

The Church Chronicle

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SYDNEY, SEPTEMBER 7, 1867.

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payable in advance.

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Having purchased the stock and lease of the premises formerly occupied by Coutin and Griffiths, 86, King-street, at a very large discount, is now offering

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A lot of untrimmed bonnets, 1s 11d, worth
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THE WHOLE PROFITS

BELONG EXCLUSIVELY to the MEMBERS, and are divided among them rateably at intervals of Five Years.

BONUS PERIOD.

Policies issued by the Society during the *current year* will be entitled to participate in PROFITS at the declaration of February, 1869.

By order of the Board,

ALEXANDER J. RALSTON, *Secretary.*

Sydney, 1st August, 1867.

G. H. SMITH,

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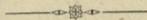
In place of "The Church Chronicle."



This proposal has been submitted to a meeting of Members of Synod and other gentlemen who have expressed their confidence in the Committee of Management, and their opinion that a request should be sent to the Clergy and Laity to ascertain the extent of support that may be obtained.

Unless the effort is made with united vigour, the proposed Newspaper cannot be established, but a little zeal may secure the success of the proposal.

Your co-operation is hereby solicited.



PROSPECTUS.



The proposal has been made to establish a WEEKLY NEWSPAPER designed chiefly to circulate amongst Members of the Church of England in the Colony of New South Wales, and not intended to advocate the views of any particular party, either in politics or religion,—but to be conducted in a spirit of loyal deference to liberal and approved Church principles.

Original articles and letters will be contributed by several gentlemen, and authentic information will be given on subjects relating to the social, educational, and religious progress of each of the Australian Colonies.

Articles on various interesting subjects will be selected from the issues of the Home, Foreign, and Colonial Press, and it is intended to exercise a free eclecticism over the general literature of the day.

Such a Newspaper it is hoped may meet a want generally felt and expressed in the Colony,—and be of great service to the Ministers of the Church,—to those who are engaged in the work of tuition, and to many families throughout the Colony.

Arrangements have been made to publish the proposed Newspaper in Demy folio—the size of the Supplement to the English *Guardian*,—and it is resolved that *no debt shall be incurred* either by the editor or publisher, in order to achieve this object essential to the success of the undertaking—it will be necessary to obtain a considerable list of subscribers—say about One thousand, and also to have a pre-payment of the subscription. The terms have been made as low as possible in the hope of securing a large circulation; One copy *One Pound per annum*.

To every person obtaining *six* subscribers *one* copy will be sent gratis, payment to be made to MESSRS. JOSEPH COOK AND Co., 370, George-street, Sydney.

Advertisements will be charged at the rate of Three-pence per line—or standing advertisements according to agreement.

The first number of the Newspaper will be issued about the 5th of October, and be followed by a weekly issue on Saturday.

Counsel and aid have been promised by many of the Clergy and Laity, and a long list of names could be given if it were deemed desirable, but it is hoped that the Newspaper will secure for itself a circulation in each of the Dioceses in the colony.

A Form is herewith enclosed; should it meet with your approval please fill up and RETURN *before the 14th September*.

The Church Chronicle.

"Speaking the Truth in Love."

SATURDAY, SEPTEMBER 7TH, 1867.

We devote the whole of our present number to a report of the proceedings of the Synod. The Bishop's Address which was omitted in our account of the first day's proceedings is now given, and following it, the work of each day in order. Our report is condensed from the *Sydney Morning Herald*.

MY REVEREND BRETHREN, AND BRETHREN OF THE LAITY—On the occasion of our assembling in the Second Session of our Diocesan Synod I desire to take this public opportunity of expressing my thankfulness to Almighty God for the manner in which the business of the First Session was conducted and my entire satisfaction with the results. The session was, it is true, one of preparation rather than of action, but I have no doubt that on the close of the present session it will be seen that this preparation was not in vain. The standing committee and its sub-committees have met regularly. The secretaries have prepared a considerable amount of business for the Synod, the discussion of which, together with matters referred to select committees appointed by the Synod, will supply occupation for as long a time as it will be convenient to remain in session. Since our last meeting we have lost two highly respected and valuable members by death. The Honorable James Macarthur took a lively interest in the constitution of the Synod, and by his experience, wisdom, and moderation contributed largely to its success. The public of New South Wales had long recognised his claim to be regarded as a benevolent and intelligent philanthropist, ever forward to promote his country's good. The members of the Church and of this Synod can speak of his liberality and of the ready and unsparing attention he bestowed upon the interests of his own communion. Such men can ill be spared. We have lost many of late years, and though the mention of them calls forth sorrowful regrets, yet it is a gratification to us, no less than a tribute justly due to them, that they should not pass unnoticed from amongst us. "The memory of the just is blessed." The clergy, too, have lost one of the oldest and most respected members of their body, the Rev. H. T. Stiles, the late incumbent of St. Matthew's, Windsor. He was prevented by illness from taking his place in the first session of the Synod, but no member of our Church was more deeply interested in the formation and well-being of our assembly than our departed brother. Only those who had the

privilege of his friendship could appreciate the varied excellencies and attainments which graced his character, and made his conversation edifying and gave value to his counsels. It was a disappointment to many of his friends that we were deprived of the advantages which his intelligence and sincere attachment to our Church would have brought into our assembly. From his great sufferings he has passed to perfect rest. It will not, I trust, be without its use to us, who are about to enter upon the discussion of many and varied topics, if by the mention of these events we are recalled to a consideration of the great end we should have in view in all that passes here. The subjects which have now so much of interest will never, indeed, lose their intrinsic importance, but will soon cease to be of any real concern to us. We shall be withdrawn from the consideration of them whether by a calm transition at the close of a peaceful Sabbath, or from the long sharp discipline of a bed of suffering—the end will come, and these matters will cease to affect us more. It may perhaps help us to discuss them in a right spirit, if we ever bear in mind that their principal importance is their bearing and influence upon the eternal interests of ourselves and others. And here we have this great advantage, that we are members of one communion, and if of different orders, are no less parts of one body than the hand, the foot, or the eye are members of one body. We have no conflicting interests, and can consult together for the advantage of the whole, and whether the subjects relate to discipline or patronage, to the marriage of the living or the burial of the dead, to the maintenance of the clergy or the relief of their widows and orphans, we shall not counsel the less wisely, and it may be the more calmly, if we remember that our fathers are passing away, and that soon our own summons will be heard, and that time and the interests of time will be for us no longer.

The principal subjects discussed at our first meeting will probably occupy the greater part of the present session. One matter, however, will only require a passing notice. I refer to the relation between the Church at home and in the colonies. Some light will probably be thrown upon this subject by the deliberations of the Archbishops and Bishops, who will meet at Lambeth in the course of next month. I have no doubt that the discussion will serve to bring all parties to a nearer agreement. It will, on the one hand, be seen that we do not desire, and never did desire, that the Church of England in these colonies should be placed in the position of an Established Church; that we are not contending for this, and are misrepresented if it is said that we are, but that we do contend that the Church of England in this colony is something more to the Church at home than the Episcopal Church in Scotland or in America; that our connection is not one of similarity but of identity, and that since, if the Church of England were deprived of her

revenues she would be the Church of England still, so we who have no tithes or Church rates, and are located in a colony, are still the Church of England in that colony. This union between us and the Church of England will, I trust, ever be preserved by the constitution of our Synod and by our cheerful recognition of the supremacy of the crown.

It will be in your recollection that we addressed petitions on this subject to the Crown, to the Houses of Parliament and to the Houses of Convocation. I have received some answers to the letters which accompanied these petitions, and place copies of them on the table.

I received an invitation from the Archbishop of Canterbury to attend a meeting of the Archbishops and Bishops of the Church of England and Ireland, the colonial Bishops, and the Bishops in visible communion with the United Church of England and Ireland, to be held at Lambeth on the 24th of September next. On receiving this invitation I consulted the standing committee of the Synod as to the expediency of my being present on the occasion. The opinion of the standing committee agreed with my own, that at the present juncture of affairs in our Church it would not be advisable for me to be absent from my diocese, and I accordingly returned a reply to that effect, a copy of which I lay upon the table. As the Archbishop in his circular inviting my attendance, stated that if I desired to express my opinion upon any subject to be brought before the proposed assembly, I might authorise any of the prelates to speak on my behalf, I requested the Archbishop of York to take charge of a paper drawn up by the Chancellor of the Diocese, in which my views upon the subject of our relation to the Church at home, and the manner in which our union may be maintained, are set forth. This paper will, I trust, in due time be printed.

The reports of the different committees will be brought up for your consideration. The report of the Standing Committee deals with the business which has been entrusted to it, and the reports of the sub-committees of the Standing Committee will be laid before you in the order in which they occur in our first session. The select committees appointed by the Synod will then bring up their reports. They are all of great importance, and I trust will meet with due consideration. The subject of most interest is that of marriage, and particularly the fees paid for licenses. The special committee appointed to take this subject into consideration have found that considerable difficulties surround it. It is supposed that to the expense and inconvenience attending the celebration of marriage in the Church of England must be attributed the diminution in the number of marriages performed by the clergy of the Church of England. I have for some time past extended the hours for celebrating marriages, being satisfied that I had the power to do this. I have doubtless the power to

diminish or abolish the fee paid for a license, to dispense with the publication of banns; and I shall be prepared to do either one or the other when the matter has been fully discussed and satisfactorily arranged. In such an arrangement the position of the Registrar of the Diocese will not, I presume be overlooked. The present occupant of that office has an equitable claim to the consideration of the Church, arising from the lengthened period during which he has discharged his duties. It is true that the registration of births, deaths, and marriages is now undertaken by the Government; but it will not be possible to dispense with an officer to register the formal acts of the Diocesan, to preserve the deeds of Church property, the official correspondence, and the various documents by which the evidence of ordination and consecration is afforded. The mode of paying the Registrar by fees is one which has the sanction of custom here and in the English dioceses. Here, however, the clergy have of late years been relieved from many payments to which in England they are subjected. No charge is made for letters of orders, for licenses to a cure of souls, or for the office of surrogate; nor are fees demanded at visitations or consecrations. While the clergy have thus been relieved, the fee upon the issuing of a license has been retained, and has formed the principal source of revenue for the Registrar. The imposition of this fee is the act of the Bishop, and by him only can it be removed. The Registrar is in no way accountable for its existence or amount, and holds his office on condition of submitting these arrangements to such revision as the Synod may recommend. I shall on every account rejoice if the select committee has been able to devise a mode by which a public grievance should be removed without the infliction of an injury upon an individual.

The reports on discipline, the presentation to parishes, the Church Society, the provision for the widows and orphans of the clergy, will all be laid before you, and from the time and attention which have been given to these subjects, and the unanimity which has prevailed in the Standing Committee while considering them, I do not anticipate any serious difficulty in framing ordinances upon them. I should be glad if one uniform plan in respect of patronage could be agreed upon in the three dioceses of the colony. To carry this out it would be necessary to refer the ordinance to the Provincial Synod, conjointly with the other dioceses. The Government have promised to bring in a bill for settling the powers of trustees of the cemetery at Haslem's Creek. It was not possible for me to appoint trustees until the trust was settled, nor is the Church of England in the least degree responsible for the delay which has arisen. The subject of education is of necessary importance. The effect of the Public Schools Act of last

session is not yet fully known, but the tendency of it is undoubtedly to discourage denominational schools, and to throw considerable difficulty in the way of their establishment and maintenance. No assistance will be given towards building or repairing. Furniture only will be provided when the school is the sole means of imparting instruction in that neighbourhood—i. e., provided no public school is near. The books for religious instruction, either in the denominational or public schools, must be provided at the cost of those who wish to give the instruction. A new denominational school can only be established under circumstances which render its establishment very difficult, while, on the other hand, if the Council so wills it, a public school may be established in the neighbourhood of a denominational one, and destroy it by bringing its numbers below the required average. I trust that some modifications of the law and of the regulations may be obtained. Submission to the law and readiness to sacrifice our own advantages for the sake of the common good do not oblige us to acquiesce in arrangements which we believe to be detrimental to the highest interests of the people. We know that education based upon religious instruction is the best, and we contend for freedom to impart this to our own children, and for assistance in doing it. We desire Church of England schools for our own children, but are willing that they shall be so conducted that any child may receive secular instruction in them, and we therefore consider that these schools have as strong a claim upon the Government for support as the former non-vested schools, from which they differ only in name. The tenure of the property is the same, the instruction is essentially the same, and there can be no just reason for making a marked and injurious difference in the measure of support accorded to them. In the meantime funds are required for the supply of religious books, and for assistance towards the repair of schools, and for furniture. If the funds for educational purposes from the Church and School Estate are placed under the management of the Diocesan Committee, and the income of the committee duly augmented, these wants might be supplied. I have requested the Dean to bring the subject before the Synod with a view to some practical result. With reference to the religious instruction in public schools, I consider it to be the duty of the clergy to avail themselves of the opportunities afforded by the provisions of the Act, and, as far as they are able to attend the public schools for the purpose of instructing the Church of England children. It is also my wish to arrange a plan for the inspection of our Church schools, so far as the religious instruction is concerned, and if, in addition to this we are able to provide suitable candidates for the Council's Training School, and to give them instruction previous to their admission, we may hope to

avert some of the evils likely to arise from the present system of public school education. I trust that my reverend brethren will feel the great importance of giving religious instruction in their schools. Neither the teaching of the Sunday school nor the instruction of the daily teacher can supply what the children require—plain, simple, pointed catechising in the formularies of the Church, and in the Word of God, by their own authorised pastor. A clergyman should be as regular and constant in his school as in his church. For his own sake, for the sake of the children and of the community whose servant for Christ's sake he is, he should habitually and conscientiously instruct and examine the children of his parish—either in the school or in the Bible class.

The rules under which it is proposed that the Church Society shall in future be managed will be laid before the Synod. I trust that the interest in the affairs of the Society manifested by the large attendance at the committee meetings, and the careful consideration given to its business, will be still maintained. In a recent address I have stated facts which I trust will serve to increase the support which ought to be given to a society whose services to the cause of religion in connection with our Church have been of inestimable value. The special committee on a constitution for the Cathedral will lay a report before the Synod. From the novelty of the subject, from various local circumstances and from the want of an endowment, it has been, and I fear will be, difficult to make satisfactory arrangements for the management of the Cathedral. By confining ourselves at first to what is practicable, we may in time be able to carry out the idea of a Cathedral in these modern times. I trust that the liberality of members of the Church of England will provide such an endowment as to enable the Chapter to make arrangements for conducting the services in a manner suited to the building in which they will be held. I may here observe that while I consider that the services of the Cathedral should for the most part be of that character and frequency which is common in cathedrals at home, I do not think it desirable to introduce services of an ornate kind into our parish churches, and, to speak more particularly, I observe, when the hymns of praise provided by the Church become elaborate performances in which the Choir alone can join, we deprive the congregation of the opportunity of uniting in this part of the service. Touching the mode of conducting Divine service, I wish to repeat here what I have said on two occasions in private, that in no cases should changes be made without the concurrence of the congregation and the consent of the ordinary. I believe that the manner of conducting public worship in the churches of the diocese is in accordance with the directions of the Book of Common Prayer

and the sanction of long established custom. I do not suppose that there is any desire on the part of the laity for a change in the direction of what is understood by the term *ritualism*, or any intention on the part of the clergy to introduce such change. It is impossible, however, to observe what is passing in England without apprehension that the disturbing influences which are working there may extend to these shores; and I therefore deem it right to say to the clergy and laity who are here assembled, that no change will receive my sanction unless it is proposed with the concurrence of the congregation as represented by the churchwardens, and is in accordance with the Book of Common Prayer. In connection with this subject I also wish to draw the attention of the clergy and churchwardens to that provision in the Church Act which requires that before any alterations are made in the arrangement of the pews a faculty shall be issued under the seal of the Bishop authorising such alteration. This provision is intended as a protection to the parishioners and the churchwardens. To the former, that alterations may not be made without their consent, and to the latter, that they may have legal authority for their acts. It is my wish that a rule so reasonable and necessary may in all cases be complied with.

On the occasion of our last meeting I invited the clergy and laity of the Western Districts to meet me on the subject of a bishopric at Bathurst. It was then resolved to take measures for the formation of the bishopric, and a subscription list for the endowment was commenced. Since that time I have held public meetings at Bathurst and elsewhere, and the result has been satisfactory. The proposal has been cordially received, and the subscription list amounts to more than £5000. I trust that the appeal I am about to make in the remaining portion of the West will meet with an equally liberal response, and that ere many months have passed we shall have a fifth bishop in the colony. The Bishop of Grafton and Armidale may be expected in the course of the present year. The members of the Church of England may be congratulated on the progress which the Church has made. Judging from the increased numbers of churches and clergymen, and the activity displayed by the promoters of church and school building, much has indeed been done. I trust that the effect of our synodical meetings will be to consolidate and extend our work, to give increased efficiency to the Church as a body, and to inspire the members with greater zeal and earnestness in promoting the cause of true religion in connection with our Church. Let us not forget, my brethren of the clergy and the laity, that our external agencies are but the means to a higher end, and that we do not build churches, or maintain the ordinances of religion for any lower object than that souls may be saved through the knowledge of the

Lord and Saviour, Jesus Christ. A prophet speaks of some who "sacrifice unto their net and burn incense unto their drag" because of the success obtained by their means. Let us not fall into this snare. If the number and beauty of our churches, and the order and propriety of our services, and even our large congregations and liberal subscriptions are regarded as the end of our efforts, we shall certainly fail of the great purpose the Church should have in view. The terms of our commission are not changed—"Preach the Gospel," "Preach the Word," that men may believe and be baptized and be saved. All our efforts are to have this in view, "that by all means we may save souls." Let this be our high and noble aim, and we shall find it giving a true direction to all our efforts, and animating us with constraining motives patiently to wait and labour even unto the end. If the clergy and laity are of this mind then the progress of our Church will be a national blessing. Wide and deep waters will flow from our sanctuary, carrying life and healing "whithersoever the rivers shall come." It is my earnest desire and prayer that our beloved Church may be thus honoured and blessed, that the Holy Spirit would be pleased to guide and overrule all our deliberations to this end, and that He whose watchful care for His Church never slumbers would deliver us from the evils of presumption, sloth, and unbelief, would banish from amongst us all ignorance and error, and enable us to bear a clear and constant testimony to Him as the true and living Way to our Heavenly Father and our Eternal Home.

SECOND DAY.

The SYNOD met on Wednesday afternoon, pursuant to adjournment, at half-past three o'clock, in the Church Society's rooms, in Phillip-street.

The appointed prayers were read by the Bishop. The Bishop of Newcastle was present, and remained during the whole of the sitting.

ELECTION OF REPRESENTATIVES.

The BISHOP stated that he had received notice of the election of Orange, of Mr. E. G. Ward, Deputy Registrar-General, in the room of Mr. John Smith, of Molong, resigned. There did not appear to be any clear provision made in the constitution for cases of the kind. He thought the proper course would be for the Synod to direct him to issue his direction to the clergyman of a parish for a new election when any member resigned. They had apparently anticipated that at Orange, and possibly that anticipation might not be very irregular; but he should propose that the matter be referred to the Election committee, which was appointed last session, for their consideration and report.

The Synod agreed to refer the matter to the Election Committee.

MINUTES.

The CLERICAL SECRETARY read the minutes

of the last meeting of the Synod, which were read and confirmed.

NOTICES OF MOTION AND QUESTIONS.

The Rev. C. F. D. PRIDDLE to ask "What principle was adopted in apportioning the assessment of the parishes towards the expenses of the Synod?"

The Rev. THOMAS SMITH to ask "Is it proposed that anything shall be done by the Church of England as a whole in relation to the visit of Prince Alfred to these shores?"

The Rev. GEORGE N. WOODD to ask—"1. The form of the license of the catechist? 2. The names and stipends of the catechists in this diocese? 3. The names of these catechists, or other persons who, not having received episcopal ordination, have said prayers, or preached sermons in any church, school-room, or place set apart for Divine service? 4. And the number of times that these persons have officiated during the year 1866?"

Mr. M. CONSETT STEPHEN to move—"1. That it is expedient that members of the Synod and the clergy and officers of the Church should sign a form of declaration of their adherence to the fundamental constitutions and of submission to the ordinances and rules of the Synod. 2. That it be referred to the Standing Committee to settle such form of declaration and submit the same to the approval of the Synod."

The Rev. GEORGE VIDAL to move—"That considering the published doctrines of the Bishop of Natal to be subversive of the faith of the Church, this Synod deems it right to place on record its protest against them, and further to express its sympathy with, and thanks to the Metropolitan of the Church of South Africa for maintaining the truth in a time of unexampled difficulty and trial."

CHANCELLOR'S COMMISSION.

The Rev. G. N. WOODD, pursuant to notice asked for the production of the commission of the Chancellor, issued to him by the Bishop of the diocese.

The CHANCELLOR said he had given the matter his best consideration. He considered he stood towards the Synod in the same position as any clergyman holding the Bishop's license in the diocese; and he therefore did not think it incumbent upon him—considering his position and the precedent which would be formed—to produce the document under which he held office. He felt however, that he should be bound to produce the document if requested by the Bishop to do so.

The Rev. G. N. WOODD said he had no hesitation in declaring, on the faith of an eminent legal authority that such commission had no legal existence.

The BISHOP thought he ought not to allow such an expression of opinion to pass unnoticed. He would simply meet it with as explicit a contradiction as the rev. gentleman had made the affirmation.

AMENDMENT OF THE CONSTITUTION.

On the following motion being called on, of which the Rev. G. H. MORETON had given notice—"That a certain alteration be made in the eighth section of the Fundamental Constitutions, as follows—First, that the words 'to the separate cure of souls,' immediately after the word 'licensed,' be struck out; that the section so amended shall read thus—'Whenever the Bishop of Sydney shall convene a Synod of the diocese, he shall issue a summons to each licensed clergyman.'"

The Rev. G. H. MORETON rose to move the motion standing in his name, when

The Rev. H. S. KING said it was quite clear that his Rev. friend had not examined

the Act under which the Synod derived its powers. It was proposed by a mere resolution of the Synod to alter the number of clergymen who were now, under the constitutions, admitted to form part of the Synod. Such an alteration, he maintained, could only be effected by an Act of the Legislature, proceeding upon the joint petition of the members of the Church of England and Ireland in the Colony of New South Wales. To effect the proposed change, would be to alter the relative proportions of the clerical and lay element in the Synod, and therefore it would be necessary to alter the 5th clause as well as the 8th clause of the constitution. He therefore begged to submit, as a point of order, that the Synod being asked to do what was beyond its power to do, would be occupying the time of the Synod in vain.

Mr. WILLIAM BARKER said that if the alteration were made in the eighth clause, that clause would be utterly inconsistent with the provisions of the 5th. He therefore submitted that the motion should not be put.

The BISHOP said it remained with the Synod to say whether they would allow the discussion to go forward in the terms of Mr. MORETON'S motion, or whether they would take some other course, such as referring the matter to a select Committee.

After some further discussion, Mr. RICHARD JOHNSON moved that the matter be referred to the Standing Committee, such committee to report the result of their deliberation at the next session of the Synod.

The Rev. G. H. MORETON seconded Mr. JOHNSON'S motion. He said the reason he had for bringing forward the motion was this. It had been his lot at the last session of the Synod to sit outside the rails, as a stranger, at a time when he occupied the very honourable position of curate of St. James's. As he resolved that when he became a member of the Synod his first action would be to bring the matter before the Synod, so that clergymen situated in a similar position to that in which he had been placed might become members of the Synod. He was willing, however, to allow the matter to be referred to a committee, for their consideration and report.

The motion was then put and carried.

TRIBUNAL ORDINANCE.

The Rev. A. H. STEPHEN moved the second reading of the Tribunal Ordinance, and briefly explained the principles of the measure.

Mr. RICHARD JOHNSON seconded the motion. The Rev. GEORGE N. WOODD cited the terms of the letters patent of the Bishop of the Diocese, and argued therefrom that the Bishop had already full power to visit all the clergy of this diocese, and to take cognisance of all such ecclesiastical offences as they might commit. The letters patent conferred upon the Bishop full right to exercise all the functions of a Bishop in regard to the clergymen licensed in this diocese. The legal opinion of Sir Samuel Romilly had fully borne out that construction of the letters patent. If this ordinance conferred no power beyond the terms of the letters patent it was therefore clearly nugatory, and if it went beyond them it must be illegal.

The Rev. H. A. PALMER then addressed the Synod as to the 8th clause of the ordinance. He thought that the remarks just made by the Rev. G. N. Woodd were beside the question. It was not proposed to sentence the clergy on any charge that might be brought against them, but to see that such a charge should be required to be proved against the accused. He objected to the terms of the 8th clause of the bill, but would not object to the ordinance

as a whole on the understanding that it would be considerably modified in committee. He hoped that it would not be passed without very grave consideration, and did not hesitate to say that, in his opinion, it was a clause which ought not to be passed at all.

The motion for the second reading was then put and carried, and the ordinance read a second time.

The Rev. A. H. STEPHEN moved the suspension of so much of the Standing Orders, in order that the Synod might at once go into Committee on the ordinance.

The ordinance was then committed and some amendments introduced. Upon the proposal of the adoption of the 8th clause, it was moved by the Rev. H. A. Palmer that it be omitted which was seconded by Rev. Canon Allwood. The amendment was lost and the original motion carried. The vote was taken by orders with the following result:—

For.	Against.
Clergy 18	Clergy 13
Laymen 37	Laymen 10
55	23

Some discussion took place upon the probable, but it was finally adopted as proposed by the mover.

The Synod then resumed. The Chairman reported progress, and asked leave to sit again the next day.

APPOINTMENT OF LAY SECRETARY.

Mr. ALEXANDER STUART reported that the Standing Committee had taken into consideration the resignation of Mr. Owen, as lay secretary, and had obtained the sanction of Mr. G. F. Wise to be proposed for the office. He begged to move that Mr. Wise be appointed lay secretary to the Synod.

The motion was seconded by Mr. M. E. MURNIX, put, and carried unanimously.

The Bishop congratulated the Synod on the appointment of Mr. Wise.

Mr. WISE thanked the Synod for the honour they had done him.

HASLEM'S CREEK.

The Rev. THOMAS SMITH, pursuant to notice, moved—"That the Dean of Sydney, the Chancellor of the Diocese, Mr. Alexander Stuart, Mr. William Barker, and the mover, be appointed a deputation to wait upon the Attorney-General with reference to the Haslem Creek Cemetery."

The Rev. ALFRED STEPHEN seconded the motion, which was carried.

ORDER OF THE DAY.

The Rev. GEORGE VIDAL moved, that the motion standing in his name, be made an order of the day for to-morrow (Thursday).

Seconded and agreed to.

The BISHOP pronounced the benediction, and at twenty-five minutes to 12 o'clock, the Synod adjourned until half-past 3 o'clock (Thursday) afternoon.

THIRD DAY.

The Synod, met pursuant to adjournment, in the Church Society's Rooms, Phillip-street.

MINUTES.

THE CLERICAL SECRETARY read the minutes of last meeting, an omission was rectified, and the minutes confirmed.

QUESTIONS.

SYNOD EXPENSES.—The Rev. C. F. PRIDDLE asked "What principle was adopted in apportioning the assessment of the parishes towards the expenses of the Synod?"—The BISHOP

replied that he was unable to say what principle had been adopted. He had made out a list of the parishes under three heads—major, minor, and (he might say) minimus, which he presented to the Standing Committee for revision. They considered it, made some alteration, and it was then adopted.

VISIT OF H.R.H. THE DUKE OF EDINBURGH.—The Rev. T. SMITH asked "Is it proposed that anything should be done by the Church of England as a whole in relation to the visit of Prince Alfred to these shores?"—The BISHOP, in reply, said he was not the whole of the Church of England and therefore could not answer this question. He should be very glad, however, if this suggested to the members of the Church of England that something should be done by the Bishops, clergy and laity of the whole colony in reference to the occasion in question. He hoped the Church would make some manifestation of the welcome and loyalty with which a member of the Royal Family should be received.

CATECHISTS.—The Rev. G. N. WOODD asked,—1. The form of the license of the catechist? 2. The names and stipends of the catechists in this diocese? 3. The names of those catechists, or other persons who, not having received episcopal ordination, have said prayers, or preached sermons in any church, schoolroom, or place set apart for Divine service? 4. And the number of times that these persons officiated during the year 1866?"

The BISHOP in reply laid upon the table a copy of licenses given to catechists of the diocese of Sydney. The names, places, and stipends would be found on the 26th page of the report of the Church Society for 1866. The names of the catechists in this diocese were Messrs. Done, Darke, Williams, Adams, Dalrymple, Tress, McMahon, and O'Connor. There was a Chinese catechist, Kung Shing Kuhong paid by the Church Society. The right rev. President said he could not undertake to answer the other questions. There were gentlemen in various parts of the diocese who read prayers when the clergymen of their districts were away on tours, and there were also students at Moore College who officiated. The number of times they officiated could be found in the statistical return that could be searched for that purpose.

STANDING COMMITTEE'S MINUTES.

Mr. A. STUART laid upon the table the minute book of the Standing Committee.

REPRESENTATION OF ORANGE.

The Rev. H. S. KING, as chairman of the Committee of Elections and Qualifications, brought up the report of the committee relative to the vacancy in the representation of Orange, recommending that early steps be taken to fill up the vacancy.

The report was received and adopted.

RELATION OF THE COLONIAL CHURCH TO THE UNITED CHURCH OF ENGLAND AND IRELAND.

The Rev. GEORGE VIDAL moved—"That, while affirming that we are essentially an integral part of the United Church of England and Ireland, this Synod desires for the Church in this colony sufficient liberty to provide for its local management."

The Rev. FEROY SMITH seconded the motion.

Mr. C. ROLLESTON hoped that the Synod would not allow itself to be led away into a discussion of this question.

Mr. CONSETT STEPHEN addressed the Synod apparently in favour of Mr. Vidal's motion.

The BISHOP expressed himself favourable to disposing of the motion by taking a vote on the previous question. He regretted the mat-

ter had been brought forward. They might have waited, as the Parliament of the mother country were waiting, until after the meeting of the Bishops at Lambeth, who might be expected to throw some light upon this dark subject.

The Rev. GEORGE VIDAL, in reply, said that the motion which he had had the honour to submit to the Synod had been entirely misunderstood. In bringing the motion forward he had acted in accordance with the dictates of his conscience in the matter.

The Rev. THOMAS SMITH said that, before the Rev. Mr. Vidal spoke in reply, he wished to make a few observations to the Synod in repudiation of any supposed connection with the Church of Rome, which appeared to have been implied by one portion of Mr. Vidal's speech.

The Rev. PERCY SMITH rose to order. Mr. Vidal had begun to speak in reply, and the Rev. Thomas Smith was, therefore, out of order.

The BISHOP said that Mr. Vidal had risen in reply, and that, therefore, the debate must be considered to have ended. The Rev. Thomas Smith could, however, be heard if the Synod permitted him to speak.

The Rev. THOMAS SMITH urged that he might be permitted to speak, having been accidentally precluded from rising to do so at the precise moment when it was competent for him to address the Synod.

The BISHOP ruled that the Rev. Thomas Smith should have leave to speak before the reply was further proceeded with.

The Rev. THOMAS SMITH said that he took exception to an expression which had fallen from the Rev. mover of the resolution, speaking of the Church of England as 'a sister' to the Church of Rome. It was contrary to the whole spirit of the 39 Articles, and to the spirit of the Reformation. All the intellectual power of the British nation, its national greatness and all its civil and religious liberty were due to the principles of the Reformation.

The Rev. E. M. SALINIÈRE rose to speak, deprecating the manner in which another religious denomination had been alluded to by the last speaker. It could not tend to any good and useful purpose.

The rev. gentleman was proceeding to speak to the motion, when

An adjournment was moved, which was negatived without a division.

The Rev. E. M. SALINIÈRE rose to explain, in reference to observations by the Rev. T. Smith, that in applying the term "sister Church" to the Church of Rome, there was no intention to recognise any alliance with that Church. He (Mr. Salinière) spoke of a relation to it as one of the great Churches of Christendom.

Mr. A. GORDON moved the adjournment of the debate, not with the intention of making a speech, but because he thought it desirable that the debate should close, and that they should proceed with the important business before them.

The Rev. PERCY SMITH, conceiving that in the Rev. T. Smith's remarks some personal reflections were made upon him, together with the mover of the resolution, not intended, but still actually disagreeable, said that when such generous sentiments as those expressed by Mr. Vidal were entertained, he had no fear of their unity, or that they would fail earnestly to work in that cordial manner which the mover desired by his resolution to secure.

The Rev. THOMAS SMITH, in explanation, said he was not aware that he had failed to manifest a Christian spirit in speaking of the

Church of Rome. Perhaps he had a warmer temperament than his friend, but he disclaimed any unkind feeling towards Mr. Vidal or Mr. Smith. At the same time, having strong feelings upon the question, he always desired to express himself in the plainest Anglo-Saxon, so that he might not be misunderstood.

The Rev. G. VIDAL, in reply, said, in reference to the remark of Mr. Gordon, that the people of England did not want to be enlightened with regard to our views, said the argument might have force if we had not been made acquainted with the fact that letters had been received by his Lordship requesting information as to the opinions of the Church in the colony upon this question. Many weighty interests affecting the Church depended upon it. He felt he had discharged a duty in simply bringing forward the question as a matter of principle. He was sorry to have been misunderstood by Mr. Smith in the use of the term "sister Church of Rome." He could not repudiate the term, for he believed that in the sense in which he used it the Church of Rome was our sister. He used the term advisedly, calling the Church of Rome our sister, because she is a branch of the Catholic Church. If we were not a branch of the Catholic Church then is not Rome our sister? If we are a branch of the Catholic Church then is she our sister. It was possible to have an erring sister, but ought we not to deal considerably with her rather than use towards her terms of opprobrium. He (Mr. Vidal) maintained that there was a question pending at home whether the Colonial Church was to be subjected in all times hereafter to the ecclesiastical laws of England, which would be inapplicable here in many respects and extremely burdensome, whilst, at the same time, the Church had none of her endowments, honours, or privileges. If we were to be deprived of these, why should we be hampered with these inapplicable laws? Among the Colonial Churches that would be brought forward by the Bishop of London in supporting the Synod question, he would mention the dioceses of Melbourne and Sydney; but the diocese of Sydney was not unanimous upon this question. It was of the utmost importance that something should be placed upon record to the effect that we were sensible of the critical state in which we were placed, knowing as we did the great injustice that was about to be done.

The previous question was carried without division.

TRIBUNAL ORDINANCE.

The order of the day with reference to this bill having obtained precedence.

The Rev. A. H. STEPHEN moved the adoption of the report from committee of the whole.

On the motion of the Rev. G. VIDAL, seconded by Mr. FOSTER, the bill was recommitted, with a view to reconsider certain clauses.

An amendment was moved on Clause 1. but after discussion withdrawn.

The same course was adopted with Clause 3. Clause 7. Amendments proposed in this clause were negatived:—the following proviso was however added to this and the next clause. "Provided always that if at the time so named in the citation, or at any postponement, any of the six triers shall fail to be in attendance the chancellor may, in the place of such person, choose by lot from the panel a person of the same order, to be a member of the same tribunal, and the president or commissary may postpone the trial, as occasion may require."

To clause 11.—"Clergyman being found guilty, Bishop to pronounce sentence"—the

Rev. G. Vidal moved the following addition:—"Provided that an appeal may lie to the Provincial Synod."

Mr. FOSTER pointed out that the right of appeal to the Privy Council already existed under the 18th constitution, and this would give a second appeal, and the two might be conflicting, and both binding.

Mr. A. GORDON concurred in this view, and thought it was incompetent for us to make an appeal to the Provincial Synod.

Mr. JONES thought it undesirable to create a court of appeal that would be final.

Mr. E. B. DOCKER, as a point of order, inquired whether the amendment was such a one, having reference to the constitution, as could be entertained.

The CHAIRMAN said he could not withdraw it from the committee.

The Rev. E. M. SALINIÈRE supported the amendment, on the ground of expensiveness of an appeal to the Privy Council.

The BISHOP of SYDNEY said it was as strongly his desire that there should be some reference to the Provincial Synod as it was the desire of Mr. Vidal, but he did not see how it was to be arranged. When these ordinances received more consideration the object might be accomplished. At present he would recommend that the amendment be withdrawn.

The amendment was withdrawn.

Mr. CONSETT STEPHEN moved as a new clause (12)—"It shall be lawful for the Standing Committee to frame rules of practice and proceeding under this ordinance and lay them before the Synod. And such rules shall have force and effect at the expiration of seven days thereafter, except as respects any of them, of which the Synod may in the meantime disapprove, and if the then session of Synod shall close before the expiration of such seven days, then such rules shall be subject to disapproval of the Synod for seven days after the commencement of the then next succeeding session."

Mr. E. B. DOCKER moved, as an amendment, that all the words after the word "effect" be omitted, with a view to insert the words "when approved by the Synod and not before."

The clause and amendment were withdrawn.

The BISHOP resumed the chair, and progress was reported.

The Synod adjourned at 11 p.m.

QUESTIONS AND NOTICES OF MOTION.

Rev. W. YOUNG to ask,—Did the departure of the Rev. W. Stack from the colony, on leave of absence, create a vacancy in the Standing Committee? If so, has the vacancy been filled up? Has the vacancy in the Standing Committee, caused by the death of the Hon. James Macarthur, been filled up?

Rev. C. F. PRIDDLE to ask,—What was the number of attendances of members of the Standing Committee since the sitting of the last Synod, viz., December 14, 1866, to the present date, August 21st, 1867, together with the date of the several meetings. 2. Has any vacancy occurred arising from resignation, death or removal, and if so, have such vacancies been filled up, and in what manner?

Rev. T. KEMMIS to move,—That in graceful recognition of the valuable services rendered to the Church of England in this Colony (in connection with the establishment of Synodical action) by the late Hon. R. Johnson, the members of the Synod do erect a window to his memory in St. Andrew's Cathedral. That the following gentlemen form a committee for carrying out this object:—The Very

Rev. the Dean of Sydney, Rev. Canon Allwood, Edward Knox, Esq., M. E. Murnin, Esq., and the mover.

Rev. E. SMITH to move.—That in future all reports of committees intended to be submitted to the Synod shall be printed, and copies thereof be sent to every member of Synod at least fourteen days before the commencement of the session.

Rev. HULTON S. KING to move.—That whenever a vacancy shall occur through death or resignation, the President having been duly certified thereof, shall report the fact of such vacancy to the Synod, or to the Standing Committee, if the Synod be not in session, and shall thereupon take the necessary steps to fill such vacancy.

FOURTH DAY.

The Synod met pursuant to adjournment, in the Church Society's Room, Phillip-street.

THE PRESIDENT took the chair at half-past 3 o'clock.

The Bishop of Newcastle was present and remained during the whole sitting.

MINUTES.

THE CLERICAL SECRETARY read the minutes of last meeting, and they were confirmed.

QUESTIONS.

The Rev. R. W. YOUNG asked,—“Did the departure of the Rev. W. Stack from the colony, on leave of absence, create a vacancy in the Standing Committee? If so, has the vacancy been filled up? Has the vacancy in the Standing Committee, caused by the death of the Hon. James Macarthur, been filled up?”

THE BISHOP, in answer to the Rev. R. W. Young's question, said: The departure of the Rev. W. Stack from the colony, on leave of absence, has not created a vacancy in the Standing Committee. The vacancy occasioned by the death of the Hon. James Macarthur has not been filled up.

The Rev. F. C. D. PRIDDLE asked what was the number of attendances of members of the Standing Committee since the sitting of the last Synod, viz., December 14th, 1866, to the present date, August 21st, 1867, together with the date of the several meetings? 2. Has any vacancy occurred arising from resignation, death or removal, and if so, have such vacancies been filled up, and in what manner?

THE BISHOP, in answer to the questions of the Rev. F. C. D. PRIDDLE, said: The Bishop has attended 11 meetings of the Standing Committee; the Dean 11; the Rev. R. Allwood 13; the Rev. W. Stack 2; the Rev. H. S. King 14; the Rev. E. Rogers 11; the Rev. G. Vidal 13; the Rev. A. H. Stephen 10; Mr. A. Gordon 14; the Hon. James Macarthur 1; the Hon. James Mitchell 9; Mr. M. Metcalfe 11; Mr. C. Rolleston 8; Mr. Alexander Stuart 10; Mr. M. H. Stephen none; the Hon. C. Cowper 1; Mr. E. Knox 5; the Hon. E. Cox 2; Mr. R. Jones 4; and Mr. Shepherd Smith 10. Fourteen meetings of the Standing Committee have been held on the following days: December 14th, December 27th, January 28th, February 25th, April 8th, April 29th, May 14th, May 27th, June 23rd, July 8th, July 29th, August 6th, August 12th, and August 15th. Two vacancies have occurred;—one through the resignation of Mr. M. H. Stephen, and one through the death of the Hon. James Macarthur. Neither of these vacancies have been filled up.

TRIBUNAL ORDINANCE.

On the motion of the Rev. A. H. STEPHEN, seconded by Mr. ALEXANDER GORDON, the report of the committee of the whole Synod on the tribunal ordinance, was adopted, and the third reading was fixed an order of the day for Tuesday next; to take precedence of all other business.

VACANCIES IN SYNOD.

The Rev. HULTON S. KING moved, “That whenever a vacancy shall occur through death or resignation, the President having been duly certified thereof, shall report the fact of such vacancy to the Synod, or to the Standing Committee, if the Synod be not in session, and shall thereupon take the necessary steps to fill such vacancy.” He thought a motion of the kind was absolutely necessary, in order to the proper carrying out of the Constitution.

Mr. EDWARD KNOX seconded the motion, which was agreed to without discussion.

APPOINTMENT OF CLERGYMEN TO PARISHES.

THE DEAN moved the second reading of the “Ordinances for regulating the appointment of Clergymen to the Incumbency of Parishes and Ecclesiastical Districts within the Diocese of Sydney.”

Mr. ALEXANDER STUART seconded the motion.

The motion was put and carried, and the bill was read a second time.

THE DEAN desired (by leave of the Synod) to propose that the Synod go into committee for the further consideration of the Bill. In order to do this he begged to move the suspension of so much of the standing orders as were opposed to the adoption of the course he had just indicated.

The Standing Orders were thereupon suspended by the vote of the Synod, and the Synod resolved itself into a Committee of the Whole for the further consideration of the bill.

The Preamble was postponed.

Clause 1. “Parishes may determine in whom appointment of Clergymen is to be vested, whether in the Bishop, or in the Board of Nominators.”

On the motion of the DEAN, the clause was adopted.

Clause 2. “If in Board of Nominators, parish shall elect Nominators.”

Mr. E. KNOX desired to move an amendment in third line of the clause at the word “four.” He proposed, in a subsequent portion of the clause, to omit the words “together with the Churchwardens in office at the time of such vacancy.” He did not think it would be found a good plan to have the churchwardens so associated with the nominators. He thought it very undesirable to limit the choice of the parishioners by giving so much additional power to the churchwardens. He moved the omission of the word “four” with a view to the insertion of the word “five.”

Mr. A. GORDON defended the clause as it stood. The nominators were to be appointed for a considerable period of time in accordance with the provisions of the first clause. Churchwardens were, however, elected annually, and might therefore reasonably be supposed to have in an especial degree the confidence of the parishioners at the time they were thus to be called upon to assist the nominators.

A lengthened discussion then took place upon the amendment of Mr. Knox after which

THE BISHOP said that he had great difficulty in making up his mind to the clause as it stood. It was, in his opinion, an experiment. The plan proposed had not, as he believed, been adopted elsewhere. In England five

trustees in certain parishes were found to form a very excellent board of appointment. The plan adopted in Tasmania was that the Synod itself should name a board of nominators. He thought that such a plan would, perhaps, have been a better one than that which was provided by the clause. Then there was the plan that all such appointments should be an official act of the Bishop. If he had a right of vote he should vote for the proposition of Mr. Knox. He expressed his opinion merely as a member of the Synod, and was most anxious that the ordinance should be eventually carried, so as to divest the Bishop of the responsibility that at present devolved upon him in this respect. He would suggest that they might proceed with the Bill as far as they could, and if it was not finally adopted this session, it might, at all events, be taken up at the next session of the Synod. The measure might thus be more maturely considered, and amendments which had been made in the course of this discussion finally embodied therein.

It was then moved and seconded—“That the Chairman leave the Chair, report progress, and obtain leave to sit again on Tuesday next.”

CONSTITUTION OF THE CHURCH SOCIETY.

The Very Rev. the DEAN in the absence of the Rev. Canon Allwood, moved that the President leave the chair, and that the Synod go into committee to consider the Standing Committee's report on the Constitution of the Church Society.

The motion was agreed to.

The first four clauses, considered as a preamble, were postponed.

The rules and regulations were gone through clause by clause.

The first two rules were adopted without discussion.

Rule 3. The clergyman and churchwardens of each parish in the diocese shall be requested to establish parochial or district associations in connection with the society.

THE Rev. GEORGE N. WOODD requested that the license issued to the lay readers and catechists be read.

THE CHAIRMAN said the question before the Synod was the adoption of the rule. Mr. Wood was out of order.

Mr. WOODD said he was asked to join in the establishment of an association which was contrary to the constitution of the Church of which he was a minister; and he again requested that the licenses issued to lay readers should be read. The society trampled upon the fundamental principle of the Church constitution, and as a member of the Church of England, he could not support rule 3.

THE CHAIRMAN pointed out to Mr. Woodd that there was nothing in the rule having reference to the lay catechists.

Mr. R. JONES considered it would be the most advisable course for Mr. Wood to pursue if he were to postpone his remarks until the preamble was moved.

The question that the word “and” be omitted was then carried.

Rule 4 to 16, inclusive, were agreed to without discussion.

Rule 17. The Society shall be in correspondence and connexion with the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign parts.

THE Rev. G. H. MORETON moved the omission of the word “and” in the second line, with a view to the introduction of the words, “and the Church Missionary Society” after “paris” at the end of the rule.

The Rev. G. N. WOODD asked for the production of the rules of the Church Missionary Society.

The CHAIRMAN ruled Mr. Wood out of order. After some remarks from the DEAN.

The Rev. G. H. MORETON asked leave to withdraw his motion.

The Rev. THOMAS SMITH objected to the withdrawal of the amendment.

The question that the word "and" be omitted was then put and carried.

The Rev. G. H. MORETON moved that after the word "parts" the words "and the Church Missionary Society" be added. We should not be doing justice to the Church Missionary Society if it was left out.

The Rev. H. S. KING supported the amendment.

The Rev. H. A. PALMER opposed the insertion of the words. They had not ascertained whether or not the Church Missionary Society would be willing to be in correspondence. The societies whose names were mentioned in the rule were at present in correspondence with the Church Society.

The Rev. A. H. STEPHEN submitted that the name of the proposed society would be out of place; although he spoke with great respect of the Society.

The DEAN said the two societies whose names appeared in the rule had given their sanction to be placed in correspondence with the Church Society, but they had not received such sanction from the society whose name was proposed to be added.

The question was put and negatived. The Rev. THOMAS SMITH then moved that after the word "parts" the words "Colonial and Continental Church Society and" be inserted.

The Rev. J. VAUGHAN seconded the motion. The BISHOP supported the amendment. The Colonial and Continental Church Society had done much for the Church in this colony, and it would be invidious not to recognise the services of that society.

Mr. E. O. SMITH opposed the amendment. The motion was put and carried.

The question that the rule, as amended, form part of the rules of the Church Society, was then put and carried.

The DEAN said that he now proposed that the Committee should take into consideration the four preliminary clauses—those prefixed to the rules already agreed to.

These preliminary clauses—partaking of the nature of a preamble—were as follows:—"1. The support in part or wholly of clergymen and catechists who may also act as schoolmasters, including grants, for the payment of passage money and assisting clergymen or catechists employed by the society to reach their destination. 2. The support in part or wholly of missionaries to the aborigines. 3. The endowment of churches. 4. The erection and repair of churches and parsonages."

The Rev. G. N. WOODD said that he wished to have the form of the license that was issued in this diocese to Catechists read. What were these Catechists? They were paying £800 a year to Catechists, and what was it that these laymen did?

The CHAIRMAN said that he could not read the form of license alluded to, as he did not possess any copy of it.

After some pause, however, the Clerical SECRETARY, at the request (as it was understood) of the Bishop, read the form of license issued to Catechists in the diocese of Sydney. It provided that they should read the ordinary Church prayers and explain passages of Scripture to the laity, in the absence of ordained clergymen.

The Rev. G. N. WOODD emphatically declared that such a license was illegal.

The question was then put, "that the first clause, as read, be adopted," and was carried by a majority of the voices,—the Rev. G. N. Woodd giving his voice for the negative.

The remaining three clauses were agreed to without discussion.

The Committee of the Synod then proceeded to consider in detail the revised form of the objects and rules of the parochial or district associations.

The first preliminary clause (or preamble) was postponed.

The three first clauses as printed were agreed to without amendment.

Clause 4. "All sums collected by associations shall be paid into the Parent Society, which, if required, shall return to the district two-thirds of the money collected in any one year, to be expended upon objects contemplated by the society."

A discussion arose on this clause on the motion of the Rev. R. W. Young, who desired to modify the stringency of the rule, enforcing payments from the parochial associations into the central organization—the "Church Society" properly so called. The Rev. G. H. Moreton supported the same view, thinking it undesirable to insist that all sums locally collected should be paid directly into the Parent Society. The Rev. R. L. King supported the rule as it stood, and hoped the committee would not adopt the amendment. The Rev. R. S. Willis also objected to the clause as liable to be misunderstood. Ultimately, however, it was put and carried.

Clause 5 and 6 were moved and carried. Clause 7 was as follows:—"The secretary shall before the 31st December in each year, transmit an annual report of the proceedings of the associations with a statement of accounts to the Secretaries of the Parent Society."

The Rev. H. A. PALMER moved that the time should be extended until the 31st day of January.

After some discussion, Mr. ROLLESTON pointed out that at least a month would have to be allowed to the parochial associations to send in their annual accounts.

The amendment was eventually put and carried, and the clause having been further amended (verbally) was agreed to.

The preamble of the object and rules &c., was then put and carried.

The Synod then resumed, and the CHAIRMAN reported the two documents with amendments.

On the motion of the DEAN the report was adopted by the Synod.

Mr. ALEXANDER GORDON moved that the rules and regulations of the Church Society, now agreed to, be a constitution of the Synod.

The motion, having been seconded, was put and carried.

MOTIONS POSTPONED OR LAPSED.

The next motion on the business paper—expressive of sympathy with the Metropolitan Bishop of Capetown, in *re* Bishop Colenso, was, in the absence of the Rev. George Vidal, treated as a lapsed motion.

The next motion on the business paper was one standing in the name of the Rev. T. Kemmis, relative to the desirability of placing a memorial window in St. Andrew's Cathedral in respectful remembrance of the late Hon. Robert Johnson. It appearing, however, that it was not competent to the Synod effectually to deal with the proposition—after an emphatic recognition of the late gentleman's services to the Synod, and the Church of England

generally, from the Bishop and other gentlemen present—the motion was by leave withdrawn.

The consideration of the report on the Widows and Orphans Fund, the consideration of the statistical returns, and also the consideration of the declaration of adhesion to Constitutions, were postponed until the next sitting day.

The motion of the Rev. E. SMITH, with reference to the printing of reports, was, by leave, withdrawn.

ADJOURNMENT.

The Rev. A. H. PALMER moved, and the Rev. G. H. MORETON seconded, that the Synod adjourn until 7 o'clock on Monday evening next.

The Rev. C. F. D. BRIDLE moved, and the Rev. G. N. WOODD seconded, that the Synod adjourn until half-past 3 o'clock on Tuesday next.

The BISHOP remarked that it was imperative on him to be at Dubbo on Saturday fortnight, and if his presence at the Synod was thought at all necessary, the business would have to be got through during next week. There were several matters which might well be left over until the next session of the Synod. The business which demanded immediate attention was the consideration of the report of the committee on the Marriage question, the report of the Standing Committee on the establishment of a clergy widows and orphans fund; and the report of the select committee appointed to enquire in whose custody the registers and copies of baptisms, marriages, and burials should be placed.

After a little further discussion, the motion of the Rev. A. H. PALMER—"That the Synod adjourn until 7 o'clock on Monday next," was carried.

The BISHOP pronounced the benediction, and the Synod adjourned at a quarter-past 10 o'clock until 7 o'clock on Monday evening next.

FIFTH DAY.

The Synod, pursuant to adjournment, met in the Church Society's Room, Phillip-street. Minutes of preceding meeting read and confirmed.

QUESTIONS.

PAYMENT OF SYNOD ASSESSMENT.—In reference to the Rev. H. A. PALMER'S question, "What measures can or will be taken by this Synod to procure the payment of assessment from those parishes or districts which are at present defaulters?" The PRESIDENT said at present he was not in a position to give an answer. He thought it one of considerable difficulty and importance, but perhaps to-morrow or next day some answer might be ready.

HASLEM CREEK CEMETERY.

Mr. A. GORDON brought up a report from the sub-committee on Haslem Creek Cemetery, having reference to an interview with the Hon. the Attorney-General on this subject, the report was as follows:—

The members of the deputation appointed by the Synod had an interview by appointment with the Hon. the Attorney-General, on Saturday last, the 24th instant, at 11 o'clock.

The Attorney-General conversed freely with the members of the deputation on the whole subject. He stated in reference to the communication which had already taken place between him and Mr. Gordon that it was only press of business that had prevented him from bringing in a bill, framed generally on the plan of Act 11 Vict., No. 11; that his idea was that the Governor and Executive Council should have power to appoint separate sets of trustees for the different denominations, and that those trustees should be vested with power to do everything necessary in a similar way to that provided in the Act referred to, including making provision out of the fees for the salary of the chaplain, &c. The Attorney-General promised to give instructions at once to the Parliamentary draftsman to prepare the necessary bill, and that

he would on Tuesday next, or as soon after as possible give notice in the Assembly of his intention to bring it in. He also courteously stated that he would request the Parliamentary draftsman to communicate with Mr. Alexander Gordon on the subject of the provisions to be contained in the bill.

Some conversation also took place in reference to the erection of a mortuary chapel. The Attorney-General stated that the erection of such chapels for the different denominations was necessary, and that means must in some way be provided for building them, having regard to the fact that the trustees would not at starting have any funds at their disposal.

CHURCH SOCIETY, ITS RULES AND REGULATIONS.
The PRESIDENT gave his assent to the rules and regulations contained in a report adopted by the Church Society, forming the rules and regulations by which that society is hereafter to be managed.

TRIBUNAL ORDINANCES.

Pursuant to the order of the day,
The Rev. A. H. STEPHEN moved that the Tribunal Ordinance be now read a third time.
Mr. DARLEY moved that the third reading be postponed till the next session of the Synod, and spoke at length upon the motion.

The Rev. Canon ALLWOOD seconded the motion.
The Rev. A. H. STEPHEN hoped the Synod would hesitate before acceding to the motion. With regard to the objection raised as to hasty legislation, it ought to be borne in mind that this was not an experiment; and it would be found that the very points of principal to which Mr. Darley took exception were contained in the English Church Discipline Act, from which the Committee copied largely. Every clause and line of the measure had been carefully considered, and he hoped the Synod would not, unless much weightier reasons were shown, consent to the postponement proposed.

The Rev. H. A. PALMER supported the amendment. He did hope that the matter would be postponed until next session; if not, he must ask leave to enter his humble protest against the eighth clause.

The amendment was then put, and declared to be negatived.

Mr. DARLEY called for a division, amid cries of "Too late."

The BISHOP. You can divide on the third reading.

Mr. DARLEY wished to divide on the amendment.

The BISHOP: But the amendment is lost.
Mr. R. JONES submitted that the division ought to be taken.

The BISHOP: Well, there will be a division at one time or the other, and we may as well take it at once.

Mr. BARKER submitted that a division could not be taken on the amendment, as the division had not been called for until the president had actually proceeded to state the next question.

The BISHOP: It appears to me that it will be merely deferring the division, and we may as well take it now.

The Synod then divided on the amendment, when there appeared:—

	Clergymen.	Laymen.	Total.
For the amendment	16	23	39
Against amendment	13	28	41

The amendment was therefore negatived by a majority of two votes.

Upon the original motion being put,
The Rev. G. H. MORETON asked the committee whether it was wise to press this matter in the face of so large a minority, and when the majority of the clergy—who were the persons chiefly interested in the matter—were opposed to it?

Mr. M. E. MURNIN said that the result of the last division would induce him to vote against the third reading of the bill.

The motion for the third reading of the bill was then put, and negatived without a division.

NEW MEMBER.

The PRESIDENT reported the receipt of a certificate of the election of Mr. F. H. Wilson, of Newtown, in the room of the Rev. Robert Taylor, who had resigned. With respect to the election for Orange, he had forgotten that the order had been made, and that Mr. Ward who sat in the Synod for Carcoar, had been legally returned for Orange. He was sorry, and would apologise to Orange for having deprived the people there of so excellent a representative.

THE MARRIAGE QUESTION.

The DEAN rose to move the adoption of the report of the committee on the marriage question. Since he gave notice of this motion, it had been suggested to him that the more convenient way of discussing the whole matter would be by the Synod resolving itself into a committee of the whole to consider the report. With the permission of the Synod, he moved "That his Lordship leave the chair, and the Synod resolve itself into a committee of the whole to consider the recommendations of the report."

Mr. RICHARD JONES seconded the motion, which was put and passed, and the Synod went into committee.

The DEAN then said that he proposed moving certain resolutions founded upon the recommendations of the Committee's report upon the marriage question. He begged to move "that it is expedient that all fees now paid in connection with marriage, including those charged for the license, be abolished."

The Rev. Canon ALLWOOD seconded the motion.

The Rev. ALFRED STEPHEN, though entirely approving of the abolition of all marriage fees, felt it right to move an amendment, which was, that all the words after the word "license," in the second line, be omitted, with a view of inserting the following words, "except a fee of £1, be abolished." He believed that it would be in expedient, however desirable, to abolish the fees altogether. The parish would be taxed to pay the salary of the registrar and the Bishop's secretary, and even at present there was some trouble in getting the Synod expenses. The payment of £1 as a marriage fee would not be felt as irksome, while it would provide the money requisite for the salary he had mentioned.

The Rev. R. W. YOUNG seconded the amendment.

The Rev. G. N. WOODD objected that the abolition of fees was contrary to the Rubric, in which it was laid down that the bridegroom should present the "accustomed duty to the priest and clerk."

The Rev. THOMAS SMITH objected to the proposition of the Rev. Alfred Stephen.

The Rev. J. BARNIER opposed the amendment moved by the Rev. A. H. Stephen.

The Rev. C. F. GARNSEY hoped that the resolution would be carried.

Mr. J. J. JAMES hoped that the fees would be abolished, and thought it certain that such a change would be the means of largely increasing the number of marriages celebrated in the Church of England.

The Rev. R. W. YOUNG had supported the amendment.

The Rev. S. FOX was strongly in favour of the original motion.

Mr. RICHARD JONES strongly opposed the amendment.

The Rev. A. H. STEPHEN said that, as the feeling of the committee appeared to be decidedly against the amendment, he should (by leave) withdraw it.

The BISHOP thought it was essential to the wellbeing of the diocese that such an officer as

the registrar should be retained. The fee for a marriage license was due by the law of the Church to the registrar of the diocese. There was a necessity for the provision of some money for the support of the registrar in case of the contemplated change. He thought that there had been much practical wisdom in the Rev. Mr. Stephen's amendment. If they abolish the fees they ought to take steps to provide for the support of the registrar.

The amendment was put and negatived, and the original motion was carried.

The DEAN moved the second resolution, which was as follows:—"That persons be allowed to have their marriage solemnised in any church or parish which they may prefer, without respect to their residence in that parish." The regulation, which it was now proposed to abrogate had been found to work very badly. It had caused much ill feeling, and had even been found to estrange persons altogether from the Church.

The Rev. HULTON S. KING objected to the terms of the resolution, doubting whether, on technically legal grounds, it was possible thus by a mere resolution to do away with the canons.

The Rev. C. F. GARNSEY would be very sorry to lose any of the rubrical laws of their Church. He should oppose the resolution.

Mr. OWEN was opposed to the resolution as being in contravention of the constitutions of the Church of England.

The Rev. G. H. MORETON thought that the discussion was needlessly hampered by an undue consideration of what was called the "Parishes" of the Church in this colony. There was no such thing here as a parish in the English sense of the term.

The Rev. E. M. SALINIERE should oppose the resolution, because it would in his opinion tend to subvert the parochial system.

The Rev. THOMAS SMITH said that all the clergymen present contributed to break these peculiar restrictions as to parish.

The Rev. G. N. WOODD objected to the resolution, as being proposed to the 102nd Canon.

Mr. FORSTER said that they had not in this colony any such things as the "Parish" or "Parish church," as they existed in England.

Mr. A. GORDON could not accede to the resolution as it now stood, because he believed it to be directly opposed to the Canon. In regard to the ecclesiastical districts of this colony, they were accepted by the clergymen of the diocese who were licensed by the Bishop, and became to them what the parishes at home were by the express terms of the law of England. He thought the clergyman was bound to carry out the provisions of the canon which had been aptly quoted by his rev. friend, Mr. G. N. Woodd. The Canons of 1603 were as binding upon the clergy of this colony, as a matter of contract, as they were upon the clergy in England.

The Rev. A. H. STEPHEN suggested that the resolution be so modified as to allow the marriage in the Church where one of the parties proposed to be married attended.

Several voices: "That is what it is now."

The Rev. A. H. STEPHEN pointed out that it was not quite the same.

Mr. M. METCALFE suggested an adjournment of the debate, in consequence of the lateness of the hour.

On the motion of the DEAN, the Chairman left the chair, and reported that the committee had adopted the first resolution of the committee.

The Synod adjourned at 11 o'clock until Tuesday at half-past 3 o'clock.

(To be continued in our next.)

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