that a letter should at once be addressed to Mr. Bayley, informing him of our success. But scarcely had the vestry meeting finished the task of ascertaining the exact amount collected, when that gentleman passed by the church and was informed of the result of the meeting. He at once wrote out his cheque for the promised £500 to the great delight of all concerned, declaring that he had never given away money for a good purpose with a greater degree of pleasure. Yesterday a special meeting of the vestry was held, when a resolution was passed conveying a vote of thanks to Mr. Bayley for his munificent gift, which apart from its intrinsic value, acted as a stimulus to others to aid in the object by their generous contributions. It is pleasing to add the whole amount was collected from members of the Church.—*From a Correspondent.*

EXAMINATION OF PUPIL TEACHERS.—The annual examination of pupil teachers, in the schools of the Sydney Diocese, was held on Saturday, the 16th December. Mr. John Huffer, in the Model School St. James's; the Dean and several of the school-masters being present. Forty pupil teachers presented themselves for examination. With the exception of reading, the whole was conducted upon paper: the questions being printed, and handed to the examinees, upon their taking their seats at the appointed hours. Their practical skill has likewise to be tested, and this is done in the schools when they are engaged in teaching. We do not know what the results of the examination have been, in comparison with those of the previous year. But it is obvious that such a system steadily pursued, year by year, must in the end issue in the training up of a number of young persons well qualified to take the positions of masters and mistresses of schools, and to impart a thorough knowledge of the subjects in which they have themselves been instructed. There are already a few amongst them who can in the absence of the Head teacher take a leading post in the school, and perform their duties with regularity and precision.

CHRISTMAS DECORATIONS—JAMBEROO.—An interchange of experience on this subject, such as is common now in English Church Papers would be pleasing to those of us who delight in the exercise of the art of floral decoration, with the sacred purpose of marking the chief festival, commemorative of Our Lord. Perhaps space may be found to tell how a plain bush school-room lined with white-washed canvas, open to the shingles and crossed by seven dingy tiebeams, three oblong windows on one side and a bare wall on the other, with a window and door at opposite ends, was made to look at least pretty last Christmas tide. The beautiful varieties of foliage which are so easily attainable in Illawarra afford of course unusual facilities for decorating, and would make it less excusable to fail. The graceful folds of the fern tree, cabbage palm and bangalo formed the chief material upon this occasion; and it may with some truth be said that they could not but appear beautiful in any form of use. The bare wall was laid out in an arcade of long fern branches, broad dark bands of rock lily leaves and stems of bangalo carrying the columns up towards the roof. Over each arch a small extended fan of cabbage palm was fastened, with a boss of crimson "flame tree" flowers and light blue hydrangia in the centre; the spandrils between filled in with lighter foliage, and the arch itself with the tracery of spreading bangalo branch. The three windows on the right, at entrance by the door, were thrown under arches of the same material, and their light softened by the delicate outlines of

fern branches standing up against the glass—the spaces between them being adorned by stars of cabbage palm and flowers, and dark leafy columns corresponding with those on the opposite wall. The dingy tiebeams were concealed, and graced by long branches of fern and of bangalo alternately: arching over from each side and meeting in the centre, where on every second beam a broad "hand" of cabbage tree hung down. At the end opposite the door stands the Communion table and its surrounding railing, with a round-headed window behind. Delicate foliage carefully arranged with many flowers filled up the wall space very prettily on either side; but over the Communion table itself was the chief point of attraction. The window was darkened by a curtain of broad leaves contrived so as to appear to be growing up naturally against the frame, two long branches of the often mentioned bangalo again making an arch over all. In the head of the window was fixed a vesica of blue with the sacred monogram inscribed in black and red. The lower half of it was filled in with a reredos composed of a frame about three feet square covered tightly with calico, a border of laurel leaves running round the edge, in the centre a broad cross of the crimson blossoms of the flame tree seen on, surmounted by a bright golden crown of "everlastings," with rays of cypress forming a glory all around the upper part of it. Upon the table below stood two beautiful little vases containing crimson and white flowers; and the white linen cloth spread for the holy Feast was fringed with sprays of fern about nine inches below the top. One other ornament could not escape notice, a bunch of the flower of the bungalow palm, a pink blossom on white waxen stems drooping gracefully from the front of the pulpit; a rare ornament in its form, and in its attainment too, for a noble tree must be cut down to secure it.

The whole of the decoration we have attempted to describe, with the exception of that over the Communion Table, was chiefly the work of love of two laymen busied at it from early dawn of Christmas morning.

Often was the hope expressed that next Christmas we should be spared to decorate the new Church upon the hill, which is now steadily progressing towards completion.—*Correspondent.*

MELBOURNE.

THE Church Assembly has been convened by the Lord Bishop to meet on the 16th instant. The Registrar of the Diocese has given notice of his intention to move for leave to bring in a Bill to amend the law relating to Trustees, and to provide for the appointment of "Wardens."

A new church has been erected at Tarnadale. The Bishop preached in it and held a confirmation on Sunday the 10th December. The morning service was well attended; in the afternoon the church was so full that several persons were obliged to stand at the door.

At Malmesbury, a new church is in the course of erection, but being not yet complete, the Bishop held divine service in the school-room, which was crowded.

SUNDAY SCHOOL ANNIVERSARY.—The second anniversary of the Sunday-school children in Melbourne was held, under the management of the Sunday-school Institute, in St. Paul's Church, on Sunday afternoon, the 19th November; the whole of the church was crowded, and no stranger could be accommodated; about 1,700 were present. The choir of St. Paul's kindly gave their services. The service commenced at half-past three, by the

children singing the first of four hymns provided for the occasion, a copy of which was given to each child present. The Rev. S. L. Chase read the Evening Service, and the Rev. C. T. Perks addressed the children, who appeared to be highly interested, and even affected by the impressiveness of the speaker. At the close, after the children with heart and voice had sung "There is a Happy Land," the Lord Bishop pronounced the benediction. The children were dismissed in schools, by which plan most perfect order was preserved.

EAST ST. KILDA.—Exertions are about to be made to obtain funds for enlarging All Saints' Church, East St. Kilda. The church, in its present state, was erected some four years ago, at a cost of about £5,000. It is, however, little more than half the full length of the original design, and it is now proposed to extend it to the length originally contemplated. The cost of the enlargement is estimated at about £3,150; and when the work is finished the tower, chancel, vestry, and porches will still remain to be added. A public meeting of the parishioners, at which the Rev. J. H. Gregory, the incumbent, presided, was held on Thursday night, the 14th instant, at the Volunteer Orderly Room, Chapel-street, for the purpose of appointing a committee to collect contributions towards the cost of the enlargement of the church, a work which, it was stated, is urgently required in consequence of the present accommodation being too small for the large and increasing congregation. The proposed addition will give about 350 extra seats, and will nearly double the existing accommodation.

ADELAIDE.

POONINDIE NATIVE INSTITUTION.

The following account is taken from a lecture by the Bishop of Perth, delivered at Perth in September last:—

"Let us look at the Poonindie Mission first, from a secular point of view. Poonindie is situated about 200 miles W. of Adelaide near the foot of Spencer's Gulf. About nine miles from Port Lincoln a small river, the Tod, empties itself into the gulf, and on the banks of this river upon a wooded plain, midway between a range of hills and the sea, the Missionary settlement was commenced at the close of 1850. Three eighty-acre sections of fine land forming a native reserve were given by the South Australian Government for the purposes of the Mission. This reserve was in the middle of a small sheep run, and that sheep run was again cut into by another. Both these runs with the sheep upon them, the Bishop (then Arch. Hale) purchased: the first with his private means. From time to time good and quiet cattle were also purchased and horses and mares, as suitable ones offered. The property to be handed over to the Institute at the beginning of 1856 comprised 4700 sheep: 29 working bullocks and steers, 30 cows with calves, and of young and mixed cattle 60: horses, mares, &c., 26; beside land, buildings, implements, drays, &c., and 700 bushels of wheat. Exclusive of land the property represented a value (at South Australian rates) of £4500. "The property which I can hand over for the benefit of the Institution" (said the Bishop in an official return laid before the Legislative Council) "is in value equal to (or as I estimate it) greater than the amount of money which I have received from the Government, and therefore the maintenance, management, and teaching of the inmates, &c., may be said to be thrown in." Two years later, after the Institution ceased to be presided over by our Bishop, the stock was stated to be 6000 sheep

with 250 cattle and horses. The natives had charge of three or four out-stations. Considering that 1000 sheep beside cattle were consumed annually the increase from 1856 was very satisfactory.

Let us now turn to the native inmates, their dwellings, their employments, and remuneration. At the commencement the Institution received 19 natives, eight men, seven women, two boys, one girl, and a little child. A year later the number had risen to 31, and after five years to 62; of the last number 41 consisted, in nearly equal proportions, of men and women. Of 110 natives received during the first six years two only absconded. The original design was to supply the Institute from the Adelaide Native School as well as from a native school previously existing at Port Lincoln; but soon after the Poonindie Settlement had been made, both these schools were broken up. The buildings when completed (and they were the work of years) comprised a large school building, with a bell turret. This building served for a chapel, and had an upper floor used as a granary or store. The boarded floors of the upper and lower rooms were presents, one from an Adelaide Church Sunday School and another from a Missionary Association attached to one of the other Adelaide Churches. The School-room or chapel was eleven feet in height, sixteen in width and thirty-six in length, ceiled, stuccoed and painted; a spacious and comfortable room. Then a natives' kitchen, a stone building, with pantry and store-room attached, and three stone huts, twenty-four log huts, and other buildings. Lastly, a building for the Superintendent himself, consisting of three not very large weather-boarded rooms, and two of nine-inch brickwork. Where did the labor come from? With very trifling exceptions, all save the one mason's and one carpenter's work was performed by native labour, by the inmates of the Institution with its own bullocks, drays, and horses. Employment was found for the natives in fencing land; in ploughing, and sowing, and reaping; in herding cattle and milking, in breaking in horses, and as teamsters to and from Port Lincoln. With little aid they did the work well: as shearers they were eagerly employed by neighbouring settlers. They made excellent ploughmen, laying out their own "lands;" and as teamsters (an employment in great demand in connection with the Institution) they enjoyed an enviable notoriety, going unattended into Port Lincoln sometimes two or three times a week, without one single instance of drunkenness occurring during the whole time of the Bishop's residence there; though white men similarly employed were continually succumbing to the public-house temptations of the Port. In September 1858 the Bishop of Adelaide said at a Public Meeting, presided over by the Governor, "The natives make excellent shepherds, stockmen, rough riders, cowherds, ploughboys, shearers, reapers, brick-makers, grooms, and draymen; and one advantage the Poonindie men at least have in the latter employment, *they have never been known when sent to the township of Port Lincoln to be the worse for drink.*"

TASMANIA.

LAUNCESTON CHURCH OF ENGLAND SUNDAY SCHOOL UNION.—A general meeting of this society was held in St. John's School, on Tuesday evening, December 12th. After singing and prayer, the Rev. F. Hales delivered an excellent address on the subject, "How can we render our Sunday School work more

effective." In the course of his remarks upon the system of teaching pursued in our Sunday Schools, he urged, that it should above all things be fixed and definite. To show the necessity of this, he mentioned the fact, that not only were persons found sending their children (who had been baptized in the Church) to schools not belonging to her; but young persons, Communicants of the Church, were also found acting in the same inconsistent manner, thus by their example inflicting an injury on *their own Church* (for they profess membership with her) in giving their time and energy to promote a state of things (to say the least of it) not in keeping with their profession. The chairman in a few well-placed remarks supported what Mr. Hales had said. From the remarks which fell from the speakers who moved the resolutions, it appeared, that as this system of things has been going on for some time, it was determined to bring the matter before the Sunday School Union, in order that an appeal from them might be made to the members of the Church in Launceston, with the view of putting an end to such a state of things, so contrary to the spirit and injurious to the welfare of *their Church*. Several resolutions were proposed, seconded, and carried unanimously, and, that they might be seen and read by the members of the Church, and yet that all local jealousy might be avoided, were ordered to be printed in the *Church News* only. And the Committee of the Sunday School Union trust that those who are now acting in the way referred to will, upon carefully and calmly considering their plain duty in this respect, do all in their power to remove a grievance, which they must acknowledge ought not to exist among us; for if any Sunday School has a claim upon their assistance, it certainly is that one which teaches what they profess as *their faith*.

BRISBANE.

THE health of the Bishop of Brisbane is said to have again entirely broken down from overwork. Letters will find the Bishop at Eddurton Rectory, Hurstpierpoint, Sussex.—*Home News*, Oct. 26th.

NEW ZEALAND.

DIOCESE OF CHRISTCHURCH.

The following information respecting this Diocese will be interesting to our readers.

"As I have been engaged in England during the last eight months in behalf of the diocese of Christchurch, may I ask for room in your columns to state to those who are interested in the work the success I have at present met with? During the last two years the increase of population in the diocese was such that the Bishop and Diocesan Synod determined to take steps to procure additional clergy from England. With this view a plan of organising parishes where they had not existed before and of providing stipends for the clergy, was set on foot; part of this work was entrusted to myself, and part has been carried on since by others. It answered well, and I was then deputed to go to England to obtain, if possible, the necessary number of clergy. On arriving here I presented an application from the Bishop of the diocese to the Society for the Propagation of the Gospel, and received from the society a grant of £300 to serve as passage-money for three clergymen. A further sum of £1,000 was also promised by the Society for Promoting Christian Knowledge towards the

endowment of a new See to be constituted in the southern portion of the present diocese of Christchurch.

I am now thankful to say that I have at present secured the services of six clergymen, all University men, and of considerable parochial experience. Four of these have sailed already; of the other two, one goes as head master to Christ's College, Christchurch; and I have now to look for two more.

You will, perhaps, allow me to take this opportunity of relating a few facts of our Church progress in the diocese of Christchurch of late years, which tell their own story. Having been once established, the diocese has been, in the main, self-supporting. Up to the present year it has received no grant in money, nor has it employed missionaries from any society at home. It has had the advantage of some endowments which are yielding a small annual return; but on the other hand, the Offertory system and the subscription-list have been fairly tried, and are our chief means of support. In the year ending Easter, 1864, a sum of £10,225 was produced by Offertories and subscriptions for Church purposes in the diocese. This did not include special donations, and at that time the number of Churchmen in the diocese, all told, did not exceed 25,000. About the same time a large subscription for the Cathedral was guaranteed in payments spread over a term of five years, to the amount of £15,000, part of which was paid up, and in the share that I had myself in raising guarantees of income for additional clergy I obtained promises of from £250 to £300 per annum for clerical maintenance in four new parishes.

Thus it will be seen that we recognise the duty of self-support.

The time, however, has come when we need some stimulus from without. The increase of population is very sudden and rapid. We are entering on a new period of our history, and we can scarcely supply our own wants. As each new parish is formed, the parishioners have to begin from the foundation and provide almost entirely at their own expense church, school, parsonage, and clerical maintenance.

I shall be very thankful for any contributions in behalf of the diocese, and I will make bold to say that we ask for help because we have helped ourselves, and because our past history shows that a little timely assistance will probably encourage our spirit of self-dependence to still greater exertions.

HENRY W. HARPER,

Commissary to the Bishop of Christchurch New Zealand.

14 Bentinck-street, Manchester-square, W., Aug. 1, 1865.

WELLINGTON DIOCESAN SYNOD.

We have been requested to publish the address of the Bishop of Wellington to his Diocesan Synod, which was held at the Board Room, after Divine service in St. Paul's Church, on the 25th September last. The address is far too long for our columns, but we will endeavour to give a resumé of it, so as to put our readers in possession of its general contents.

His Lordship commences by alluding to the disruption between that Diocese and the General Synod, which had been apprehended in the month of May preceding, but which had been happily averted. The Diocesan Synod of Christ Church were dissatisfied with certain parts of the *Church Constitution*, and

desired public Diocesan powers. This "desire" was met by the General Synod in a fair spirit, "and a Bill was prepared by Sir William Martin, and his Honor J. Hall, which the latter carried through the Legislature, "enabling Diocesan Synods to avail themselves "of the Religious and Charitable Trusts Act "1856."

"Moreover," says the Bishop, "the Diocesan Synods were left in some respects more free, "in others less so, to manage their own affairs, "subject always to an appeal to the General Synod."

This independence had been in fact, recognised from the first by the *Constitution Deed*: but the Conference of 1857 preferred the Church Constitution deed proposed by the Diocese of Christ Church to the merely legal document, the *Model Trust Deed* of the Primates.

The Bishop points out how their objection to the *Voluntary Compact* on which the Church Constitution was based, was removed, referring to the decision of the Privy Council on the true legal foundation of Ecclesiastical dioceses.

Another point to which the Diocesan Synod of Christ Church had expressed strong objections was a *Declaration* required from Trustees: but this was not pressed.

"The result, therefore," says his Lordship, "of the full consideration given to the difficulties felt by the Diocesan Synod of Christ Church has been, I believe a stronger union and heartier communion of all the Dioceses with one another; and a deeper conviction of the advantages of our Synodical system which gave a free vent for the expression of any grievances, and showed an elastic power of applying the remedy."

He then proceeds to analyse in detail the proceedings of the last general Synod, under the three following heads:—

1. "What was the fate of the five resolutions passed by the Wellington Synod last year (1864) and ordered to be submitted to the General Synod? 2. What alterations were made by the General Synod in the Constitution Deed and the statutes? 3. What new resolutions of theirs affect that Diocese (Wellington) and which of them require any action to be taken by us?"

THE FIVE RESOLUTIONS.

The recommendation made by this Synod that no clergyman should be allowed to take his seat in a Diocesan Synod till he had been licensed for three months in the Diocese was referred (see p.p. 41, 48, of General Synod Report), to the Sessional Committee on the acts of Synod, which I believe never met, and consequently no further action was taken in the matter.

The next resolution of ours, recommending that the nomination of a pastor to a cure that had been vacant *twelve* months should lapse to the Bishop, was so far attended to, that by the 10th clause of the amended Statute, No. 5, the nomination lapses to the Bishop after eighteen months.

And by the 11th clause of the same Statute, the resolution relating to the notification of resignation by any curate of a parish was adopted.

The resolution relating to instructions being issued to the Diocesan Trustees of the General Synod's property not to accept fresh property without the leave of the Diocesan Synod, was referred to the Committee on Trusts, and never heard of more—(p. 41, General Synod Report.)

The last resolution, requesting the General Synod to furnish us with the reports of the Trustees holding property in this Diocese was answered by a resolution (p. 54 of General Synod Report, year 1865) requiring Trustees to furnish their own Diocesan Synod with such Reports every *third* year, and requiring the Diocesan Synod to prepare a digest of such reports, and present it to the General Synod at its next session, and requiring the Trustees to lay before the Diocesan Synod a copy of their minutes if desired.

ALTERATIONS OF THE CONSTITUTION DEED AND OF THE STATUTES.

"The preamble of the Constitution has been altered, but not materially. Of course the fundamental provisions were not touched.

"In the provisions *not* fundamental, the words of the 7th clause, 'at least once in every three years' have been altered to 'every third year,' otherwise five years might have elapsed without a meeting of the General Synod.

"The 8th clause determines that a fresh election shall take place before each triennial meeting.

"The 9th clause determines that every diocese shall be entitled to an equal number of clerical and an equal number of lay representatives, with the provisions that they shall all be Communicants.

"In the 11th clause, the word 'Synodsmen' has been substituted for 'Deputies.' By comparing the 1st and 2nd General Statutes it will appear that the members of the *General Synod* are called *Representatives*, and the lay members of a *Diocesan Synod* are called *Synodsmen*.

"In the 12th clause, it is 'the authority of the General Synod' that the members of such Synods or Boards are required to submit to, instead of as before, 'the provisions of the Constitution Deed,' but in the case of Trustees and office-bearers the declaration of submission is required by clause 28 to the provisions of the Constitution as well as to the General Synod.

"The former 13th clause is now broken up into two, and stands as 13 and 14, the first clause relating to patronage, the second to property.

"The 15th clause is the same as the old 14th, with the addition of a proviso that whenever a competent tribunal has been established, no person shall be removed from his office, except upon a decision of such tribunal, unless the terms of his appointment have expressly determined that he may be removed otherwise. The 16th, 17th, 18th, and 19th clauses of the present Constitution deed are nearly the same as the 15th, 17th, 19th, and 20th of the former deed.

"The 20th clause of the present Constitution has considerably modified and reduced the powers of Diocesan Synods. Whereas formerly, the Diocesan Synods were authorised by the 21st clause of the deed to exercise within their own limits 'all the powers' that the General Synod possessed but had not used, now they are limited to the exercise of such powers as may be necessary to the order of the Church in each Diocese, not a word being said

of those powers being 'all the powers of the General Synod.'

"By the proviso of the 20th clause, the right of appeal to the General from the Diocesan Synod, is given to any person or persons who may feel aggrieved, and the general Synod may appoint a Court of Appeal for such cases, which it has done by the 10th Clause of the 6th Statute, appointing the Standing Commission.

"The 21st clause remains as it was before, when it was numbered 22x23.

"The 22nd is unaltered. The present 23rd clause, relating to the nomination of a Bishop is somewhat altered. It still makes the nomination proceed from the Diocesan Synod, and be sanctioned by the General Synod, but it adds, that if the General Synod be not in session, the majority of the Standing Committees of the several Dioceses shall be taken to represent the General Synods' sanction, and further, the senior Bishop is required to take the necessary steps for giving effect to the nomination. It will be seen that all reference to any supposed rights of the Church and State in England, is omitted. If they have any or can substantiate them, the senior Bishop in taking the necessary steps for giving effect to the nomination, must attend to them. And indeed the Synod went further than this, and passed a resolution (p. 59 of Report), instructing the Bishops to memorialize the authorities of the State in England, and to obtain, if possible, their consent to the 22nd clause of the Constitution, and further, to request them not to appoint any one to a vacant see, unless he declared his willingness to assent to the Church Constitution in the Colony.

"Moreover, an important proviso is added to this 23rd clause, to the effect that any clergyman nominated to be bishop of a diocese must declare in writing his assent to the Church Constitution. This effectually precludes the risk of any diocese being presided over by a bishop who refuses to be connected with our present system of Synodical Government.

"The remaining clauses, 24 to 29 inclusive, are unaltered. The 32nd is omitted as surplusage, and likely to lead to misapprehension, especially after the judgment of the Privy Council, in the case of Long v. Cape Town. The odd clause might have been taken to imply, that the General Synod could exercise, if it chose, authority over all members of the Church of England, even over those who refused to submit to its authority (*in invitoe*.) A most important proviso concludes the Constitution Act, to the effect that no alteration can be made in the Constitution during one session of Synod."

STATUTES OF THE GENERAL SYNOD.

Something like the idea of a *Territorial Parish* is recognised in the 3rd clause, instead of as before a *Congregation*.

By the 5th clause the exercise of *private patronage* is limited to the first presentation, subject however to the will of the Diocesan Synod.

An important part of the 2nd clause decides that the Bishop of a Diocese must take "The 39th canon of 1603 for the standard whereby he is to judge of the fitness of a clergyman for the cure to which he shall have been nominated. The standard so required is that the clergyman show his Letters of Orders, and bring with him a sufficient testimony of

his former good life and behaviour if the Bishop shall require it; and lastly shall appear, on due examination, to be worthy of the Ministry."

If the Bishop rejects a nominated clergyman: an appeal, by the 8th clause, lies to the Standing Committee of the Diocese; and it was intended to have referred it to the House of Bishops, *two-thirds* of whom might have ordered institution. But the Bishop seems to think that, by some miswording or misprint, this appeal to the House of Bishops is set aside.

The resignation of a cure is to be notified by the Bishop to the Churchwardens. The nomination to a vacant cure lapses to the Bishop after eighteen months; the Bishop is authorised to make temporary provision for Divine Service during a vacancy.

With regard to the removal of a duly instituted clergyman: he can only be removed after a decision of some competent tribunal constituted by the General Synod; or, if there be no such tribunal, the Bishop of the Diocese and assessors elected by the Diocesan Synod may exercise the power.

Referring to the action of the General Synod with reference to the establishment of Diocesan Tribunals and Courts of Appeal, and for defining ecclesiastical offences, the Bishop speaks as follows:—

"The 9th and 10th are merely *Permissive* Statutes for establishing Diocesan Tribunals and Courts of appeal and for defining ecclesiastical offences—each diocese is left at liberty to adopt them or not—and admirable as I think them for the most part, I look upon it as most fortunate and wise, that they were not made obligatory; for the judgment of Her Majesty's Privy Council on the *Colenso v. Cape Town* case, was not then known to us—and its terms open a large question as to whether Bishops *can* bind themselves by any such compact of submission. Toward the end of the judgment we find the following words:—'Thirdly, if the Bishop of Cape Town had no jurisdiction by law, did he obtain any by contract or submission on the part of the Bishop of Natal? The argument must be that both parties being aware that the Bishop of Cape Town had no jurisdiction or legal authority as Metropolitan, the appellant agreed to give it him by voluntary submission. But even if the parties intended to enter into any such agreement (of which, however, we find no trace) it was not *legally competent* to the Bishop of Natal to give, or to the Bishop of Cape Town to accept, any such jurisdiction.' That is to say, the Crown claims the appointment of Colonial Bishops to their Sees in consequence of their 'having been consecrated (as we read at the beginning of the judgment) *under mandate from the Queen* by the Archbishop of Canterbury in the manner prescribed by the law of England. They receive and hold their diocese under grants made by the Crown'—as then the Privy Council decided that the Bishop of Natal could not submit himself to the Bishop of Cape Town, and agree to be deprived by him of a See granted by the Crown, so it would seem to follow that the Bishops of the Church of England in New Zealand, who have been consecrated under Royal mandate, cannot voluntarily submit themselves to any tribunals

established by the Church for the maintenance of its own discipline, and cannot engage to be (what the 8th clause of the 10th Statute would subject them to be) 'removed from their charge, cure, or office—whereupon the said charge, cure, or office shall become vacant accordingly'—of course the clergy and laity can do as they like in this matter—but it would appear that until we are released (as we have prayed to be) from the legal effects of the Royal mandate, and until our Bishops are consecrated here by ourselves, as Bishop Pattison was, without Letters Patent and without Royal mandate, we are precluded from asking the clergy and laity to bind themselves to us, as we cannot bind ourselves to them in return. Of course I may be wrong in the interpretation I have put upon this judgment—but feeling as I do about it, I cannot ask you at present to accept these Discipline Bills. I am sorry to see that on the 30th May last, Mr. Cardwell said, in the House of Commons, that 'as it was important that no delay should take place in the appointment of a successor to the Bishop of Rupert's Land, the course which had been pursued was, that under the advice of the Law Officers of the Crown a letter had been addressed by the Archbishop to him, and that in consequence of that letter, Her Majesty has been pleased to issue a *mandate* to the Archbishop, authorising him to consecrate a Bishop—but no Letters Patent would be issued purporting to convey jurisdiction conferred by the Crown.'—(*Guardian*, May 31, 1865.) Had it not been that Mr. Cardwell says, he was acting under the advice of the Law Officers of the Crown, in recommending Her Majesty to issue a Royal mandate, I should have expected that the language of one who is generally understood to be one of the soundest constitutional lawyers (writing in the *Guardian*, March 22, 1865, *Precis*) would have been carefully weighed before such a step was taken. 'The Crown, otherwise than under an Act of Parliament, has not by law any power to appoint, or command an Archbishop to consecrate any Bishop except the Bishop of a legal See. To a jurist this is as plain as his alphabet.' To sum up this matter, I would say that whereas the General Synod ordered the Bishops to memorialise the authorities of the State in England, and to request that no Bishop should be appointed to any See in this Colony unless he would accept our Church Constitution; whereas the Bishops further petitioned the Crown to be allowed to surrender their Letters Patent, to be freed themselves from the legal effects of the Royal mandate, and to be allowed to consecrate persons elected in conformity with the regulations of the General Synod, without Letters Patent or Royal mandate; and whereas the Colonial Government forwarded and recommended the petition; it only remains for the clergy and laity of each Diocese, and especially of the Diocesan Synods, to address to the Secretary of State for the Colonies an earnest claim to be allowed to appoint, in conformity with their own synodical regulations, Bishops to the Sees which they have endowed from private sources. They could base this appeal on the great principle of the Statute of Provisors, 25 Edw. iii. They could base it on the facts recorded by the Bishop of Nelson in his address to Synod 1864, page 3, viz., that the Crown has conceded this right to the Church in Canada—that the Under-Secretary, Mr. Merivale, assured him in the name of the Colonial Department that its policy had been and would be the same in the Ecclesiastical as in civil matters, to act upon the wishes of the colonists when duly expressed by their representative assemblies. I have only one more

remark to make upon this grave subject. I have understood that the Colonial Ministers, looking upon the Bishop and members of the Church of England in the Colony as being in no better and no worse a position than any other religious body, protest against our being in any way recognised as a legal court from which can lie an appeal to the Privy Council. They hold our tribunals, if we have any, to be mere voluntary Courts of Arbitration, from which no more than from the Wesleyan body, can appeals lie directly to the highest Judicial Court of the British Empire. This opinion coincides with that expressed by the same writer from whom I quoted just now. But that does not touch the point I raised in my address last year, viz., whether the Supreme Court of the Colony would not support an appeal from our (arbitration) tribunal, if it declared *that* to be heresy which the Privy Council had declared not to be heresy. Seeing that we were bound by the 39 articles, one of which recognises the supremacy of the Crown in all causes Ecclesiastical and Civil. The only solution I can see of this question is for the Standing Commission to decide (which I fear it would hesitate to do) the doubt this Diocesan Synod or the Standing Committee might raise and submit to them, before we pass the Discipline Bills next year, whether the first clause of the Constitution Deed binds the members in New Zealand, who have voluntarily submitted to the decision of the Judicial Committee of the Privy Council by virtue of their accepting the 37th article of religion. The 29th clause of the Constitution Deed empowers the General Synod to interpret the provisions of the Deed, and the General Synod by the 7th clause of the 6th statute has authorised the Standing Commission to act in that behalf and interpret such question as shall be submitted to them respecting the said deed. By some inadvertence, there is no notice taken of this power of interpreting the Constitution Deed (but only the Statutes) in the 27th clause, the 9th statute. But that may be rectified next session. Their decision is declared in that 7th clause of the 6th statute to be final, and Lord Lyndhurst's judgment, as sanctioned by the Privy Council would preclude any Civil Court from questioning their decision. (See the copy of the Bishop's petition.)

The remaining portions of the Bishop's address are on topics of a more local character; and as we have already occupied a large space we must omit them, at least for the present.

Poetry.

The following beautiful lines were written by a traveller on his way home from a visit to the Italian lakes and Pennine Valleys. We are indebted to the *Christian Observer* of October, for a knowledge of them.

All Thy works shall praise Thee, O Lord;
And Thy saints shall bless Thee!
Psa. cxiv. 10.

Lift up your voices, O ye lofty mountains!
Ye avalanches, raise your solemn strain;
Swell the great chorus, cataracts and fountains;
Drear precipices, sing—Jehovah reigns!

Vast fissured glaciers, glittering plains of snow,
Valleys all strewn with rocks, and wildy grand,
Thunder's loud echoes, lightning's vivid glow,
And storms impetuous,—own your Maker's hand!

Bring, too, your notes of gentler praises due,
Green pastures, flowery banks, pellucid streams,
Reflective pictured pools, refreshing dew,
Soft sunny lakes, fit for a land of dreams—

Sunlight, now gilding yonder tapering Horn,
Now studding summit way with rubies bright,
Or weaving rosy mantle, to adorn
Yon mountain's massive head ere closes night—

And yon cool silvery moonbeams (joy of those
Who toiled beneath the parched heat of day)
Which on yon headland peacefully repose,
Or sprightly on the rippling waters play;

Leader of all this wondrous nature-song—
Thou snow-capped Monte-Rosa, thou arise,
With all thy dooms and peaks; or thou, Mount
Blanc,
Rearing thy hoary honours to the skies!

Many your voices, let your strains be one,
One joyful psalm of praise to God above;
Praise ye the mighty deeds which He hath done,
Extol His greatness! We will sing His love!

THE GRACE OF HOPE.

(From the *Sunday Magazine*.)

Sister to Faith and Love! sweet grace
I woo thee to my breast:
O come, and with thy lovely face,
Smile all my fears to rest.
For, sooth tell, thine influence well
Can cheer the mind oppressed;
And I indeed that influence need,
For I am much distressed.

Yes, thou art fair, and much I love
To dwell in peace with thee;
Then come, and never hence remove
Till I shall cease to be.
When I depart, this beating heart
No more will need thine aid,
But will, I trust, join yonder host
Of just men perfect made.

In vain my feeble heart would strive
To sing the joys of heaven;
Eyes cannot see, nor hearts conceive
The pleasures God hath given.
But this we know, God will bestow
A store immensely great,
In realms of bliss, where Jesus is,
And endless, glorious state.

O grant to me, my gracious Lord
This grace, this hope Divine;
And let me feel my heart assured,
That I indeed am thine.
Most cheerfully the days will fly,
When Hope the hours shall gild;
My parting breath, in pangs of death,
Shall bless thy mercy mild.

Miscellaneous.

The least wit, yieldeth the most words. It is both the surest, and wisest way to speak little and think more.

I am a stranger, even at home; therefore if the dogs of the world bark at me, I neither care nor wonder.

Not only commission makes a sin. A man is guilty of all those sins he hateth not. If I cannot avoid all, yet I will hate all.

Diocese of Newcastle.

DIocese OF NEWCASTLE.

The following Petition of the Bishops of the Anglican Church in New Zealand is in itself so important, and in such strict agreement with the sentiments expressed in the opening address at the late Newcastle Diocesan Synod, on the subject of *Bishops' Letters Patent*, that we deem it desirable to afford to all the members of our Church the opportunity of reading it:—

PETITION OF THE BISHOPS OF THE ANGLICAN CHURCH IN NEW ZEALAND, 1865.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Humble Petition of the undersigned Bishops of the Anglican Church in New Zealand sheweth:—

1. THAT your Majesty's Petitioners were duly consecrated according to the Form and Manner of Making Ordaining and Consecrating of Bishops according to the Order of the United Church of England and Ireland, and humbly express their conviction that all the powers necessary for the due administration of the Office of a Bishop in this Colony were conveyed to them by the Ordinance of Consecration.

2. THAT your Majesty's Petitioners accepted Letters Patent from the Crown the validity of which has now been denied by the Judicial Committee of the Privy Council in the following words:—

*"Although in a Crown Colony properly so called * * * a Bishopric may be constituted and Ecclesiastical Jurisdiction conferred by the sole authority of the Crown, yet the Letters Patent of the Crown will not have any such effect or operation in a Colony or Settlement which is possessed of an Independent Legislature."*

THAT the Letters Patent granted to your Majesty's Petitioners were issued after the Colony of New Zealand had become possessed of an Independent Legislature.

3. THAT your Majesty's Petitioners therefore humbly crave permission to surrender their Letters Patent and to be allowed to rely in future upon the powers inherent in their office for perpetuating the succession of their order within the Colony of New Zealand and securing the due exercise of their Episcopal functions in conformity with the Church Constitution hereinafter described.

4. THAT your Majesty's Petitioners in conjunction with Representatives of the Clergy and Laity from all the Dioceses in New Zealand, and with Bishop Patteson have agreed upon a Constitution for associating together the Members of the United Church of England and Ireland in New Zealand by Voluntary Compact for the ordering the affairs, the management of the property, the promotion of the discipline of the Members thereof, and for the inculcation and maintenance of sound Doctrine and true Religion throughout the Colony.

5. THAT this Constitution has been recognized by an Act of the Colonial Legislature empowering the Bishop of New Zealand to convey to Trustees appointed by the General Synod, as established under the provisions of the said Constitution, numerous properties formerly held by him; and that at the present time the residences of four Bishops and of many of the Clergy, Sites for Churches and

Schools, Burial Grounds, Lands for the Endowment of Bishopricks, Parishes, Schools, Colleges, and of the Melanesian Mission are vested in Trustees appointed under the authority of the said General Synod; and further, that regulations have been framed for the administration of the properties so held in Trust for the General Synod, and a Tribunal has been established for the decision of any doubts which may arise in the course of such administration, in agreement, as it is believed, with the decision of the Judicial Committee of the Privy Council in the Case of Rev. W. Long v the Bishop of Cape Town.

6. THAT the General Synod at a meeting held at Christchurch in May 1865 framed rules for enforcing discipline within their Body and also established a Tribunal to determine whether the rules so framed and assented to "have been violated or not, and what shall be the consequences of such violation," and that all the bishops in New Zealand, together with Bishop Patteson assented to the Rules so framed, and to the establishment of a Tribunal aforesaid, and are bound in common with all the Clergy and Lay officers of the Church in this Colony by all the Rules adopted by the General Synod. And further that this Compact so entered into by all the Bishops in New Zealand before the receipt of the Judgment of the Judicial Committee of the Privy Council on Petition of the Bishop of Natal was afterwards found to be in agreement with the following words of that Judgment,

"The United Church of England and Ireland is not a part of the Constitution in any Colonial Settlement, nor can its authorities or those who bear office in it claim to be recognized by the Law of the Colony otherwise than as the members of a voluntary association."

7. THAT this Constitution of the Church in New Zealand was framed after careful consideration of a Despatch of the Right Honorable H. Labouchere to Governor General Sir Edmund Head Bart. and in accordance with the following suggestion in that Despatch:

"I am aware of the advantages which might belong to a scheme under which the binding force of such regulations should be simply voluntary."

8. THAT your Majesty's Petitioners have accepted and acquiesced in the decision of the Judicial Committee of the Privy Council that the Church of England in this Colony "is in the same situation with any other Religious body, in no better but in no worse position, and the members may adopt rules for enforcing Discipline within their body which will be binding on those who expressly or by implication have assented to them." And they therefore humbly submit that the Judgment of Lord Lyndhurst in the Case of Dr. Warren* points out the course of procedure in all questions which may arise between any of the members of the Anglican Church in New Zealand

* Extract from the Judgment of Lord Lyndhurst in the case of Dr. Warren.

"It is said that the publication . . . was in reality not an offence; not an offence entitling this body to exercise the jurisdiction, and that it did not support the charges that were preferred against him. . . . Whether it did support those charges or not was a question for the district committee" (the Wesleyan Tribunal). "I have no jurisdiction with respect to it. A particular tribunal is established by the agreement of those parties to decide a question of this kind. I therefore have no authority to say whether within the meaning of the rules of this society, this pamphlet was or was not, an offence. That was peculiarly for the decision of the district committee. . . .

Whether they acted wisely, discreetly, temperately, or harshly, these are matters with which I have no concern. . . . Therefore, upon those grounds merely the regularity of the proceedings, and being satisfied of the authority of the body, I am bound to affirm the decision."

whether Bishops, Clergy or Laity, who have bound themselves by Voluntary Compact under the authority of the General Synod, viz.:—

- (1.) *That the question be tried and decided according to the Rules of the Synod as agreed to by the Bishops Clergy and Laity.*
- (2.) *That on Petition of either Party the Supreme Court of the Colony has authority to enquire into "the regularity of the proceedings and the authority of the tribunal and on those grounds merely" to affirm or annul the decision.*
- (3.) *That from any such decision of the Supreme Court of the Colony an appeal would lie to the Privy Council upon the same grounds.*

And therefore that the Anglican Church in New Zealand is effectually guarded against the danger apprehended by the Lords of the Judicial Committee, viz.

"That cases might occur in which there would be a denial of justice and no remedy for great public inconvenience and mischief."

without having recourse to a direct appeal to the Crown in the case of any controversy such as that which is presented by the Petition of the Bishop of Natal.

9. THAT the above recited principle of the civil equality of all Religious Bodies has been affirmed by a Resolution passed by the House of Representatives in New Zealand.

10. THAT your Majesty's Petitioners humbly express their conviction that the right of appointment of Bishops in New Zealand is not part of the prerogative of the Crown, inasmuch as all the Bishopricks were founded by private efforts and endowed from private resources, and further that the assertion of any such claim may operate as a most serious discouragement to the Clergy already in New Zealand, and tend to prevent other clergymen from coming out from England, by cutting them off from all hope of election to the highest office of the Church in this Colony.

11. THAT your Majesty's Petitioners therefore humbly pray that all doubts may be removed as to their status both Ecclesiastical and temporal,

1. By the acceptance of the surrender of their Letters Patent now declared to be null and void.
2. By declaring the Royal Mandate under which your Majesty's Petitioners were consecrated to be merely an authority given by the Crown for the Act of Consecration, and to have no further effect or legal consequence.
3. By recognising the inherent right of the Bishops in New Zealand to fill up vacancies in their own order by the Consecration of persons elected in conformity with the regulations of the General Synod, without letters Patent, and without Royal Mandate, in the same manner as they have already consecrated a Missionary Bishop for the Islands in the Western Pacific, after communication with your Majesty's Principal Secretary of State for the Colonies and with the Attorney General of New Zealand.

And your Majesty's humble and loyal Petitioners as in duty bound will ever pray &c.

G. A. NEW ZEALAND,
H. J. C. CHRISTCHURCH,
C. J. WELLINGTON,
EDMUND NELSON,
WILLIAM WAIAPU.

Church Intelligence.

THE BISHOP OF NEWCASTLE AND THE REV. CANON FLETCHER.—We are enabled to state that the suit of the Rev. Canon Fletcher against the Bishop of Newcastle is now concluded, and that the arbitrator, R. M. Isaacs, Esq., the counsel to whom it was agreed by both parties to refer it and to abide by his decision, has delivered his award, which is entirely in favour of the Bishop on all points. By previous arrangement each party agreed to pay his own costs. Mr. Fletcher claimed £600 salary from the Bishop, up to the 30th June last, but the arbitrator has decided that the Rev. Canon has received all that he was entitled to up to that period. Previous to the arbitration being commenced, Mr. Fletcher tendered his resignation as incumbent of Christchurch to the Bishop, to bear date 31st March. The resignation was at once accepted, and in consideration of it we understand that he will receive a year's additional salary.—*Newcastle Chronicle*.

SINGLETON.—ALL SAINTS' CHURCH.—This sacred edifice was re-opened for divine service on Sunday, December 10th, after its recent enlargement. His Lordship the Bishop of Newcastle preached a most eloquent sermon from the 4th chapter of the Epistle to the Ephesians, verses 11 and 12—"And he gave some apostles and some prophets, and some evangelists, and some pastors and teachers : for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." His Lordship very feelingly alluded to the circumstances that fourteen years ago he had opened that church, and thanked the Almighty for having spared him to be present that day at the opening services after the considerable enlargement of the sacred edifice, which proved that under the divine blessing the congregation had prospered and increased considerably. His Lordship said that he also looked back with joy to his last visit to Singleton, when he administered the holy rite of Confirmation to nearly 100 young members of their beloved church. After the conclusion of the morning service a large number of the congregation partook of the Holy Sacrament. The increased accommodation afforded by the enlargement of the church, and the commodious manner in which the internal fittings and the sittings have been arranged, appeared to give general satisfaction, and much credit is due to Mr. Edmund Gould for having carried out his contract in a first-class workmanlike manner. It is to be hoped that some of the more wealthy members of the church will present the few stained glass windows requisite in the new portion of the church, in order to give the interior of the sacred edifice a more uniform appearance.—*Maitland Mercury*.

EAST MAITLAND PAROCHIAL ASSOCIATION.—A meeting of the East Maitland Parochial Association, in connection with the Newcastle Church Society, was held at the Mechanics' Institute, East Maitland, on Tuesday Evening, December 19, the Rev. L. Tyrril in the chair. There was a large and influential attendance. The annual report was read. It congratulated the district on again having furnished to the Newcastle Church Society the largest sum of any district in the diocese. The committee expressed the hope that the full sum of £210 would be raised this year without trespassing on the parish funds. The hope expressed in the previous year—that a new school might be erected—had not yet been fulfilled, but the plan of the ground proposed for the school has

been sent down to the diocesan board for approval. The committee therefore expect that a meeting will soon be held on this subject, and the parishioners would be called upon to subscribe liberally for the work. The day school still maintains its numbers, owing to the efficiency of the master and mistress. The church choir remains in an unsatisfactory state, owing to the want of a good instrument. The Bishop of the diocese recommended the purchase of an organ, at an expense of £300, offering to lend £100 of the amount. In October last fifty-four children had been confirmed by the Bishop. At Bolwarra, a few evenings past, a meeting had been held upon church matters, and the subscription raised in the room for the stipend fund more than doubled the whole contributions for the previous year. The day school at Bolwarra, conducted by Mr. Hughes, was never in a more satisfactory condition. Lately a room had been rented in Largs, for the purpose of opening a Sunday school, and arrangements made for opening the school after Christmas. £15 had been paid off the debt of the Largs church. Mount Vincent had nobly answered the call of the church, and sent in increased subscriptions on the previous year. Buchanan had also increased its subscription; Mr. Molster had conducted the school at this place very successfully. The report was adopted unanimously, and resolutions were passed pledging the meeting to promote the erection of a new school-house, and the obtaining of an organ, and thanking the superintendent and teachers of the Sunday school, the choir, and the collectors, for their services; and re-appointing the collectors. The speakers were the Revs. R. Chapman, C. Walsh, and Messrs. B. Lee, J. D. Langley, H. O'Meagher, Joseph Chambers, and T. Hughes.—*Maitland Mercury*.

Diocese of Goulburn.

INTRODUCTORY REMARKS.

WE hail with thankfulness the appearance of a joint publication for the United Church in the colony : and trust that, under new auspices, *The Church Chronicle* will receive the combined support of Churchmen in the Three Dioceses. On occasion of the first issue of such a periodical, wherein the Diocese of Goulburn receives its primary recognition by a distinct voice through the Press, it may be necessary to offer a few general observations and suggestions.

The proceedings of the Church in the Diocese at large will be chronicled from time to time, as suitable materials are provided by its clerical and lay members. It is therefore earnestly hoped that friends will make an effort to render assistance in a practical manner. It is desirable that they should both send contributions for the Editor in MSS. adapted for the press, and also obtain contributions of another

kind to enable the proprietors and publishers to continue their enterprise.

Information upon such points as the following will be found in this portion of *The Chronicle*; and these are enumerated as well for the purpose of eliciting supplies from correspondents, as for that of indicating the character of the paper :—1. The building or enlargement of Churches, the appointment of Trustees and Church Officers. (2.) The provision of suitable parsonages and glebes for the Clergy, under proper trusts and in appropriate positions. (3.) The establishment of Church Schools for the religious and Scriptural education of the young in the principles of the Church of England! their proper management; the character and supply of books and apparatus; the class of buildings best adapted in this climate for the purposes of such education; the formation of Sunday Schools; their arrangement, conduct and efficiency; systematic inspection of both classes of schools by the Clergy, with periodical Bible lessons; and examinations; careful appointment of School Boards, &c. (4.) The appointment of Clergy to new cures; with occasional reports of their labours and encouraging incidents in their missions; their pastoral visits and preaching stations; the adequate maintenance of the ministry, with information regarding the proportion of the people who have not yet enjoyed the luxury and privilege of sustaining their share in supporting the ministry of the Church; the ordination or arrival of a fresh supply of Clergymen for the Diocese; the propriety of subdividing parochial districts, &c.; Church services; weekly lectures; the improvement of Christian Psalmody, and of responding in our churches; public baptisms in the services; the importance and meaning of the sponsorial system; catechising in the school and in the church; confirmation classes, their management and continuance in the form of Bible Classes; the Holy Communion, its frequency, preparation for, by meeting of Communicants, &c.; the Offertory, its value and uses, the duty of sustaining it, &c. (5.) The Church Society,

Church Intelligence.

STATISTICS OF THE DIOCESE.

The following statistics from the last Census (April, 1861), represent the population of the districts embraced within the Diocese of Goulburn, and show the religious persuasions of the community:—

Name of County or District.	Church of England.	Presbyterians.	Congregationalists and Wesleyans and Primitive Methodists.	Other Protestants.	Roman Catholics.	Hebrews.	Mohomedans & Pagans.	Other persuasions.
Argyle	4096	973	35	780	200	3515	72	12 30
Georgiana	790	159	5	41	37	705	42	12 47
St. Vincent	2067	674	51	302	215	207	21	156 47
King	1381	144	5	358	45	1922	7	19 19
Murray	2705	515	4	209	25	2420	46	27 15
Leaving Pastoral district	477	208	11	22	14	168		24
Leaving Pastoral district	6915	1230	142	263	589	4020	72	488 205
Monaro pastoral district	3894	1035	64	233	232	2249	81	208 218
Murrumbidgee pastoral district	6024	1386	121	200	210	3514	41	1245 187
	20335	6349	470	2445	1575	23188	340	5777 714

Total Population.....68,189

the proceedings of the Committee of the various Auxiliaries; its need of support from all who wish well to the Church; sermons, meetings and collections in its behalf. (6.) The Diocesan Clerical Library, also Lending Libraries, their utility exemplified; the character of the books to be circulated. (7.) Tract distribution and district visitors, their work and the importance of it. (8.) The Diocesan Depot in Goulburn, for the sale of Bibles, Prayer Books, Religious Books, Tracts, &c.; its progress, utility and success, the need of similar Depôts in the various towns. (9.) Church Conferences, their proceedings and results. (10.) The visitations of the Bishop, and his various official duties in the Diocese. (11.) The importance of diffusing sound Scriptural information regarding the principles of the Church; and of guarding the people against false teaching, from whatever quarter it may come. (12.) The value of Lay co-operation; Scripture readers, catechists and fellow-helpers of the Clergy, and so on.

In short, we shall eagerly desire suggestions or information upon any of the topics thus sketched, or others of a kindred character. At the same time it must be borne in mind that the space, allotted in each number of *The Church Chronicle* for the Diocese of Goulburn, will be limited to three pages; and that consequently condensed statements will be most acceptable. All communications designed for this portion of the paper should be addressed to the "GOULBURN EDITOR OF THE CHURCH CHRONICLE," at the office of the DIOCESAN DEPOT, GOULBURN. The Clergy and Lay friends are respectfully invited to support the enterprise by becoming annual subscribers, and to send their names and subscriptions forthwith to the Publishers in Sydney. May this and every other design tend, by the gracious influences of the Holy Spirit, to build up the Church in its spiritual power, by winning souls to Christ, adding to the number of such as shall be saved, and uniting all in the bond of Christian love, and fellowship, and labour!

This statement will exhibit the position of affairs prior to the formation of the Bishopric. The Diocese extends territorially from Paddy's River, near Marulan on the north east, to the longitude of 141° west (about 80 or 100 miles, westward of Wentworth, which is at the junction of the Murray and Darling Rivers); and from Cape Howe in the South-east to Tuena in Georgiana county in the North; embracing a territory, which for area might not inaptly be compared with Great Britain and Ireland. Its southern boundary is that of the Colony between New South Wales and Victoria; its northern is the parallel of S. Latitude 34°. It will be seen that this includes a large portion of Riverina.

ORDINATION IN GOULBURN.

The Lord Bishop, held an Ordination in the Cathedral, Goulburn, on St. Thomas' Day, 21st December last, being the fourth during his episcopate. The first was in Clifton, Bristol, the second at Albury, the third and fourth in his Cathedral. On this occasion, the Rev. F. A. C. Lillington preached an eloquent and appropriate sermon; and the following gentlemen were admitted to Holy Orders:—

PRIESTS.—Rev. Samuel Sheridan Harpur, B.A., Trinity College, Dublin;
Rev. Hugh Sanderson Seaborn, late Presbyterian Minister, Braidwood;
Rev. Henry Ham Britten, of Moore College, New South Wales;
Rev. Henry Ross, late Assistant Minister of the Cathedral, Port Louis, Mauritius.
DEACON.—Rev. David Evans Jones, of Trinity College, Dublin.

The Deacon was presented by the Rev. P. Lamb, M.A., Chaplain; and the Priests by the Rev. F. A. C. Lillington, B.A., Chaplain. The Bishop was assisted in the imposition of hands by the Presbyters present, viz.:—the above Chaplains, and the Revs. W. Sowerby, R. Leigh, J. L. Knight, M.A., A. D. Soares, W. H. Pownall, and D. P. M. Hulbert, M.A.

ARRIVAL AND LOCATION OF CLERGY.

The Rev. H. Ross, who arrived recently in the *Castlemaine* from London, was originally engaged for the medical profession.

He had earned for himself a good name in Mauritius, for the diligent performance of his duties, and for his affectionate attention to the spiritual wants of the people committed to his care. It is satisfactory to see men of devoted piety coming into the Diocese, to fill up the overtaken ranks of the zealous clergy. It is probable that Mr. Ross will occupy Gunning, Jerrawa, Breadalbane, which had been designed for the Rev. H. H. Britten, and from which the Rev. D. P. M. Hulbert has recently retired, in order to limit himself to a smaller and more manageable parochial district. Mr. Britten's recent journey to and from Goulburn, so much affected his head, (which had suffered from an unfortunate injury at Kiara, near Moruya) that he has reluctantly being obliged to retire from the Colony, and from work for a time, in order to seek, under the Divine blessing, recruited health elsewhere.

The Rev. J. KNIGHT NEWTON, has also recently arrived from England in the *Nourmahal*. He had for some time been successfully occupied in the parish of Micheldever, in the Diocese of Winchester. He brought with him letters of warm commendation from the beloved and admirable Bishop of Winchester, and from several devoted English clergymen. Mr. Newton's destination will be shortly determined.

The Rev. D. E. JONES, recently ordained, will officiate *pro tem* in Moruya; where he has earned a good degree, and rendered valuable service to the Church, as a Catechist.

The Rev. S. S. HARPUR, B.A., is now Incumbent of Deniliquin, the centre of a large squatting district, and the principal town of Riverina. A Church erected three or four years ago in Deniliquin, fell into complete ruin within a week of its consecration, by the Lord Bishop of Sydney, in whose Diocese it was then situate. It was providential that no one suffered injury. Another Church will soon, it is hoped, replace it. There is a Parsonage; but this is at present otherwise occupied through the lenient kindness of the Trustees. The Incumbent will speedily, it is expected, be in possession of the house, seeing that the law S. Will. IV. No. 5. § 20 is clear upon the point of the Incumbent's residence.

The Rev. H. S. SEABORN is Incumbent of Gungahai. Here also a church is in course of erection. The foundations were laid five years ago; but until the visit of the Bishop, and of the Rev. F. A. C. Lillington last year, and the advent of Mr. Seaborn, nothing had been done towards completing the building.

THE DROUGHT A JUDGMENT.

Need of Prayer for its withdrawal.

SPECIAL SERVICE IN GOULBURN.

IN St. Saviour's Cathedral, prayer for rain has been constantly used since the commencement of the drought. But it was felt that distinct services for humiliation and prayer were imperatively demanded by the feelings and convictions of the people. Accordingly, on a recent occasion, a special service was held in Goulburn; and the deep interest felt in the subject, was evinced by the crowds which attended.

The Bishop of Goulburn commenced the service by inviting the congregation to sing the hymn, "Lord, we bend before Thy throne," No. 42, in the hymn book of S. P. C. K.; and briefly invoked the Divine presence. He then read and commented upon Daniel ix,

3-11, wherein the Prophet is described as seeking the Lord by prayer and supplications, and by the confession that His judgments were heavy upon them on account of their iniquity, wickedness, and rebellion. In the course of his remarks, the Bishop drew attention to some of the striking passages of Scripture, which prove that rain has been employed of God for chastisement as well as for mercy.

The following is a summary of what was said in reference to the special Providence of God in this matter:—

I. THE SCRIPTURES DECLARE THAT IT WAS GOD WHO SPECIALLY AND IN THE BEGINNING "CAUSED IT TO RAIN UPON THE EARTH." (Gen. ii, 5, 6); that in answer to the prayer of Samuel, "The Lord sent rain that day, and of all the people feared the Lord and Samuel," (1 Sam. xii. 18); and also that we are invited and encouraged to pray for rain, "Ask ye the Lord rain, in the time of the latter rain: so the Lord shall give showers of rain; to every one grass in his field." (Zech. x. 1.)

II. THAT GOD WITHHOLDS RAIN IN JUDGMENT, as is evident from the following Scriptures: "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes * * * thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron; the Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed," (Deut. xxviii. 15-24). "When heaven is shut up, and there is no rain, because they have sinned against Thee," (1 Kings viii. 35). "I have withholden rain from thee, yet have ye not returned unto me, saith the Lord." (Amos iv. 6.)

III. THAT DROUGHT IS A JUDGMENT FROM GOD UPON A COUNTRY, ON ACCOUNT OF ITS PARTICULAR SINS.—Such sins as the following are specially enumerated in Scripture as causing the judgment of drought:—

1. *The sin of neglecting public worship.*—"It shall be that whoso will not come up of all the families of the earth to worship the King, the Lord of Hosts, even upon them shall be no rain." (Zech. xiv. 17). "Because of mine house that is waste, therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." (Haggai i. 9-10.)

2. *The sin of desecrating the Lord's Day.*—"Did not your fathers thus, and did not our God bring all this evil upon us. Yet ye bring more wrath upon Israel by profaning the Sabbath." (Nehem. xiii. 18.)

3. *The sin of covetousness.*—"They shall know that I am the Lord, when I have laid the land most desolate, because of all their abominations * * * with their mouth they show much love, but their heart goeth after their covetousness." (Ezek. xxxiii. 29-31.)

4. *The sin of oppression and drunkenness.*—"Hear this word ye * * * which oppress the poor, which crush the needy, which say to their master, bring and let us drink. I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord." (Amos iv. 1-6.)

5. *The sin of adultery and uncleanness.*—"They say, if a man put away his wife, and she go from him and become another man's, shall he not return unto her again—shall not the land be polluted? Therefore the showers have been withholden, and there hath been no latter rain." (Jerem. iii. 1-3). "Ye work abomination and ye defile every man his neighbour's wife, shall ye possess the

"land? They shall know that I am the Lord, when I have the land most desolate." (Ezek. xxxiii. 26-29.)

6. *The sin of Protestants, in encouraging superstitious and idolatrous systems.*—"It shall come to pass when ye say, whosoever doeth the Lord all these things to us? Then thou shalt answer them: Ye have forsaken me and served strange gods in your land."

* * * Neither say they in their hearts, let us now fear the Lord our God, who giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of harvest." (Jerem. v. 19-24.)

7. *The sin of irreligion and of hollow-heartedness in religion.*—"If ye shall hearken diligently unto my commandments to love the Lord your God, and to serve Him with all your heart and with all your soul, I will give you the rain of your land in his due season." (Deut. xi. 13-14.)

IV. THAT RAIN IS PROMISED TO A PEOPLE THAT WALK IN THE WAYS OF GOD.—"If ye walk in my statutes, then will I give you rain in due season; and the land shall yield her increase, and the trees of the field shall yield." (Levit. xxvi. 3-4). "I, the Lord, will be their God: I will cause the shower to come down in his season." (Ezek. xxxiv. 24-26.)

The Bishop briefly remarked upon these and upon other national and personal sins, which we are justified in concluding are causing the wrath of God to descend upon our country; and concluded with the confession of these sins in prayer, and with earnest petitions for the forgiveness of the sins of ourselves, of our legislators, and of our rulers.

The Revs. W. SOWERBY, R. LEIGH, and P. LAMB then successively enforced the duty of humiliation and repentance; and of supplication to the God of Providence and the God of grace for mercy; and the truth that God does hear the prayer of His people who wait upon Him in confession of sin, in true humiliation of soul, and in real supplication and intercession, through the name of our Lord Jesus Christ.

After special prayer in connection with each of these subjects, the BISHOP pronounced the benediction, and terminated a most interesting and solemn service.

Similar services were held in several successive weeks.

A TRIP TO THE WEST.

BALRANALD.—What a contrast to the present painful state of things, when water has become so scarce, is presented by the following sketch which appeared a year ago in *The Pastoral Times*:—

"A TRIP TO THE WEST.—A correspondent writes us:—The Murrumbidgee has not been so high since the Gundagai flood. Approaching from the south side Balranald cannot be reached without the assistance of a boat for a mile. Waiting for the ferry, a blackfellow came scudding past in a canoe, but as he took no notice I waited a little longer. At last I descried in the distance a nigger on horseback, alternately swimming and wading, driving three horses before him which turned out to be the van of the flotilla. Looking a little to the right my eye met a boat-load headed by the Bishop of Goulburn, who was returning from a visit to the extremity of his diocese. Immediately in the rear was the Bishop's equipage, strapped to a small punt, and in charge of another black. His Lordship looks well, but if any thing thinner than when he started on his journey, but as active as ever. It was a

sight worth seeing to behold His Lordship mounted on a log giving directions to the crew how to land the buggy. He had a handful of native spears and clubs which he seemed to put much value on. They were his care in the buggy and when he leaped from it to salute the ladies who came some miles to meet him they were still by his side."

Church Society.

This Society has been progressing gradually but surely. Its income from 1st January to 31st December, 1865, has been about £4000. This is a cause of thankfulness and congratulation. At the same time, the expenditure has exceeded the income, while a sum of £1000 in April last, was transferred to a working reserve fund. These results are of a kind to justify the expectations of the friends and promoters of the society; because it is well known that a very large proportion of the church-population of the diocese has not, hitherto, joined the lists of its supporters; for the simple reason that they have not yet been invited to do so. In truth, there has been no opportunity of asking them. The following account of the annual meeting of one of its auxiliaries, is taken from the *Braidwood Despatch*:—

ANNUAL MEETING OF THE BRAIDWOOD BRANCH.—On Monday evening a meeting of the members of the Braidwood Church Society was held in St. Andrew's Church, the Lord Bishop of Goulburn presiding. At 7 o'clock the Rev. A. Likely opened the meeting with prayer, and then as Secretary read the report of the Braidwood Association for the past year, from which it appeared that the subscriptions up to the 18th of September last had amounted to £85 8s., in addition to which a sum of £16 10s. 6d. had been raised by the proceeds of the offertory collections in aid of the society after sermons on Sunday last by the Bishop. The report regretted that a larger amount had not been collected, and recommended that a ladies' committee should be appointed for the purpose of canvassing for subscribers.

THE REV. J. ALLAN moved that the report be received, and that the office bearers of last year be re-appointed for the coming year. The secretary seems to think that the contributions had been small, but he begged to differ with him; he thought they had been extremely liberal, and particularly so as it must be remembered that they had had a draft upon them besides of £200 for the stipend fund. The Rev. Gentleman then made a few remarks on the benefits that would be likely to result from the establishment of the Goulburn Church Society. How can it be wondered at that so much crime should exist when there was so much ignorance? An ignorant people must always be depraved, and it was as vain to expect reform while they continued in their benighted state as to expect the wilderness to bring forth the fruit of the orchard. The additional ministers provided would in some measure make the wilderness to rejoice, and the desert to be glad. The name of the Bishop will deserve to be honored if he succeeds in planting thirty ministers through the land, and it was very gratifying to witness the manner in which the clergy in the Diocese were seconding his Lordship's endeavours. They presented the happy and gratifying sight of a team all pulling unitedly one way in the yoke, none pulling backwards. One of the greatest blessings was a good Christian ministry and it was the least appreciated. He hoped they would do all they could to support their

Bishop, who, were he not a man of rare courage, would weep as he sowed the seed, so many and almost insurmountable were the difficulties with which he had to contend, but he hoped that better times were drawing near.

F. H. WILSON, Esq., seconded the resolution, remarking that any one who had travelled through the bush as he had done must have seen sufficient of the profligacy and ignorance prevailing to convince him of the necessity of steps being taken for ameliorating the sad state of things.

The Rev. P. LAMB, of Collector, moved the next resolution—"That this meeting has cause to feel thankful to GOD for the prosperity of the Parent Society and of the Braidwood branch, and pledges itself to make sustained efforts for the furtherance of that prosperity." The reverend speaker made a very eloquent and earnest appeal in behalf of the Society, urging the necessity of their putting forth their united efforts in battling against error, which was so congenial to the spirit of man, and particularly so in this Colony, where there was not a single commandment that was not habitually broken, and in some cases where they were not even known.

Mr. LONGFIELD, one of the Committee in Goulburn, briefly seconded the resolution, which was carried unanimously.

ROBERT MADRELL, Esq., moved, and T. J. ROBERTS, Esq., seconded the next resolution, which was carried unanimously—"That a Ladies Committee be appointed to aid in furthering the object of the Society, consisting of Mrs. Griffin; Mrs. Maddrell, Mrs. Wilson, Mrs. Hassall, Mrs. Mackellar, Mrs. Dickson, Mrs. Clemenger, Mrs. Neate, Mrs. Tweedie, Mrs. Jacobs, Mrs. Likely, and Mrs. Badgery, with power to add to their number." Mr. Maddrell was quite satisfied that the list next year would have double the amount upon it with the assistance of a Ladies Committee.

The Rev. J. ALLAN was then voted to the chair, while a vote of thanks was passed to the Bishop by the Rev. A. Likely and Mr. C. E. Dransfield for the kind and courteous manner in which he had presided on the occasion.

HIS LORDSHIP in acknowledging the vote of thanks, expressed his gratitude to the Rev. J. Allan for his opening remarks. His Lordship felt much interest in Braidwood and its neighbourhood, and greatly respected the Minister who had so long resided and so zealously laboured amongst them. And if it should be the will of God that he should leave Braidwood for Goulburn they would do all in their power to comfort him in his declining years. His Lordship, was encouraged by the support which had been accorded to him by clergy and laity since his arrival in the Diocese, and he assured them that if anything could lighten his load of anxiety it was this gratifying feature. Looking to his past experience he felt that he had abundant cause of thanksgiving, and of hope for the future well-being of the Diocese. In addition to ten clergymen already provided, four were on their way from England, one was preparing for Ordination in the Colony, and four were under instruction at Moore College. When all these were located in their several spheres, thirty clergymen would be supplying the ministrations of the Church in the Diocese, instead of twelve as was the case when he arrived. But for the Church Society the arrangements involved in these important appointments could not have been undertaken. Besides this, grants had been made or promised from the funds of the Society towards building

parsonages, purchasing glebes, and the erection of at least twenty churches and school-rooms. In conclusion his Lordship said he was persuaded that an increased measure of support would be obtained, to enable the Society and himself to meet the demands made upon them; and that no district was more able and willing than that of Braidwood to share the burden of sustaining the responsibilities connected with the supply and the sustentation of the clergy, and with the construction of the required buildings for worship and education, throughout the Diocese. He looked for increased subscriptions from Braidwood for this object; and hoped that, at no distant day, they would themselves be needing augmented Church accommodation; and that the congregations would be both large and regular in their attendance. He had been much pleased by the liberal and ready contribution of £200 which the parish had subscribed to supply a *locum tenens* during Mr. Allan's absence for the benefit of his health. He urged likewise those interested in the Gold Fields to contribute to the maintenance of the Chaplain. The miners were very generous men, as was evinced by the offertory collection of £20 at Araluen on a former occasion. After commending the business and punctual regularity of their Treasurer, Mr. Maddrell, the Bishop pronounced the benediction, and the meeting terminated.

Church Building.

The following account of laying the First stone of a new Church in the town of Cooma which is the centre of the squatting district of Manaro, will be interesting to many of our readers:—

COOMA.

LAYING THE FOUNDATION STONE OF THE NEW CHURCH.

In the afternoon of Tuesday, the ceremony of laying the foundation-stone of the proposed new Church in the township of Cooma, took place. The day was a most disagreeable one, a strong wind blowing throughout the whole twenty-four hours, at times reaching to the force of a hurricane, and raising immense clouds of dust, to the injury of the eyes and general discomfort of those who ventured out of doors. Notwithstanding this very unpleasant drawback, large numbers of people came in from the country—many from a distance of over thirty miles, and when the procession started from the Court-house there must have been about four hundred persons present. A little before two o'clock, p.m., the Rev. THOMAS DRUITT invited those who felt desirous to join in the procession to fall in, two abreast; an invitation which was at once accepted by all present,—the members of the newly formed lodge of Freemasons, in full regalia, forming a pleasing feature in the ranks. The concourse of people thus arranged together proceeded down Massie-street, through the Market-square, and up Sharp-street, to the site chosen for the new edifice, the procession having many added to its numbers during the journey.

On reaching the ground, the attendants having been duly placed and silence obtained, the Rev. THOMAS DRUITT, the clergyman of the district, and the members of his church sang the 132nd psalm; after which the Rev. A. D. SOARES, incumbent of Queanbeyan, read the Lesson from the first Epistle of St. Paul to the Corinthians, third chapter. The Rev.

T. DRUITT, then read the collects, and a hymn having been sung, Robert Dawson, Esq., police magistrate, deposited a bottle, hermetically sealed, in the cavity under the stone. The bottle contained a copy of the last issue of the *Manaro Mercury*, a form of the order observed in laying the stone, and a parchment scroll, whereon the following was recorded:—

"The foundation-stone of this Church of St. Paul was laid by Mrs. E. H. Blomfield, on Tuesday, the 29th day of August. Governor of the colony—the Right Honorable Sir John Young, K.C.B., K.G.C., &c. &c. Bishop of the Diocese—the Right Reverend Messrs Thomas, D.D. Pastor of the District—the Reverend Thomas Drutt. Trustees—Messrs E. H. Blomfield, of Coolringdon; Robert Dawson, P.M., of Cooma; James Litchfield, Springwell; and John James Ryall of Nussamaronglar. Architect—the Reverend A. D. Soares, incumbent of Queanbeyan. Builders—Messrs. Mawson, Potter, and Scarlett."

J. J. RYALL, Esq., treasurer of the Building Committee, then, addressing Mrs. Blomfield said:—Madam, on behalf of the committee I have the honour to present you this trowel and mallet, with which to lay the foundation stone of the intended new church, and I trust the edifice to be erected will speedily be completed and become both an ornament to the district and an instrument of lasting good to the people amidst whom it will so conspicuously stand.

The trowel is a really handsome specimen of the silversmith's art, and reflects much credit upon Mr. Joseph, of Cooma, to whom was entrusted the task of providing it. It is most elaborately and chastely engraved, and in the centre is the following inscription—"Presented to Mrs. R. H. Blomfield, on laying the foundation stone of the Church of St. Paul, Cooma, August 29th, 1865."

The stone was then duly placed, and fixed by Mrs. Blomfield, who pronounced the following words: "I lay this as the foundation and corner stone of a church to be built in this place; to be named the Church of St. Paul the Apostle, and to be set apart for the preaching of the right Catholic Faith, which we believe and confess in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Rev. T. DRUITT added—"The glorious Majesty of the Lord our God be upon us: O prosper Thou our handy work; for the sake of Thy Son, Jesus Christ, our Lord. Amen."

Mrs. BLOMFIELD having completed the portion of the good work assigned to her, the Master of the Cooma Lodge of Freemasons called upon the appropriate officer of the lodge to examine the work; which having been done, he declared in due masonic terms that the stone was rightly fixed.

The Apostles' Creed, the Lord's Prayer, and other devotions having been gone through, and the Doxology sung—the Reverend Mr. Drutt called upon.

R. H. BLOMFIELD, Esq., to address the meeting, which that gentleman did in brief but energetic terms, calling upon the people around him to lay down the dust upon the stone which had just been fixed by Mrs. Blomfield, in order that they might as soon as possible be able to meet under cover from such a high wind as was then blowing.

The Rev. A. D. SOARES, Incumbent of Queanbeyan, expressed the pleasurable emotions he experienced on seeing so vast a concourse of Christian people assembled to witness and take part in so good a work as the laying of the foundation stone of a temple to be built to the glory of God. The need of such a building in Cooma, for the members of the Church of England, no one would presume to question—seeing that though they had a comfortable little church provided for them, it was at a distance of two miles from the town. He did not, however, for a moment wish them

to understand that he thought any of the members were otherwise than highly culpable in absenting themselves, Sunday after Sunday, from the House of God, simply on the ground of the inconvenience of reaching it. They would not go without food for their bodies should the market happen to be two miles off; why, then, should they neglect to go after their spiritual food? He earnestly begged them to heed the advice he offered them, and not to "forsake the assembling of themselves together," as he had too good reason to fear, from his own observation it was the manner of some of them to do. The necessity for a new church being a settled point, the next thing to determine was how most efficiently to discharge their duty. It was not how they should do it with least inconvenience to themselves; but how they should do so in a manner most conducive to the glory of God. He would have them do the work with their might, as saith the Lord, and not stay their hands until it was accomplished. Judging from the dilapidated condition in which he observed the parsonage to be—which he would remind them was parish property,—he did not think that they had taxed themselves very heavily for parochial purposes. They would, he supposed, be well able, therefore, to subscribe handsomely towards this enterprise, and he should be very glad to hear of their likewise undertaking and speedily carrying out all necessary repairs to the parsonage. He had no doubt many of them were experiencing the pressure of the hard times of which such general complaints were made; but he knew of something harder still than the times they had to contend against—hard hearts. If our hearts were a little softer he had no doubt money would not be wanting. As our hearts softened our hands would dive deeper and deeper into our pockets, and he could promise them we should never regret,—we should never miss, what we cheerfully gave to the service of God. The reverend gentleman here dwelt at length on the duty, privilege, and blessing of doing good, and earnestly exhorted all who heard him to follow, not his advice only, but that of the inspired apostle, who enjoined them on the first day of the week to lay by them, in store according as God prospered them; and they would then never lack the means of doing good and assisting every object worthy of their support which might be brought under their notice. He was glad he had had it in his power to assist them in their work by preparing the plans for the building, and any further aid he could render he should always feel much pleasure in affording. In conclusion, he expressed an earnest hope that the building thus auspiciously commenced would speedily and successfully be carried out without accident or injury to the workmen employed; and that when finished it would be thronged from week to week by attentive hearers and spiritual worshippers, and might prove a great and lasting blessing to the community at large.

A collection was then made, when the sum of £50 5s. 6d. was subscribed.

The Rev. THOMAS DRUITT, pastor of the district, said he had great pleasure in seeing so many friends assemble on this occasion. He congratulated them on the proceedings of the day having been so orderly and well conducted. It would, however, be necessary for all to use strenuous exertions if they wished the sacred edifice now so auspiciously commenced to be speedily erected. Self-denial must be exercised, and they should not hesitate at some self-sacrifice to carry out the design

or plan of the church which had been so kindly furnished by his Reverend friend Mr. Soares, to whom also he felt deeply indebted for his kindness in coming from Queanbeyan to assist in the ceremony of the day, and who had given them such very excellent advice, as he trusted they would endeavour to follow. The amount already raised was far from sufficient to carry out the plans for the church; he trusted, therefore, every diligence would be used steadily to collect the necessary funds, in order that the work might be duly completed. There was the more urgent need for this because of the necessity of setting a good example to the little ones among them, and of educating them in the high and holy duty of promoting and providing for the worship of Almighty God in their day and generation, according to their several abilities—according to the measure of the gift of Christ. The hairs of many among them were now turning grey, and it might be that the finishing of the work would devolve upon their children. But it was a great and glorious work in which they were engaged, and to which they had this day set their hand by joining in the service of laying the foundation stone of a temple to be devoted to the honour and worship of the Great Jehovah. He trusted, therefore, that they would exert themselves in promoting thus the glory of God, which would surely bring upon them and their children, as well for time as for eternity, the blessing of their Almighty and Heavenly Father.

The benediction was then pronounced by the Rev. T. Drutt, and the assemblage separated.—*Monaro Mercury.*

COROWA.

The Rev. J. Maitland Ware appears to be very successful in the support he receives at Corowa and his surrounding district. He has a very pretty edifice at Corowa and now, we perceive, he is calling for tenders for "a small brick church at Howlong; a church of pine and slabs at Collendina; and another of similar materials at Mulwala."—*Pastoral Times.*

GUNDAGAI.

"The completion of this church may now be considered as settled. The Committee having approved of a plan and specifications for the building, called for tenders. The tenders—four in number—have been opened, and that of Mr. W. Jessop, of South Gundagai—of £595—accepted. The work will be proceeded with immediately, the contractor being bound in a heavy penalty to complete the church in six months from the date of signing the contract. This will be hailed with delight by the members of this Church; and they may rest assured that no drawbacks will now occur to prevent its speedy completion. All that the Committee require is for every member to liberally subscribe according to his means, so that, when the building is finished, it will be free from debt, and be ready for consecration. It is about four years since the Lord Bishop of Sydney laid the foundation stone; and it is nearly time it was completed. It is a pleasing sight to see sacred edifices form a prominent feature in any town; and although, hitherto, Gundagai has not been blessed with her number of these buildings, it is to be hoped that this effort of the Committee will be ably seconded by members of the Church throughout the district."—*Gundagai Herald.*

TARALGA.

The annexed from a correspondent of the *Goulburn Herald* exhibits a laudable effort of a similar kind to provide a Church for a growing population of agriculturists in a village thirty miles from the city of Goulburn:—

This village was favoured yesterday with a visit from the Lord Bishop of Goulburn, accompanied by the Rev. R. Leigh, clergyman for this district. Mr. Miller very kindly placed the lower floor of his mill-house at the Bishop's service, in which he conducted Divine worship, assisted by Mr. Leigh.

Mr. Miller, with the assistance of a friend or two, got the mill cleaned out for the occasion, and by various contrivances had the place well seated. The congregation was the largest we have seen in Taralga, numbering little less than 300 souls. The Bishop delivered an excellent and impressive gospel sermon. A patent weighing machine served his Lordship for a pulpit, but though weighed in the balance he was not found wanting.

The great attention paid by the congregation to the discourse manifested the deep interest felt in the important truths so faithfully brought to bear on their hearts and consciences. One sturdy son of toil who had come a distance of about seven miles to hear the Bishop was heard to say after the service, "I always thought before that there was not a man in the world could bring the tears from my eyes." We trust, the good impressions produced will have a permanent effect.

At the close of the service his Lordship invited the audience to remain for a short time to consider the propriety of building a Church on the allotment given by General McArthur for that purpose, and requested Mr. Leigh to state his views on the subject. Mr. Leigh spoke of the necessity existing for such a building, as affecting minister and people, and expressed a hope that the people would come forward with the needful that the object might be attained.

The Bishop then said that he had laboured for fifteen years in London, and that he had there learned the habit of doing things in a business manner. This was applicable to Church building in particular. He therefore thought it best to imitate the Londoners as nearly as possible; so [taking up a piece of paper to form a subscription list] he would head it with £30.

The meeting then took the matter up very heartily, and the list soon ran up to £120.

It is believed that a suitable Church can be erected for £200 or £300; and, encouraged by the noble response to the Bishop's liberal subscription, it was thought that the building should be commenced as soon as possible. A building committee was appointed, and Mr. Leigh was requested to get the plans prepared forthwith; the Bishop expressing a hope that he would soon be required to come out to lay the foundation-stone.—*Goulburn Herald.*

Advertisements.

THE SPECIAL FORM OF PRAYER, appointed to be used in the Diocese of Sydney, on FRIDAY, the 12th instant, now ready. Price 10s. per 100; per post, 11s.

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The Rev. Canon Allwood.

J. G. Ewer, Esq.

OFFICE:—Phillip-street, Sydney.

Receipts from 21st December to 8th January.

SUBSCRIPTIONS.	£	s.	d.
Sir John Young	25	0	0
J. P. Mackenzie, Esq.	2	0	0
M. H. Stephen, Esq.	5	0	0
Mrs. Hawkins	0	12	0
E. W. Cameron, Esq.	5	0	0
Rev. W. C. Cave	1	1	0
Mrs. James Young, Glebe	0	10	0
Miss Young	0	10	0
Miss Fanny Young	0	10	0
William Barker, Esq.	3	0	0
F. Mitchell, Esq.	5	0	0
T. W. Smart, Esq.	5	0	0
Chas. Rolleston, Esq.	5	0	0
Rev. W. Lumsdaine	2	0	0
H. M. Rowland, Esq.	2	2	0

COLLECTIONS.	£	s.	d.
Prospect	2	5	6
Seven Hills	1	0	6
St. Luke's, Burwood	11	4	0

AUXILIARIES.

St. John's, Parramatta	19	6	2
St. Matthew's, Windsor	18	3	5
St. James	100	0	0
St. Philips	173	14	1
Waverley	50	0	0
St. Andrews	237	17	0
Surry Hills	21	12	0
Trinity	29	6	6
Pitt Town (one-third)	10	2	4
Wilberforce (one-third)	8	12	8

FOR STIPENDS.

Randwick	50	0	0
Molong (for Catechist)	17	5	0
Emu and Castlereagh	37	10	0
Surry Hills	66	5	0
Burwood	25	0	0
Pennant Hills	25	0	0
Darlinghurst	75	0	0
St. James' (for Infirmary)	7	10	0
Waverley	62	10	0
Rouse Hill	22	11	9
Christ Church (for Infirmary)	6	5	0
St. Philips' (for Infirmary)	6	5	0

ENDOWMENT FUND.

M. H. Stephen, Esq.	5	0	0
H. M. Rowland, Esq.	1	1	0
Rylstone &c.	37	6	9

ROUSE HILL.

Mr. S. Schofield	1	5	0
Mr. J. S. Staff	1	5	0
Mr. E. Stranger	1	5	0
Mr. E. P. Laycock, Esq.	2	0	0
Mr. R. Rumery	1	5	0
Mrs. E. Rouse	5	0	0
Mrs. John Retallack	1	0	0
Mr. C. Nevis	1	0	0
Mr. S. Crawford	0	10	0
Mr. J. F. Staff	0	10	0
Mr. James Robbins	0	10	0
Mr. Gilbert	0	10	0
Mr. F. Sherwood	0	10	0
Mr. T. Needham	0	5	0
Mr. John Ward	0	5	0
Mr. John Whitmore	0	5	0
Mrs. E. Dargin	0	5	0
Mr. William Jones	0	7	6
By Cash from Church Fund	4	15	3

EMU AND CASTLEREAGH.

Mr. P. Jude	2	2	0
Mrs. Purcell	0	10	0
Mr. Charles Parker	0	10	0
Mr. Maxham	3	0	0
Mr. Dempsey	1	0	0
Mr. Nash	1	0	0
Mr. Edward Readford	1	0	0
Mr. Thurling	0	10	0
Mr. R. Warren	2	0	0
Mr. Bruce	1	0	0
Mr. Duxbury	1	0	0
Mr. Alcom	1	0	0
Mr. Beatson	1	0	0
Mr. Morgan	3	10	0
Mr. Harris	2	0	0
Mr. Thomas Hadley	1	0	0
Mr. Thomas York	1	0	0
Mr. Henry Hall	4	0	0
Mr. Wascoe	1	1	0
Portion of Sunday Collections	9	7	0

MOLONG.

Mr. Francis Smith	3	0	0
Mr. H. Blunden	3	3	0
Mr. J. S. Smith	5	0	0
Mr. Edward James	2	2	0
Mr. Henry Lewis	2	0	0
Mr. Johnstone	1	0	0
Mr. F. James	0	10	0
Miss James	0	10	0
Mr. John Smith, Esq.	10	0	0

MOORE COLLEGE, LIVERPOOL.—The following gentlemen obtained prizes at the recent general examination at this institution:—

FIRST:

R. S. Willis, M.A.

SECOND:

J. C. Rowsell, }

T. B. Tress. }

The prize for the best essay has been awarded to R. S. Willis.

The next Term will commence on January 12th, 1866. There are two vacancies unfilled, for which gentlemen desirous of admission to the College should make early application.

WILLIAM HODGSON, M.A., Principal.

Moore College, 27th November, 1865.

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THE UNDERSIGNED beg to acknowledge the receipt of the following Subscriptions, received since 21st December last:—

	£	s.	d.
Rev. F. D. Bode, Dungog ...	0	12	0
Mr. R. N. Newman, Waverley ...	0	12	0
Mr. William Cross, Manning River ...	0	6	0
Mr. Charles Fairs, Wollongong ...	0	12	0
Rev. G. E. C. Stiles, Sofala ...	0	1	4
Mr. James Comrie, North Richmond (1863-65) ...	1	13	6
Rev. T. Sharpe, Bathurst ...	0	13	6
Mr. P. Naylor, Queanbeyan, 1864-65 ...	1	3	6
Mr. T. Rutledge, Molonglo, 1864-65 ...	1	3	6
Mrs. Newcombe, Queanbeyan ...	0	13	6
Dr. Arthorpe, Berrembeu ...	0	12	0
Mr. Charles Knight, Bega ...	1	4	0

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CHURCH SOCIETY.

The ANNUAL MEETING will (D.V.) be held on MONDAY EVENING next, January 15th, at 7 o'clock, in St. James' School-room. His Excellency Sir John Young will take the Chair.

R. ALLWOOD, } Secretaries.
J. G. EWER. }

MARRIAGES.

On the 26th November, at St. Mark's Church, Darling Point, by special license, by the Rev. T. Keamish, RICHARD SCHOLES, eldest son of Richard Scholes, of Double Bay, late of Manchester, England, to Mrs. F. SUMMERS, late of the Barwon, youngest daughter of Christopher Lansdale, Andover, Hants, England. No cards.

On Saturday, the 30th December, 1865, at St. Matthias's Paddington, by the Rev. William Byrnes, THOMAS, second son of JOSEPH BOURNAIN, Esq., of Weston-super-Mare, Somersetshire, England, to MADELINE, third daughter of Mr. W. G. McCarthy, of Deepdene, Glenmore Road, solicitor.

DEATHS.

On Tuesday, 26th December, at her residence, Prospect, of disease of the heart, SUSAN, the beloved wife of Mr. WILLIAM BERT, aged 43 years.

THE PUBLISHERS of *The Church Chronicle* acknowledge the receipt of the under-mentioned Subscriptions, &c., for this Paper:

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TO CLERGYMEN, CHURCHWARDENS, AND OTHERS.—Notices of Sermons or Meetings, Subscription Lists, or other Church Advertisements inserted on a reduced scale.

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