

# The Church Chronicle

FOR THE DIOCESES OF  
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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## To Correspondents.

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

We can pay no attention to anonymous communications.

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

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

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

ERRATA.—In the account of the Sunday School at Botany in our last issue page 297 1st. col. for Miss *Helmstey* read "Miss Hensley."

## Diocese of Sydney.

### THE GOVERNMENT EDUCATION BILL.

In our last number we stated some of our objections to the Bill for making better provision for Public Education. Since then various Parochial meetings have been held in which the subject has been discussed, and petitions adopted against the measure. Some meetings have also been held, and petitions adopted in its favour. It is right to admit that public opinion is divided on the subject. But we believe that this is mainly owing to the want of correct information, for we find that many who at first were disposed to view the Bill with favour have since changed their opinions and regard it as a bungling and unfair piece of legislation.

Our judgment has not been in any degree altered by anything we have heard or read in its favour. And we will now state some further objections which we entertain to it.

In the first place we believe it will prove more expensive than the arrangements which it is designed to supersede. The education of a child under the Denominational School Board now costs the Government £1 9s. and under the National Board £2 6s. If the fees are remitted to all who 'refuse' to pay, as provided by the Bill, and fixed salaries are granted to the teachers, the cost of education must of necessity be increased. School buildings will also have to be erected at a large cost to the Government, and it

will be found in the end that this economical system (?) leads to a much greater expenditure of the public money.

But it is said that the quality of the education will be improved. This we altogether doubt, as regards the secular part: while we maintain on the other hand that the character of the education will be wholly changed, its moral tone lowered, and its real utility greatly diminished. With reference to the supposed improvement of its secular part, we ask—are the *National* schools with all their advantages so superior to the *Denominational* now as to afford reasonable ground for such an expectation? We boldly and unhesitatingly say, they are not. We speak of course of them as a whole, making any allowance for particular cases. The school masters and schoolmistresses of the Church of England are in many instances an ornament to their profession, and evince an interest in their work which is highly creditable and praiseworthy, and their schools are worthy of the most favourable countenance and encouragement at the hands of the Government. But their merits are unknown, because those who profess to take an interest in the question have never condescended to visit our schools, or to ascertain the real facts which should guide them in dealing with so important a subject.

One of the great vices of the proposed Bill lies in the *centralization*. It places everything in the hands of the Board, and the Board in the hands of the Government, represented by the Colonial Secretary. It thus increases

the power of the Government, politically, by increasing its patronage, and by giving it a voice in the working out of the scheme; which is contrary to the spirit of our free institutions and at variance with the principles upon which they are founded. It will create in the Country an *educational despotism*, in the place of that free action which our British origin and British predilections entitle us to look for and to demand. The scheme is to be forced upon us throughout the length and breadth of the land whether we will or no. We are not to be allowed to exercise any choice as to the system of education under which our youths are to be reared. We must take the Government prescription or we must starve!

We should have thought that in a Parliament such as that of New South Wales, and under a Constitution such as we enjoy in this Colony, especially too in the financial difficulties under which the Colonial Treasury is labouring, every thing would have been done to evoke local energy and to enlist the sympathies of the Religious Denominations in making provision for the education of the young. This would have been wise and liberal, and politic. But then it does not suit the philosophy of Mr. PARKES, who has much more confidence in theory than in practice, and is far more anxious to lay his hand at *putting down the Clergy*, than in carrying the blessings of education to the remotest districts of our sparsely peopled territory.

We cannot refrain from pointing out two previous blunders which this honorable gentleman has made, which shew how unfit he is to deal with the question. He assumed that because there were 150,000 children under 14 years in the Colony, and only about 53,000 of these were being educated in our schools, therefore there are 100,000 children for whom it is necessary to provide education. He forgot that there were about 65,000 under five years of age, who are therefore too young to attend school. And he was not aware, or he did not consider that many thousands more—probably 20,000—leave school before they reach the age of fourteen, and have gone to work

in various ways. And he forgot, or he did not know, that his estimate of the number of children at school was taken at a period of the year when the numbers are always considerably less than at other periods. So that, instead of 100,000 requiring education, the number does not probably reach more than 7,000 or 8,000. And in a population so dispersed as ours this is not so very alarming a number, though one cannot but regret that it should be so large.

Mr. PARKES also displayed his ignorance of the state of Education in England and Wales, by quoting statistics which refer to the state of things in 1839. The improvement which has been since effected is such that whereas at that time the proportion of the population receiving education was *one in eleven*, in the year 1861, it was *one in six*, rendering England under its own Privy Council system equal in its educational status to Prussia, with its compulsory system, so much belauded and supposed to be so highly superior.

Give us, we say, the liberty of the English system, and we will educate our people quite as well as Prussia does here. We will give them an education which shall raise them in the social scale, and at the same time help them to prepare for eternity.

### Church Intelligence.

**CHURCH SOCIETY.**—The monthly meeting was held on Monday the 1st. The Chair in the absence of the Bishop was taken by Sir John Young, 18 other Members being present. Prayers were read by the secretary, and the minutes of the last meeting were confirmed and signed by the Chairman.

The Finance Committee reported the receipts to be £832 10s. and recommended the payment of warrant for £1326 7s. 6d. for the Gold Fields Fund £95 19s. 2d. had been received and £126 was directed to be paid.

A letter was read from Rev. J. C. Corlette asking for payment of £40 as part of a grant of interest on a loan for to Jamberoo Church. It was resolved that £40 be granted towards the erection of the Church at Jamberoo in compliance with the Rev. J. C. Corlette's request.

The Secretary read a letter from the Bishop respecting the advances made by his Commissary in England and gave notice that at the next meeting he should move that £145 be paid to the Bishop for account of Passages &c., of Clergyman. The Dean made an application to the Committee to undertake the payment of £50 per annum as the salary of a Bible or Parochial Mission Woman in St. Philip's Parish upon the condition that the sum was paid back to the Society by the Parish. The application was granted.

We have much pleasure in informing our readers that the Synod Bill has now passed both Houses of the Legislature. The second and third readings in the Legislative Council were carried, after a short discussion, with only one dissentient; and it now only awaits the assent of the Crown. If this should be granted as we presume it will, without delay, we hope to see a Synod of the Sydney Diocese assembled before the close of the year.

The Bishop of Sydney left Sydney on Monday the 1st instant, on a visitation of the districts of Ulladulla, Shoalhaven and Kiama. Confirmations are being held in these places. His Lordship is expected in Sydney again about the 13th instant.

Several Parochial Meetings have been held in Sydney and the suburbs in reference to the Government Education Bill, and petitions adopted against the measure. At St. Philip's, St. Paul's, Redfern, and Canterbury, on Monday the 1st inst. At Balmain and St. Andrew's on Tuesday.

A similar meeting was held at Parramatta, on the 1st inst., when resolutions adverse to the Bill were carried unanimously. A notice of an important meeting of the Bishop, the Clergy, and members of the local boards will be found in another column.

The more the Bill is examined, the stronger is the feeling against it. But its tendencies and effects are not manifest until they are carefully considered.

**ROUSE HILL.**—A DAY OF REJOICING.—A correspondent says:—Last Thursday was a red letter day here, it having been selected by Mrs. Rouse as one on which to commemorate in some appropriate way the marriage of her youngest daughter, and to afford that young lady, in the person of Mrs. A. A. Dangar, an opportunity of bidding farewell to a number of young persons, whose interests in both Sunday and day school she had for a considerable period zealously attended to. The day was observed as a holiday, and at 2 p.m., the children (about seventy-eight) assembled at the school, and marched from thence, under the guidance of their teachers, to the residence of Mrs. Rouse, where a large wool-shed had been most tastefully and elegantly fitted up for their entertainment, and where tables, loaded with choice viands, and cups "that cheer but not inebriate," waited on each. The residue of the day was spent on the grounds, occupied with games of various kinds.

"And still as each repeated pleasure tired  
Succeeding sports the mirthful band inspired."  
Before retiring, the Rev. H. H. Britten addressed the children on behalf of Mrs. Dangar, and presented each of them with a *souvenir* of that lady, after which, cheers having been given for Mrs. Rouse, Mr. Britten, the ladies, teachers, visitors, &c., the children sang "God save the Queen," and dispersed.

The teachers connected with Christ Church Sunday school, Rouse Hill, also presented Mrs. Dangar with an address expressive of their good feeling towards her and their hearty desire for her continued welfare and success.

**CAMDEN.**—The Annual meeting of the Auxiliary Branch of the Church Society was held in St. John's School-room on Monday Evening the 24th ultimo. The attendance was not large owing probably to some rain having fallen, which, however desirable for purposes of vegetation, is decidedly unfavorable for public meetings. There were present about 25 persons.

The Rev. H. Tingcombe occupied the chair, and, after a few preliminary observations as to the working of the Society, called on Mr. E. Simpson, the Treasurer, who, in the absence

of the Secretary, read the Report which was to the effect that £27 had been raised in the District during the past year. It spoke rather cheerily of the prospects of the District notwithstanding the common complaint of rust in the wheat. It expressed regret that the business of this society seemed to be confined to the Annual Meeting, very few subscriptions being obtained other than those handed in at that time. It was therefore suggested that some better system of collection should be adopted.

Mr. Macarthur moved the adoption of the Report, referring particularly to the necessity for some provision against the time when all aid from the state for the support of Church ministrations will cease.

Mr. Hough seconded the motion speaking generally of the great benefit arising from the operations of the Society, and the duty of supporting it.

Mr. T. Burritt moved that the Committee be instructed to request certain ladies to undertake the task of collecting subscriptions, pointing out the great success which had attended the adoption of this plan in other Districts, and expressing his belief that many would give if the claims of the Society were more systematically brought under their notice.

The Resolution was seconded by Mr. F. Ferguson and carried.

Sir W. Macarthur expressed, on behalf of the meeting, the pleasure which it gave them to co-operate with the Chairman in promoting the objects of the Society. Mr. Tingcombe having replied, a subscription list was opened and about £14 was received by the Treasurer before the meeting separated.

#### MEETING OF THE BISHOP AND CLERGY ON THE PUBLIC EDUCATION BILL.

A Meeting of the Bishop, Clergy and members of the Local boards of Denominational schools of the Church of England in Sydney and the neighbourhood, was held on Monday September 19th, in the Church Society's room, Phillip-street, to consider the Public Education Bill now before Parliament. The Right Reverend the Metropolitan presided. There were present about thirty gentlemen, including the Dean of Sydney and most of the clergymen of this Church from Sydney, the suburbs, and the neighbouring places; Alexander Gordon Esq.; Christopher Rolleston, Esq.; Michael Metcalfe, Esq., &c., &c.

The Bishop offered prayer for the Divine blessing, and then said he had invited this meeting of the Clergy in the immediate neighbourhood of Sydney, and also all members of the Church of England local school boards, for the purpose of considering the Bill introduced into the Legislature by the Colonial Secretary, entitled, "A Bill to make better provision for public education." Public education is a subject in which the Clergy and members of the local boards may be presumed to have a very great interest. The Clergy, he knew, took very great pains in the erection of schools, and were at considerable expense in the maintenance of those schools. They gave to the work of public education time, labour, and attention, which were invaluable; and he must at the outset, say that as far as the Clergy of the Church of England were concerned, any reflections on the Clerical character as opposed to public education were wholly undeserved. The object of the Colonial Secretary in bringing forward the Bill appeared to be to make better provision

for public education;—that is to extend the quantity and to improve the quality of it; and also—for this occupied a very prominent part of his address—to make it cheaper to the Government that supplied the funds. If the Bill did fairly provide for these objects, he (the Bishop) would be inclined to put the most favourable construction upon it, and would have said nothing against it, but would have done all he could to improve its character in all those particulars in which he deemed it defective. When Mr. Parkes became Colonial Secretary, and it was understood that he would take up the subject of public education, he (the Bishop) took the opportunity of speaking to him on the subject, and of offering his services in any way in which they could be available. And it was from no other feeling than that of deep conviction of duty that any opposition he offered to this Bill arose. He (the Bishop) considered that the proper title of this Bill would be "A Bill to extinguish Denominational Schools." At first it did not appear to him that this would be the effect of it. But on consideration of the clauses which were, inartistically, placed in different parts of the Bill, it appeared impossible that the Bill, especially if worked by persons unfriendly to Denominational schools, could have any other effect than that of destroying by far the large number of the Denominational schools in the Diocese of Sydney. He did not believe it would be possible to maintain a Denominational school except in Sydney, in Parramatta, in Bathurst, and perhaps in Mudgee. The particular manner in which this would be worked out would be stated by other speakers. He (the Bishop) merely stated his own conviction of what the Bill was capable of doing. Further, he believed that instead of improving the quality of education, unless different Denominations had their own training schools, there was no security that the quality of the instruction given would be in the least degree better. He could not believe it was seriously intended that persons trained in a purely secular training school should be regarded as in all respects qualified to conduct education in Denominational schools. He felt it to be of the very essence of educational training in the Church of England, that the Church should possess the power of training their own schoolmasters and schoolmistresses. Then, farther, one object contemplated by this Bill was the extension of public education—making better provision for public education, means in part the extension of education to persons at present deprived of that privilege. There was one feature of this Bill which seemed designed for this end—the itinerating schoolmasters. That (he thought) would be attended with very great difficulty—more than was thought. They had made one or two attempts of the kind, and found great difficulty, especially in the free selecting districts. The maintenance of a school-master in such districts would be attended with great cost. With that exception, the effect of this bill would be to diminish the number of children under education. At present education is not a very costly affair to the Government of this colony. But if on the one hand they were to pay school masters fixed salaries, and on the other to require that fees when collected should be paid to the Government, and also to carry out the provision that no child should be refused admission on the ground that the parent or guardian did not pay for that child, he (the Bishop) was certain that half of the sum at present obtained for school fees would be lost to the Government. There could be

no question as to the operation of such a provision. All that was said as to lowering the status of a schoolmaster because he required fees to be paid to him seemed to be quite unworthy declamation. Physicians and lawyers asked for their fees; and were not lowered by so doing. He (the Bishop) did not see why the schoolmaster should be degraded because he took school fees. In carrying on schools it was found that what was not paid for was very lightly esteemed. One effect of this gratuitous education would be to diminish the attendance of the children; it would diminish both the number of children in attendance and lower the character of the education given. Because it is impossible to conduct a school efficiently, if the attendance of the children is irregular. Further, the constitution of the Council of Education and of the local boards was highly objectionable. The council was to consist of five persons, no two of whom were to be of the same denomination. If this was to be a representative council, representing the different denominations, where was the equity of taking one in five to represent a denomination which contains nearly half the population of the colony? He objected also to the local boards being appointed by the Executive Government. He would have imagined that the principle of popular election would have found a place in an arrangement proposed by the Colonial Secretary. But here was centralisation carried to its utmost length. The board was to consist of the Colonial Secretary and five gentlemen, one of whom was to be a member of the Church of England. They might take a member of the Church of England altogether hostile to the system of education which was approved by the majority of the Church. If this council were to be a representative body, let it be formed in some fair proportion to the number of persons represented. If it was not to be representative, let them have at most three persons, to be paid such a salary as would secure their attendance. If they had five, as proposed, they would leave all the details to a paid secretary who would manage the education of the country according to his own will. He (the Bishop) had much stronger objections than any he had mentioned; but he did not think it necessary to state them now. The bill would destroy the Denominational schools; and the destruction of Denominational teaching was the destruction of religious education. The effect of the measure would be to establish public schools of the same character—as Mr. Parkes plainly told them—as the present National schools. I (continued the Bishop) have never withheld my opinion, nor have I ever changed my opinion of these National schools. The effect of the substitution of these schools for Denominational schools, would be effectually to destroy religious education. I fervently hope the meeting will agree with me in these views; and that we may at least withhold the passing of this measure for some time to come. [The Bishop then stated that letters of apology for non-attendance from the Revs. Messrs. Allwood, A. H. Stephen, Priddle, and E. Rogers, had been received.

The Very Rev. the DEAN OF SYDNEY moved the following resolution—"That in the opinion of this meeting the Bill to make better provision for Public Education, which has been introduced into the Legislative Assembly by the honorable the Colonial Secretary, is open to very grave objections, and if carried into operation would have the effect, at no distant period, of putting an end to nearly all schools of a Denominational character."

## English Church News.

(From an English Correspondent.)

A great practical question is being argued before the law-courts, whether Bishop Colenso shall or shall not have that part of his revenues of the last two and half years, which before was paid from the Colonial Bishops Fund. This fund, be it remembered, is not part of any ordinary Church Endowments, but an accumulation of subscriptions from private persons, the chief of whom is Miss Burdett Coutts, well known for liberality to similar purposes of charity. The trustees of the fund, among whom is Mr. Gladstone, have an able defender in Sir Roundell Palmer, late Attorney General. When required to show cause why the Bishop should not recover his Salary for the present and five past half-years, they allege, apparently with much reason, that the recent decision of the Privy Council has shown him to be without that episcopal power which is requisite for the due discharge of his office; and in fact that no Bishop so powerless was ever contemplated by those who subscribed the money. The case is one however of much difficult argument and stills remains *sub judice*. Connected with the Colenso question has been a somewhat fierce debate in the Society for Propagating the Gospel, which ended in an almost unanimous testimony for the truth. The same question has of course been mooted in convocation, especially in regard to the possibility of the Colonial Church appointing a Bishop for itself in opposition to Bishop Colenso. Resolutions have been passed by both Houses after a long debate to the effect that the existence of the letters patent would not cause "the acceptance of a new Bishop to involve any loss of communion between the Mother Church and the members of the Church in the province of Natal," provided first that the Bishop has canonically consented according to the use of the Church of England; and secondly, that there be no invasion of the title of the Bishop of Natal conveyed by Her Majesty's Letters Patent; moreover it was the declared opinion of convocation that a formal instrument declaring the doctrines and discipline of the Church of S. Africa should be prepared, which every Bishop, Priest, and Deacon appointed to office should be required to subscribe. That a godly and learned man should be chosen by the clergy with the aid of the lay-communicants. That he should be presented for consecration either to the Archbishop of Canterbury or to the Bishop of the S. African church as may be hereafter determined." These resolutions are however to be taken rather as *answering the questions put by the S. African church*, rather than as directions initiated by Home authority; and it was distinctly stated by the Primate who is President of the Upper House, that they did not intend thereby to give positive *recommendation* in any wise to the Colonial Church to consecrate another Bishop, as very many Churchmen feel such a course would cause great complication.

The *Mission work* of the church seems to show constantly widening demands, and by no means corresponding supplies. The Church Missionary Society, the only one appointed for exclusively *heathen-fields*, has been in great difficulties, and notwithstanding an effort of special energy, by which ten thousand pounds extra was raised last year, has only just been able to hold its ground: not at all to extend its operations. Out of 271 *ordained* Missionaries which this Society now maintains in various parts, no less than 78 are Natives, S. India, N. Zealand, N. W. America show

many specimens of these native clergy labouring not only with zeal, but remarkable efficiency: and on the River Niger in W. Africa a Mission is working and extending itself entirely composed of native agents headed by a native bishop. The Society for Propagating the Gospel, though primarily appointed for our *colonial* fields of work and therefore not in rivalry with the former, has many flourishing and well-wrought fields of labour among the Heathens bordering upon our Colonial possessions. Their income for 1865 amounted in all to £94,257 but this was, we regret to say, £8,740 less than that of 1864, chiefly owing to a dimipation of legacies.

The Ritualism which some of the Clergy are trying to carry to great extremes by a misplaced zeal, has received a strong but kindly rebuke from the Primate, and now again from both Archbishops, in answer to a large public deputation. The strongly expressed wishes of nearly all the Bishops are now seconded by the formal opinion of two most eminent Lawyers, one of them being Sir Roundell Palmer, whom none could accuse of luke-warmness in Church matters. All the Members of our Church desire to see the celebration of holy services, decent and orderly, withal sufficiently animated to keep up and attract the interest of the masses of the population. But those who soberly and without prejudice consider the great ends of religious worship and the general character of English people, of the less educated classes, must surely feel that incense, crosses, and gaudy dresses are likely to excite other feelings than that of godly devotion, and rather aggravate the natural evils of the heart, which spiritual worship desires to subdue. We thank God that there is an increasing desire in general to extend the true practical work of the Church, and many striving in every quarter to make her what she professes to be, the Church of the People.

This pleasant principle is however likely to be ignored if the abolition of Church rates be carried. The Bill of the late Ministry intended for this purpose was felt by most persons to be a very unsatisfactory attempt at compromise. A pithy sentence of a well known weekly paper expresses the truth in regard to many of the Dissenters, "they wish not to belong to the Church, but to have the Church to belong to them." And yet this palpable absurdity would be realised if every Parish were allowed to have, as lately appeared probable, a considerable number of persons claiming the privileges of the Church for Baptism, Marriage, &c., and yet refusing to share the expenses of her support. Men of all opinions desire to have the question settled: there is a large and increasing number who would not corral Dissenters to pay Church-rates: but they must have some formal mode of openly avowing their dissent, and mean-while there must be some means provided for maintaining the Church fabric. How to settle this difficult question is a task imposed on Government for years to come.

THE SCHOOL OF THE PROPHETS,  
(UNINSPIRED.)

## III.

It is time for us to take leave of Napoleon, and of the number 666—for I suppose it will not be held material to pass by without criticism "oblique intimations" like the following note: "There seems to be an oblique intimation that 1866-9 is the year when the number

of the Beast, 666, will first be imprinted on the Antichristians, in the fact that 1866 is the product obtained by multiplying the first part of the sum (600 x 66) by 3. This finds a precedent in the above-mentioned circumstance that the first part of the sum (430 x 45) multiplied by 3 produces (1290 x 45)."

I must be excused for my inability to perceive any "intimation" at all in these multiplications and additions. Nor must we stay to parley with the speculation put forward in the Appendix upon the likelihood of England's fall, and Napoleon's universal monarchy, since these conjectures are not ostensibly founded on inspired prophecy at all, but on such comparisons of armies, navies, and general politics as may safely be left to statesmen and soldiers to disentangle. The British army may be quite as small as it is described, and the "Warrior" and "Royal Sovereign" may be very bad ships, and Canada may be undefended; but it is on Scripture alone that we are called to base our certainties of the signs of the second coming of our Blessed Saviour—and for the rest, if they be deficient, let our rulers look to them.

Now it is in the study of the Scriptural statements respecting the second coming of Christ that we are chiefly to expect the blessing attached to the investigation of prophecy. There are, indeed, secondary predictions, but only auxiliary to this one great absorbing one. His first coming was the grand theme of the Old Testament, the point to which the various rays of light converged, as holy men of old were illuminated by the Holy Ghost. His second coming is likewise the focus of that pencil of rays more intensely bright, which issue from the New Testament seers. For a testimony of His first advent, He appealed to the old prophecies—"Search the Scriptures," &c., "for they are they which testify of me;" (John v. 39.) "Oh! fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? and beginning at Moses and all the prophets he expounded to them in all the Scriptures the things concerning himself."—(Luke xi. 24-25.) So likewise at His second coming, if we shall have missed the tokens ere He comes, He may well rebuke us, referring to the words Himself and His apostles said, but which many obscure and mystify, by the necessities of some favorite theory, demanding minute calculations concerning times and seasons, thrones and personalities, concerning which the holy pages give no encouragement.

In one thing, then, I cordially agree with the school whose views Mr. Baxter enunciates: That the second advent is no mere speculative subject, of which we have no certain Scripture statement; that it is no mere abstract truth, impractical in its effect on the Christian career; that its expectation is a power influencing profoundly faith, hope, love, and life itself, with all which spiritual life includes and implies.

It is of that the Apostle says (John iii. 3): "And every man that hath this hope (of being like Him when He appears, v. 2) in him, purifieth himself even as He is pure." It is on that St. James (v. 7-8) founds his lesson of patience, St. Paul of forbearance (Rom. xiv. 10), of heavenly conversation (Phil. iii. 20); of the use of the Lord's Supper (1 Cor. xi. 26): of consolation in the death of friends (1 Thes. iv. 13), of triumph in our own death (2 Tim. iv. 8), of a sober, righteous, and godly life (Tit. ii. 13)—finally the whole duty of a pastor (1 Tim. vi. 11-14).

These certainly are no mere inoperative

speculations. These constitute the whole sum of life: and we have no uncertain indication that the great stimulus to fight this fight of faith, and to persevere unto the end and to "see what manner of persons we are in all holy conversation and godliness," is to "look for the coming of the day of God" (2 Pet. iii. 11-12.)

God forbid that I should speak lightly of any man's sincere endeavours to startle from their faithless lethargy the careless slumberers, or the sordid money-worshippers, or the frivolous triflers who profess that article of the creed "from whence He shall come," but whose ear cannot anticipate the tremendous denunciations against the unprepared, that shall be louder than the Archangel's voice, or trump of God, or of the shout of war with which He is to descend.

God forbid that I should diminish by ridicule or by criticism any faithful attempt to arouse to duty by the apostolic stimulant of the coming of the Lord, or to soothe by the same apostolic balm the sorrows of the children of God who may have neglected to look forward. But the more I value the doctrine, the more jealous I am of its simple purity.

If I am assured of a good specific for many diseases, or of a good cordial for many defects, let me by all means avoid adulteration, and more particularly should those adulterations be such as effect precisely the specific action of the medicine.

Now the specific action of the stimulus—the coming of Christ—is compounded of two things: 1. The certainty of the event; 2nd. The uncertainty of the time. In the first of these all Christians are agreed. In the adulteration of the second it is that I am at issue with the school of the prophets.

So precise has been the calculation of this stupendous event, that not the century, not the year, not the month, but the period of five days within which it is to occur "can be clearly pointed out." (Note ch. v.) This, I hold, affects the specific use of the doctrine as put forward in Scripture.

In Mat. xxiv. some of the passages that are quoted as referring to the second advent are verses 27, 36, 38, 39, 42, 43 and 44, 51. All of these found the exhortation to watchfulness upon the uncertainty of the time of the advent.

"As the lightning," v. 27—so quick and so sudden. "As in the days of Noah" (37-39), when they "knew not until the flood came, so shall the coming of the Son of Man be." "Watch, therefore (v. 42), for ye know not what hour your Lord doth come: but know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh," &c.

If these passages are in any way referable to the second advent, they prove to us that the first necessity for the operation of that truth was the uncertainty of the time at which it was to occur.

The same is repeated xxv. 13, after the parable of the ten virgins, who had slumbered because the time was uncertain, some of whom were only prepared with a little oil, sufficient had the Bridegroom come earlier, but not prepared for any moment, however late or early. "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh."

In perhaps the plainest and most forcible applications of the doctrine to be formed in scripture (2 Thes. iv. 13, to v. 9) the suddenness of the event is held to be essential. "For yourselves know perfectly that the day of the

Lord so cometh as a robber (*gr.*) in the night," so also St. Peter iii. 10, using the same words twice used by the Lord Jesus Himself in the Revelation (iii. 10, and xvi. 15.), as well as in the passages quoted above and elsewhere—as if there was a settled phrase current expressing the sense, taking by surprise, as does a robber by violence attacking when least expected,—the Goodman of the house not knowing the hour.

One passage of the above has been replied to by the supposition that though the day and the hour may not be known, the week or month might—but it is only one of many which cannot so be turned. Suppose now that, as the theory hypothesizes, the Revelation of St. John, A.D. 92—were designed to give its readers thenceforth the clue to the exact time of the Second Advent what force could the words of our Lord or of His apostles have when they bid them "watch" and "Be ready," "At such a time as ye look not for him."

No student of the Bible can fail to be struck with the repeated exhortations to readiness for that event—and there are scarcely any direct appeals for preparation for death, so much did the greater event fill the mind and hopes of the writers. We have seen how the most practical duties as well as the brightest anticipations and the most wholesome warnings were built upon the second advent. We almost indeed detect amidst the glory of the inspiration of the Sacred Writers the opaque spot where they were left ignorant designedly. But assuredly if from A. D. 92 the time was clearly known—divinely revealed to be yet 1800 years in the future—the lesson was lost; those who then read it knew that their death was the event to be prepared for, having no hopes nor fears that the other would overtake them as a robber—that the cry "Behold the Bridegroom cometh," would suddenly resound while their supply of oil was failing. Thus the wholesome effect of the lesson would have been suspended for eighteen centuries, and the appeals of the apostles lie dormant, only to be revived in this generation, who are pointed to the year 1868 as the moment for which they are to be prepared.

And suppose that year passes away as others about which numbers were equally certain, and for reasons drawn from the same source, what will the reaction be? You have tampered with the lethargy of soul for which the Lord gave the proper cordial: you have administered instead an exciting stimulant: its reaction will result in tenfold prostration. The true medicine is more effective as well as more safe. You say 1868—I say, why not 1866? Yea, why not *To-night*? Yea, why not *rather to-night* than at the time that ye look for it, since this at least we are told, that it shall not be then? We know it shall be. We know not when. We know that while it is imminent the note of warning is ever in our ears, and the standard ready for our application to our lives and thoughts and hearts. Are they such as could stand unmoved and unabashed amid the wonders of that sudden appearance of the Lord from Heaven? such as would embolden us amid the longings of multitudes for annihilation so as to avoid Him? to lift up our heads, for our redemption draweth nigh? If there are apparently symptoms of dissolution upon the world, by all means let us not neglect the signs of the times. If the times are waxing evil, and many are saying "Who will show us any good?" "Look for the great day and the glorious appearing of the great God and Saviour." Look for it at any hour—at this! and "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord when he will return from the wedding,

that when he cometh and knocketh they may open to him immediately; and if he shall come in the second watch or come in the third watch and find them so, Blessed are those servants."

ZACHARY BARRY.

(To be continued.)

## Correspondence.

### THE COLONIAL BISHOPS BILL.

To the Editors of the Church Chronicle.

SIRS—The letter on this subject, to which you kindly gave insertion in your number of the 22nd August, contains a general statement of the objections which a perusal of Mr. Cardwell's Bill had then suggested to me. These objections have been confirmed by subsequent consideration; and I shall therefore feel obliged by the permission to make some additional remarks in support and elucidation of my former statements. These remarks are to a certain extent rendered necessary, by the rather strong observations made on my letter by the Bishop of Newcastle in his Address of the 5th September, as given in a Supplement to *The Leader* of the 10th of that month. For the sake of clearness, I will follow the order of the headings under which I ranged my objections in my former letter: I shall also, as before, use the words "Church of England" to designate the United Church of England and Ireland.

First, I contend that the Bill is a departure from the principle hitherto acted on with regard to the Colonial Church, that principle being to introduce into the colonies branches of the Church of England, and to recognize the clergy of these Colonial Churches as in all respects clergy of the Church of England. And here, to prevent misconception, I would draw attention to the distinction which exists between the actual ecclesiastical status of any person, and the incidents which may attach to that status. The status is one thing, its incidents are another. Thus for example, although a Deacon ordained in an Irish diocese may in the Diocese of Exeter be placed under various restrictions as to holding a benefice from which a Deacon ordained in that diocese is free (see Stephens on *The Laws of the Clergy*, vol. 1. p. 829, note), yet no one would say that the Irish Deacon is on that account less a clergyman of the Church of England than his more favored brother. And in like manner, though a Deacon or Priest ordained in the colonies may be subjected to restrictions as to holding an English benefice, he is not on that account less a clergyman of the Church of England. I will now proceed to show by reference to legislative action on the subject, that I have correctly described the principle from which Mr. Cardwell's Bill is a departure. By the 33rd Canon of the Church of England, no person can (speaking generally) be admitted by a Bishop into Holy Orders who is not provided with a cure of souls within the diocese of the ordaining Bishop. This rule as to title to orders was found to interpose a difficulty in the way of supplying properly ordained ministers for the colonies, and to obviate it an Act of Parliament (59 Geo. III., c. 60) was passed in the year 1819, intitled "An Act to permit the Archbishops of Canterbury and York and the Bishop of London for the time being to admit persons into Holy Orders specially for the Colonies." By the first section of this Act, the Archbishop of Canterbury or York or the Bishop of London is empowered to admit to Holy Orders duly qualified persons, although

not having the title required by the Canon, an engagement to officiate and reside in the colonies being accepted as a sufficient title. As however the persons thus ordained were to all intents and purposes clergy of the Church of England, it was deemed necessary to guard against any abuse of the liberty given, and especially to protect the fair privileges of the clergy ordained on English or Irish titles. The Act therefore provides (section 2) that no person so admitted into Holy Orders for the purpose of taking upon himself the cure of souls or officiating in His Majesty's Foreign Possessions shall be capable of being admitted to any benefice within the United Kingdom, or of acting as curate therein, without the previous consent in writing of the Bishop of the Diocese in which such benefice shall be situated, nor without the like consent of the Archbishop or Bishop of London by whom such person shall have been ordained, provided that no such consent shall be given unless the party applying for the same shall produce a testimony of his good behaviour while resident abroad, from the Bishop in whose Diocese he may have officiated, or, in case there be no Bishop, from the Governor in Council of the colony in which he may have been resident, or from His Majesty's Principal Secretary of State for the Colonial Department. The Act further provides (section 3) that no person admitted into Holy Orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other Bishop or Archbishop than those of England or Ireland, shall be capable of officiating in any Church of England or Ireland without special permission from the Archbishop of the Province in which he proposes to officiate, or, of holding any ecclesiastical preferment in England or Ireland or of acting as curate therein without the consent of the Archbishop of the Province and also of the Bishop of the Diocese in which any such preferment or curacy may be situated. Then follows a very important section (the 4th) which the Bishop of Newcastle, when dealing in his Address with my letter in reference to "the law on this point," *entirely omits to notice*: it provides that no person ordained a Deacon or Priest by a Colonial Bishop who, at the time of such ordination, did not actually possess an episcopal jurisdiction over some diocese, or was not actually residing within such diocese, shall be capable in any way or on any pretence whatever of at any time holding any ecclesiastical preferment within His Majesty's dominions or of being a stipendiary curate, or chaplain, or of officiating at any place or in any manner as a minister of the Established Church of England and Ireland. The objects and results of the whole Act are clear. It constitutes and recognizes a body of clergy of the Church of England devoted to the service of the colonies; and, sanctioning in their case a departure from the obligation imposed by the 33rd Canon, it regulates their ecclesiastical and temporal rights with regard to the English and Irish benefices and general Church order. While doing this, the Act carefully provides against the recognition, as clergy of the Church of England, of persons whose only claim to that recognition was the circumstance of being ordained by a Colonial Bishop; and all danger of the Colonial clergy being included in this class has always been avoided by the universal practice of the Crown conferring in express terms an episcopal jurisdiction on the Bishop of every Colonial Diocese which it has established. In the year 1840, when the next Act to which I shall refer (3 and 4 Vict., c. 33) was passed, matters therefore stood thus: there were the Colonial clergy, with their position recognized by the second and third sections of the Act

59 Geo. III., c. 60; there were also persons episcopally ordained in the colonies whom the Legislature expressly excluded from the position of clergy of the Church of England; and there were also the clergy of the Episcopal Churches in Scotland and America, who were absolutely disabled from officiating in England by Acts of Parliament specially directed to them. The Act 3 and 4 Vict., c. 33, is intitled "An Act to make certain Provisions and Regulations in respect to the exercise, within England and Ireland, of their Office by the Bishops and Clergy of the Protestant Episcopal Church in Scotland; and also to extend such Provisions and Regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America; and also to make further Regulations in respect to Bishops and Clergy other than those of the United Church of England and Ireland." It will be seen from this title that the Act had two distinct objects in view; first, the relief of the Bishops and Clergy of the Episcopal Churches in Scotland and America; and secondly, to make regulations in respect of Bishops and Clergy other than those of the Church of England. The first of these objects is accomplished, after reciting the several disabling Acts, by giving permission (see sections 1, 2, and 3) to the Bishop of any diocese in England or Ireland on the application of any Bishop of the Protestant Episcopal Church in Scotland or America, or of any Priest of such Churches, to grant permission under his hand to such Bishop or Priest to perform Divine Service, to preach, and administer the sacrament according to the rites and ceremonies of the United Church of England and Ireland for any one day or any two days and no more in any Church within the Diocese of the said Bishop, and the party mentioned in such permission, with the consent of the officiating minister of such church, may perform Divine Service, and preach, and administer the sacrament therein on the day or days specified in such permission and on no other, provided that no such permission shall be granted unless the party applying for the same shall first produce to the Bishop letters commendatory, in the case of a Bishop, under the hand and seal of two other Bishops of the Church to which he belongs, and, in the case of a Priest, under the hand and seal of the Bishop of the district or place in which such Priest usually officiates, and also a testimonial, under the hand and seal of such last mentioned Bishops or Bishop, that the party applying is a person of honest life and godly conversation, and professes the doctrines of the United Church of England and Ireland. The mode in which the second object of the Act is carried out is by imposing a penalty (section 4) on any incumbent or curate allowing a Bishop or Priest of the Episcopal Church in Scotland or America to officiate without the required permission, or allowing "any Deacon of either of such churches, or any other Bishop, Priest, or Deacon not being a Bishop, Priest, or Deacon of the United Church of England and Ireland, or of any Her Majesty's Foreign Possessions to officiate in any church or chapel of which he is incumbent or curate," and further by imposing a penalty of £50 for each offence on any Bishop or Priest of the Episcopal Church in Scotland or America officiating save as mentioned in the Act, and on any Deacon of either of the said Churches officiating contrary to the provisions of the recited disabling Acts in any Church in England or Ireland, and on "any Bishop, Priest, or Deacon not being a Bishop, Priest, or Deacon of the United Church of England or Ireland, or of any of Her Majesty's Foreign Posses-

sions," or of the Episcopal Churches in Scotland or America, officiating in any such church or chapel. It will be thus seen that Colonial clergy are carefully excepted from the operation of the penal clauses of the Act, which it will also be observed in no way relate to the case of any clergy who could on permission officiate in England except the clergy of the Episcopal Churches in Scotland and America. How then the Bishop of Newcastle can state, as he does in the Address before referred to, that by this Act a penalty of £50 is fixed on a Colonial clergyman officiating in England without the permission required by the Act of 59 Geo. III., c. 60, is more than I can understand. Suffice it to say, that I believe that his Lordship is in error on the point, and that from having originally omitted to notice the particular object and effect of the fourth section of the Act 59 Geo. III., c. 60, he has not seen that the penal sections of the later Act apply exclusively to the persons mentioned in that fourth section, and do not apply to the Colonial clergy mentioned in the second and third sections of the Act 59 Geo. III., c. 60. The next Act to which I will call attention is one passed in the year 1864 (27 and 28 Vict., c. 94), the sole object of which is to relieve the clergy of the Episcopal Church in Scotland (leaving untouched the position of the clergy of the American Church and other episcopally ordained persons). Under this Act a clergyman of the Episcopal Church in Scotland may hold a benefice or curacy in an English diocese with the consent of the Bishop, it being competent to the Bishop to refuse consent without assigning any reason, and the clergyman being bound before institution or license to "make and subscribe before such Bishop every such declaration and subscription as he would by law have been required to make and subscribe at his ordination, if he had been ordained by a Bishop of the United Church of England or Ireland." The Act moreover imposes a penalty of £10 for each offence on any clergyman of the Episcopal Church in Scotland "who shall knowingly officiate on more than one day within three months in any church or chapel in any diocese in England or Ireland without notifying the same to the Bishop of the diocese in which such church or chapel is situate, or who shall officiate contrary to any injunction of the Bishop of the diocese under his hand and seal." Now it will be observed that the relief given by this Act is in favour of persons who had never been recognised as clergy of the Church of England, and who were at one time absolutely prohibited from officiating in England, and more recently were allowed to officiate to a very limited extent and under very stringent regulations. The general effect of the Act is to enable these persons to acquire the status of clergy of the Church of England (a status which the Colonial clergy have, as we have seen always been recognised as holding), and, this status being acquired, but not before, to place them in the same position as the Colonial clergy. In order, however, to acquire the status, and in connection with one of its incidents, the ability to hold a benefice in England, a test is required to which a Colonial clergyman was not subject. A clergyman of the Episcopal Church in Scotland is to make the same declaration and subscription which he must have made at his ordination, if he had been ordained as a clergyman of the Church of England by a Bishop in England. Then, as to officiating, he is rendered subject to a restriction and to a penalty, which had not been imposed on the Colonial clergy. Now Mr. Cardwell's Bill copies the provisions of this last Act *verbatim*, and applies them to the clergy of the Colonial church and to all other

episcopally ordained persons. The result, therefore, is that the Bill, though an enabling Bill as to episcopally ordained persons in general, is a disabling Bill so far as Colonial clergy are concerned. It places them in the same class as those from whom they have hitherto been distinguished, that is to say, the clergy of the Episcopal Church in Scotland and other episcopally ordained persons who are not clergy of the Church of England; and yet this is the Bill which has been described as evidencing "kind and wise consideration for the Colonial Church," and which has therefore earned the "very favorable opinion" of the high authority who uses this language with regard to it. I, however, as a lay member of the Church of England in this colony, prefer to adhere to my condemnation of, and opposition to, the Bill; and I do so because it appears to me a violation of principle, to abolish the previously existing distinction between Colonial clergy and other episcopally ordained persons, and to show but little kindness or consideration for the Colonial Church to impose upon her clergy restrictions which have for their object to protect the Church of England against danger arising from the removal in the case of others of restrictions which never affected the Colonial clergy. It is to the principle of the Bill that I object; it has the appearance of contemplating, and even encouraging, a state of things in which such restrictions as it imposes would be certainly required, namely, a Colonial Church being at liberty to make alterations in its articles, services, and ceremonies, irrespective of any similar action on the part of the Church of England in England. As, however, this liberty is contemplated and provided for by the Fundamental Provisions of the Church in New Zealand, I am not surprised that there are quarters in which Mr. Cardwell's Bill finds favor.

Second. My second head of objection is that the departure from principle involved in the Bill is uncalled for. Inasmuch as any difficulty which may have arisen with regard to the status of the Colonial clergy, in consequence of the recent decisions of the Privy Council, admits of a simple remedy—a remedy which may be applied without establishing coercive jurisdiction, or "legal status," or in any way overriding Colonial Legislatures and their Acts. It is said to be doubtful whether a Colonial Bishop can be held to be a Bishop having an episcopal jurisdiction within the meaning of the fourth section of the Act 59 Geo. III. c. 60. Admitting this, for the sake of argument, to be the case, the obvious remedy is for the Imperial Parliament to enact that for all purposes for which the possession of an episcopal jurisdiction is required by the various statutes to which I have referred, the exercise of the episcopal office by virtue of the Queen's Letters Patent shall be deemed equivalent to having an episcopal jurisdiction. An enactment such as this would be no novelty; for, it having at one time been found desirable that Colonial Bishops should be able to ordain, and perform other episcopal functions in England, and Colonial Bishops, though treated as having jurisdiction, and therefore able to act in their own dioceses, being still prohibited by the statute above mentioned, 59 Geo. III. c. 60, s. 4, from ordaining, &c., out of their own dioceses, an Act was passed in the year 1852 (15 and 16 Vict., c. 52) to remove this particular impediment. It does so (section 2) by repealing the prohibition in the case of Bishops exercising their office by virtue of the Queen's Letters Patent, thus changing the description of the Colonial Bishop, whom the law regarded as a Bishop of the Church of

England, from that of a Bishop possessing an episcopal jurisdiction to that of a Bishop exercising his office by virtue of Letters Patent. Again, it is said that the Crown cannot create a Colonial Diocese or appoint a Bishop to it. This I believe to be a mistake; but, assuming it to be true, the remedy is simple. Let the Crown be empowered to create by Letters Patent the personal status of Bishop, and to define the limits within which that personal status shall exist, and the difficulty, if there be any, will be removed. Such remedies, however, as I have now pointed out, and which seem to be in the mind of the Bishop of London (see Debate in the House of Lords, 13th July last), will not suit Bishops who either surrender their Letters Patent, or "sincerely hope for and prophesy" the discontinuance of Letters Patent; and hence, I suspect, is the origin of Mr. Cardwell's Bill. I ought here to add, as of interest to ourselves, that no general decision of the Privy Council, whatever may be its meaning, can effect Colonial Bishops and Dioceses whose particular existence and status have been distinctly recognized by Acts of the Imperial Parliament, nor the position of such Dioceses as Sydney, Newcastle, &c., whose existence has been recognized by repeated Acts of Colonial legislation. It ought also to be clearly understood (and it is on this point that great confusion of ideas appears to exist) that in order to found a branch of the Church of England in a colony, and to place it under episcopal control, it is not necessary that the Bishop should have coercive jurisdiction or legal status. All that is requisite is that the personal ecclesiastical status of the Bishop shall have its origin in authority recognised by the Church of England as competent to create the status of a Bishop of that Church, and that there shall be lay and clerical persons within the local limits specified who recognize the status thus created. When, therefore, the real requirements of the case are understood, it would seem that Mr. Cardwell's Bill is not so much intended to remove difficulties as, under color of so doing, to carry out the views of those who would not object to see each Colonial Church placed in the position of independence before referred to, and who are willing to take the chance of the disunion which might arise, if each such Church could at its pleasure alter those articles, services, and ceremonies to which, as a branch of the Mother Church, it has hitherto been bound to adhere.

Third. I have left myself no room to add anything in illustration of the results which will inevitably follow the proposed change. I may, however, suggest one very obvious danger in reference to Church property. I apprehend that property vested in trust for a church presided over by a Bishop exercising his functions under Letters Patent from the Crown, and tied to the articles, services, and ceremonies of the Church of England, could not be applied to the use of a church so differently constituted as one would be, the Bishop, of which had freed himself from the obligations imposed by Letters Patent and which was also enabled at its own will to alter its articles, services and ceremonies, without regard to such alterations being sanctioned by the Mother Church. Some Colonial Churches are, I believe, so circumstanced as to their property as to be free from the danger referred to; but Australian Dioceses, especially those of Sydney, Newcastle, and Goulburn, cannot safely disregard it.

I remain, Sirs,  
Yours, obediently,  
ALEXANDER GORDON.

Sydney, September 17th.

## Miscellaneous.

BOOK-HAWKING.—In France the *colporteurs* exist as an organization for the dissemination of a literature for the poor, though there is still a great dearth of suitable books for the purpose. In England almost the reverse is the case. Amidst the vast number of bad publications, we have good Catholic books, and we have a prospect of the class of literature to which we refer becoming more complete; but we have no means of bringing them to the doors of the poor; and until we have this we shall look in vain for the good results of the efforts made by authors and publishers. A system of book-hawking has been for some years introduced in this country by members of the Anglican communion, which has met with considerable success, and is rapidly extending its operations. A central association has been formed in London, to which any individual or association in the provinces engaged in book-hawking may be aggregated on the payment of a small subscription. This entitles them to the reports, papers, and catalogues of books printed by the association in London, and to the use of the central depot for books. When a local association is formed, the members of it establish a depot of books of their own in the town which is to be the centre of their operations, and men are engaged to act as hawkers. Each hawker has his district assigned to him, as well as the intervals at which he is to visit its different parts. He is then furnished with a truck and a pack, and directed to call at every house in every parish in his district. We are told in the report of the Association, that persons who would never think of going out of their way to spend money upon books are daily found eager to purchase when the hawker exposes his stock to view at the doors of their cottages, and they can examine his goods at their leisure; and if customers are not to be found at the front doors of the rich, the hawker is sure of a warm reception in the kitchen. We cannot, of course, admire the selection of books adopted by this association; but their reports show how easily an organization can be contrived for the end they have in view—how simple the means are which it requires, and that their experiments have met with considerable commercial success. The average income of the twelve societies at the head of the forty-eight book-hawking societies in connection with the association, is £5 6s. 4d. per week. In Lincolnshire it is £10, in Suffolk £9 10s., in Essex £8 per week. In North-east Lincolnshire the total product of the sales was £470 for the past year; and on examining the different classes to which the customers belonged, we find that £216 15s. 1d. was the sum received from the labouring classes; £67 15s. 8d. from farmers; £65 6s. 11½d. from servants; £41 3s. 0½d. from tradesmen; £64 9s. 0½d. from the gentry and clergy; £14 11s. 10d. from persons not classed,—showing the agricultural labourer to be by far the best customer to the book-hawker; and the summary of the sales effected by the whole association shows a still larger proportion in favour of the same class.

—The Month.

"HOW OLD ART THOU?" This question was once put by a Persian Emperor to an old man, whose hairs were white with the snow of many winters. "Just about four years" was his reply, the old man counting only the years since his spiritual birth.

The love of God always includes love to our neighbour; and therefore no pretence of zeal for God's glory must make us uncharitable to our brother.

## Diocese of Newcastle.

THE Address of the Bishop of Newcastle, at the Opening of the Second Session of his Diocesan Synod on Sept. 5th is concluded in this Number of the *Church Chronicle*—and as the opinions contained in that address are singularly confirmed by the speech of Lord Carnarven, the new Principal Secretary of State for the Colonies, delivered in the House of Lords on a motion respecting the Colonial Church, we propose to print this document in our next number.

### THE BISHOP OF NEWCASTLE'S ADDRESS.

(Concluded.)

And here I should conclude my observations respecting this Colonial Bishop's Bill, were it not for the letter to which I have already alluded, written by the learned Chancellor of the Diocese of Sydney, Mr. Gordon, and printed in the last number of *The Church Chronicle* (No. 16.) It would seem, however, almost disrespectful on my part, to pass over without notice such a letter emanating from a person of high legal reputation and holding such an office in our Church, when it strongly condemns this Bill, of which I have ventured to express a very favourable opinion. I will therefore make a few introductory remarks, and then quote a large portion of this letter, and comment upon it.

A subordinate, but still important point connected with the discontinuance of the Queen's letters patent to Colonial Bishops, is the effect which might result, with respect to the permission given to clergymen ordained in the colonies to officiate or hold preferment, in the Church of England. When it was known in England that the Bishops of New Zealand had petitioned Her Majesty to be allowed to surrender their letters patent, this petition was pronounced by some persons to be rash, because, if the Queens letters patent appointing Colonial Bishops were discontinued or surrendered, the clergymen ordained in the colonies, might not be allowed to officiate in the Church in England.

The law on this point, as it exists at present, should be clearly understood. It is laid down in the 3rd clause of the Act of the Imperial Parliament, 59 Geo. 3. c. 60 (1819). I will read the clause to you.

III. And be it further enacted that from and after the passing of this Act, no person who shall have been admitted into holy orders by the Bishop of Quebec, Nova Scotia, or Calcutta, or by any other Bishop or Archbishop, than those of England or Ireland, shall be capable of officiating in any Church or Chapel of England or Ireland, without special permission from the Archbishop of the Province, in which he proposes to officiate, or of having, holding, or enjoying, or of being admitted to

any parsonage, or other ecclesiastical preferment in England or Ireland, or of acting as curate therein, without the consent of the Archbishop of the Province, and also of the Bishop of the Diocese, in which any such parsonage or ecclesiastical preferment or curacy may be situated.

And by the previous clause of the same Act, "No such consent or approbation shall be given by any such Archbishop, unless the party applying for the same shall first produce a testimony of his good conduct during the time of his residence abroad, from the Bishop in whose Diocese he may have officiated."

Such are the clauses of this Act bearing on the point we are considering—and to shew you that this Act is still in force in England, I may quote an extract from a letter written in England in December, 1861, by a clergyman ordained in this Diocese, who was then applying to the Archbishop of Canterbury for ministerial duty in this Province. The writer says—

"The Secretary of the Archbishop of Canterbury has informed me that for a Clergyman ordained in the Colonies, a testimonial from the Bishop of the Diocese in which he last officiated, is necessary. I sincerely hope your Lordship will favor me with such a testimonial as will meet the requirements of the Act of Parliament (59 Geo. 3. c. 60)"—the Act which I have just quoted.

In this Act no penalty is enacted in case of such clergymen officiating in England without the required sanction; but in a subsequent Act (3 and 4 Viet., c. 33) the penalty is fixed at £50.

Bearing this in mind, that since 1819 no clergymen ordained in the Colonies could hold a living or a curacy in England without the sanction of the Archbishop of the Province and the Bishop of the Diocese, to be granted only on the production of a testimonial from his late Bishop, and, as is plain, to be then granted only at the pleasure of such Archbishop and Bishop—and that by a subsequent Act the penalty for officiating without such sanction was £50; attend now to this letter of the learned Chancellor of the Sydney Diocese.

The letter is divided into three heads: 1st. That the proposed Bill is a *departure* from the principle upon which the Church of England has hitherto acted with regard to the Colonies. 2nd. That the departure is *uncalled for*; and 3rd. That the departure will produce results, which members of the Church of England ought to use their utmost efforts to *prevent*.

The 2nd and 3rd of these heads depend entirely upon the 1st: if the deplorable *departure* from former principles is clearly *disproved*, and therefore does not *exist*—we need not trouble ourselves about such *supposed departure* being declared to be "*uncalled for*" and "*productive of evil*."

To avoid the slightest suspicion of imperfect reference, I will quote the whole of the first head of the learned Chancellor's letter, and then comment upon it.

First. The principle which the Church of England has hitherto adopted with regard to

the Colonies has been, to introduce into them branches of herself, so that the Clerical and Lay members of the Church in any Colony, known by the name of the Church of England, are as much Clerical and Lay members of the Church of England as if they were localized in England. By thus acting the Church of England maintains a principle of unity, similar to that which is maintained by, and gives force to, the action of the Church of Rome all over the world. The proposed Bill is an entire departure from this principle. Under it the Church of England will plant Churches in the Colonies, and each Church when planted may call itself the Church of England, but as to any subsequent practical recognition of oneness, this will depend on whether each individual of the Colonial Church, when claiming to be a member of the Church of England, will be able to stand the test of membership imposed by the Church of England on those whom she employs in her service. This peculiar characteristic of the measure appears in the provisions contained in the third and fourth clauses of the bill. By these an English Bishop is expressly permitted, without assigning any reason, to refuse to allow a Clergyman who has been admitted to his sacred office by a Colonial Bishop to hold any ecclesiastical preferment in the English Diocese, and such Clergyman is also prohibited from holding any preferment or curacy in an English Diocese without giving that proof of being an orthodox member of the Church of England which is involved in the declaration and subscription required at Ordination in England. And they further provide that if a colonially ordained Clergyman shall presume to officiate in an English Diocese without an express permission from the Bishop more than once in three months, he shall be fined ten pounds for every such offence. These various provisions it is true necessarily apply to clerical persons only, but the principle involved in them is general and fixes a distinctive character on the Colonial Churches which time will rather bring out more sharply, than have a tendency to weaken or obliterate. The Clergy of the Church of England in England and of the same Church nominally in the Colonies, will stand to each other in very much the same position in which Members of the English and Colonial Bars stand to each other. A member of a Colonial Bar going to England does not of course cease to be a Barrister, but before he can exercise his profession in England he must submit himself to such tests, as the rules of the profession in England prescribe. The same disability follows a member of the English Bar who comes to a Colony. The object of the rules which create these disabilities is to keep the different Bars distinct from each other, and they have that effect. The same effect will be produced with regard to the Church by the clauses of the Bill under consideration. Union has hitherto been the principle acted on by the Church of England in reference to Colonial Churches. Separation is the principle upon which Mr. Cardwell's measure is founded.

(1.) This statement of the learned Chancellor respecting the principle hitherto adopted by the Church of England towards the Colonies, seems to me quite incorrect. The Colonial members of the Church of England in the Colonies, are not, and cannot have been, since the Act 59 George 3, c. 60 was passed in 1819, as much clerical members of the Church of England, as if they were localized in England. I omit all mention of Lay Members of the

Church. Mr. Cardwell's Bill has nothing to do with them, as the learned Chancellor afterwards admits: he says, "*these various provisions apply to Clerical persons only.*" and the introduction of lay members can only perplex and mystify the subject. Those acts which I have quoted most clearly refute the assertion of the learned Chancellor. By those acts it is seen that Clergymen ordained in the Colonies cannot hold a curacy in England *without the sanction* of the Archbishop of the Province and the Bishop of the Diocese, and if they do officiate as Curates or Incumbents without this sanction, are subject to a penalty of £50.

(2.) The 3rd and 4th clauses of Mr. Cardwell's Bill are referred to as proving the supposed departure of the Bill from the principle hitherto in operation.

The learned Chancellor here seems to say, for I would speak with diffidence in such a case, that the requiring the sanction of the Bishop of the Diocese before a clergyman ordained in the Colonies can officiate in England is a departure from previous law, a new restriction not known, not in operation, before, whereas the 3rd and 4th clauses of Mr. Cardwell's Bill are only old restrictions in a milder form. A few years ago, through the exertions and influence of the Duke of Buccleugh, a bill was passed in England to relieve the Clergy of the Episcopal Church in Scotland from the harsh restrictions under which they had previously lain with respect to officiating in England. This act gave very general satisfaction, and therefore Mr. Cardwell has taken clauses 3 and 4 of his bill from this milder bill, instead of applying the clauses hitherto in force from the Acts 59 Geo. 3, c. 60, and 3 and 4 Vict., c. 33, and as he stated in the House of Commons has extended to Clergymen ordained in the Colonies the rights extended (by the Duke of Buccleugh's Bill) to Clergymen ordained by the Bishops in Scotland.

Instead of the sanction of both the Archbishop of the Province and the Bishop of the Diocese being required as before, by this Bill the sanction of the latter only, the Bishop of the Diocese was required; and the penalty for officiating without such sanction is reduced from £50 to £10.

Surely the learned Chancellor must have forgotten the existence of the Act 59 Geo. 3, c. 60, or of its being now in force, or he could never have called the 3rd and 4th clauses of Mr. Cardwell's Bill a *departure* from the principle hitherto in operation in England.

(3.) Once more the relation between the Bar in England and in the colony is an excellent illustration of the relation between Clergymen ordained and labouring in the Colonies, and Clergymen ordained and labouring in England; but instead of considering such a relation to exist only *after the passing* of Mr. Cardwell's Bill, and to be brought about as a *new thing* by that Bill, it seems that these

3rd and 4th clauses have existed in a more stringent form for many years to the present time, and that Mr. Cardwell's Bill will alter no *previous principle*, nor introduce any *new relation* in this respect.

The learned Chancellor's condemnation of this Bill seems therefore to be quite uncalled for—there is no departure in it from previous principles—not only no departure which is *uncalled for* and *productive of evil*—but no departure at all, and the learned Chancellor cannot be supposed to have established by his letter his own right to sit in judgment upon the author of this Bill, and to condemn him so unsparingly as one who *knows little and cares less* about the Colonial Church.

In concluding this subject I would express *my own* heartfelt desire, and *yours* also, I believe, for union, "*in spirit and in truth,*" with our Mother Church in England. Permit me however to warn you most earnestly against seeking to increase this union by the coercive force of *Imperial Legislation*. We do not possess some of the *advantages* of an established Church, its endowments, and its honours—but at the same time we are happily free from some of the *disadvantages* of such an alliance with the State, while it is more than probable that, on account of her alliance with the State, the Church in England will have yet to encounter many trials and dangers, from which we may hope, with the Lord's blessing, to be entirely free.

Let our union with our Mother Church be based on *our own voluntary consent*, and not on the *coercive force* of Imperial law. We have already thus bound ourselves to the Articles and Liturgy of our Church in England, that is to her *faith and worship*—and we may still, by our own voluntary choice, seek and obtain her aid, when we desire it, in the selection of our Bishops, and for the supply of our Clergy. But let us be very cautious about seeking to strengthen this union by the bonds of Imperial Legislation—for such bonds may prove ere long to be *grievous fetters*, impeding our spiritual growth or galling us to the very death, while we have no power of freeing ourselves from them. May this warning not be forgotten.

Our last subject is,

IV. *The proposed Synod of the whole English Communion.* (already printed.)

*The business of the present Synod.* (Omitted.)

I will now release you my brethren, from your lengthened attention, with the expression of my earnest hope and prayer, that the Spirit of love and peace may be with us in our deliberations: and that, under the influence of that Spirit, we may render our beloved Church more and more efficient in carrying out the great work for which she was appointed by our Lord and His apostles, namely, "*the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ.*"

#### THE SUPREMACY OF THE CROWN.

A Clergyman at the Annual Oxford Conference in July last having protested against the dis-establishment of the Colonial Church, the Bishop of Oxford, said:—

There was a fallacy in talking of the safeguards of the Established Church when the facts showed they did not exist in the Colonies. The last speaker had wished that the Church of England might not be *dis-established* in the Colonies. He might wish, if he pleased, that it did not rain. But it *did* rain. It was no use to quarrel with facts. There they were, and they must be faced. The Crown can only act through Parliament and Courts of Law. It has no other power of action whatever. This was the fundamental Constitution of Great Britain and all her dependencies. Where there is no Parliament there the Crown has no jurisdiction. The endowments of the Colonial Church make no difference. Romanists and Dissenters have endowments, and yet they own no Royal Supremacy. Appeals in property questions must indeed go from all alike to the Privy Council; on such points there is an inalienable Supremacy, but let us make no confusion in this matter. The Supremacy of the Crown in the Church of England and Ireland is a different thing. The State has adopted one religion as the religion of the country, and the limitations of that Supremacy form a distinct question. In the Colonies no one religion is on a different footing from another, and voluntary adherence must settle the points in dispute. We cannot creep back into a position already destroyed under ambiguous senses of the word Supremacy. The question is how to supply a spiritual bond which may take the place of the broken temporal bond.

#### Church Intelligence.

##### ST. PETER'S SUNDAY SCHOOL, EAST MAITLAND.

The Teachers of this School have presented to Mr. E. D. Day, junior, a handsome silver Salver, as a mark of their appreciation of his valuable services as Superintendent for several years of that School. The centre of the Salver bears the following inscription:—"Presented to E. D. Day, junior, Esq., by the Teachers of St. Peter's School, East Maitland, as a memento for his long and faithful services as Superintendent of that School. August 20th, 1866.

The following address, numerously signed, has also been forwarded to Mr. Day.

To E. D. DAY, junior, Esq.

Dear Sir,—It is with feelings of regret that we offer you this slight tribute of respect upon your departure from amongst us.

The faithful zealous and Christian like manner in which you have for many years conducted St. Peter's Sabbath School at East Maitland, has been to us a source of happiness and the junior members of our families a spiritual advantage: you have kindly watched them; endeavouring with your best efforts to store in their minds a true and perfect knowledge of the Divine Word.

Although we deplore your loss, we are gratified to know that our separation will be a lasting benefit to the District into which you are called—that your labours will still continue with that untiring zeal which has at

all times characterized you in the promotion of that great and noble object—training our blessed little ones for Christ's Kingdom.

In conclusion we beg to offer our sincere wishes for your happiness and to assure you that the remembrance of your kindness will ever be cherished by us all.

Rockhampton, July 1st, 1866.

To the Rev. R. Tyrrell and to others signing the address.

My Dear Friends,—I was exceedingly gratified at receiving last week from you, the very kind and flattering address to which your names are attached. It will always be a source of encouragement to me, to persevere in endeavoring to perform any good work, to know that my labours in St. Peter's Sunday School, were so kindly appreciated by you all.

I thank you most heartily for your addresses and good wishes, and trust that your Sunday School may still progress as satisfactorily as it ways has done.

I am,  
My Dear Friends,  
Yours very faithfully,  
EDWARD D. DAY, jun.

LOWER HOUSE OF CONVOCATION May 2, 1866.

#### SYNOD OF THE ENGLISH COMMUNION.

(Continued.)

*Canon Blakesley*.—The Church of the United States does not use our Book of Common Prayer, but has made several alterations in it. Now the Archdeacon of Taunton would not allow the alteration of a single word. All these things shew the extreme difficulty in the way of calling together such an assembly. This being the state of the case, should we be justified in passing a resolution which imposes these difficulties on the committee, unless we see something like our way through them. It seems to me, looking at the matter broadly, that the thing is next to an impossibility. The constitution of the Synod is a matter on which we can hardly come to a conclusion, and the legality of issuing summonses to the different parts of Christendom is another matter that I do not see my way through. Then there is another matter, which has caused a good deal of difficulty in another place—the distribution of the franchise. How are the laity and the clergy to be united together in this Synod, and why is it to be called a Synod? Some members of this house would consider, I suppose, that if the laity were included it would have no right to be called a Synod at all. Then if it is not a Synod at all, why should we call it a Synod? And why should we ask the Archbishop not to call together a Synod, but to procure a gathering of the members of the Anglican community? But then an assembly of that kind would have no great authority—no more than those assemblies that took place in Norwich last year, and in Bristol the year before, so that altogether, in every aspect, I see nothing but difficulties, and I should recommend the house to take warning by the failure of the ritual committee.

*Canon Hawkins*.—I am under the great disadvantage of not having been present during a part of the discussion; but I will venture to express a few thoughts on this subject. I should think it a strange thing if, when we have a committee of this house sitting to promote an union with the Russo-Greek Church,

that we should receive with lukewarm favour an application from a branch of our own Church. I hope we shall not be deterred by technical difficulties. It is the first application we have had for anything like a formal representation of the various distant branches of our Church. We have now the opportunity, to some extent, of showing, in the face of all Christendom, that we are one body, all the members of it sympathising the one with the other. It is not as if we ourselves were promoting it; that with a sense of our own weakness we sought external aid. We are the Synod of but one province, but I have no doubt at all that if the opportunities are given we shall see the remaining provinces showing themselves face to face, and deliberating on matters of deepest import. I know that there may be great difficulties in the way, difficulties in determining exactly in what relation the members are to stand, but I think that is not a substantial difficulty. Sooner or later we must make a beginning; sooner or later we must show that we are not many churches, but one Church; and if we want a practical answer to the constant taunt of Romanists that we are a body of Protestants and have no cohesion and no union, what could be a better, even supposing it was impossible for us to gather all the Bishops from their remote parts, than that we might have the five Metropolitans? Does the Archbishop of Westminster know that there are connected with our body more provinces abroad than at home?—that whereas we boast of four provinces at home—Canterbury, York, Armagh, and Dublin—we have abroad five provinces presided over by Metropolitans; and America, I believe, is not included, but I am satisfied that no branch of the Church would be more loyal and true to its parent than the American Church. I know perfectly well that that is the feeling of the laity as well as the clergy, and if I wanted to show that they wish to fraternise with the Church of England, I should recur to what occurred about fourteen years ago, on the occasion of the Society for the Propagation of the Gospel's third jubilee. Then they held out the right hand of fellowship to the English Church; two of their Bishops, travelling night and day, arrived just in time, and they were looked upon as representatives of their Church. And if that be so of the Americans, *a fortiori* those Bishops who have gone out from us, who have recently been sent from this country east, west, north, and south, will, I am sure, respond heartily. If we show our heart to them, their heart will come to us. And if we were to say that we regarded with apprehension what Parliament might say or what the press might say, I think that would be a timid way of receiving an application such as this. The Bishop of Montreal many of us know. He is a man of a remarkable calm and sound judgment; he is not an enthusiast; he knows perfectly well what he is about; and he represents to us that they are now living apart; that we know little of their movements abroad, and that they are anxious to be brought into closer union. Shall we refuse them? Another thing that presses upon me is this. I have letters in my pocket showing great uneasiness as to what is going on in one unhappy diocese, and there is a fear that something may happen to bring the Church into peril. I am sure that in the dioceses abroad, and among the Colonial Bishops with whom I am acquainted—and I think I am acquainted with every one of them—that instead of their desiring anything like independent action—I mean independent and sectarian, as it were—each to act in his own sphere, there is the greatest possible desire on the part of

those Bishops, by every act, to show themselves closely connected and identified with the Church of England. They say, "We are one Church," and they claim therefore to speak to us as a part of ourselves, and not to be kept in perpetual banishment. I have often said here, and I have always felt, that it is a matter of very small importance whether we meet to enact canons or not. We can discuss our sentiments, and express our feelings, and show our sympathies, which are stronger than law. I think we should regard this application as an appeal to us from our brethren, and as brethren we should answer it.

*The Dean of Westminster*.—It is extremely unpleasant when any idea is started, which is called a magnificent idea, to seem to throw any difficulty or doubts in the way of its realization. I quite agree that there is something grand and inspiring in the idea of a Synod of the Anglican Church. There is something still grander in the idea of a *Œcumenical Council*. But there is also something, I will not say grand or magnificent, but extremely pleasant in meeting clergymen of any Church, whether in communion with us or out of communion with us, in any part of the world. But surely there is a great deal of force as to what has been said by several of the members of this house with regard to the difficulties in the way. I do not mean to oppose this resolution because of those difficulties. But we ought to know what the proposal may or may not mean. If it is merely that there should be a friendly meeting of the different clergy of the Colonial Church and of the American Church very much of the same kind as Norwich or Bristol congresses, I am sure it is one that we should all welcome with the greatest pleasure. There can be no possible objection to it. But I imagine that what is proposed is much more than that; that the venerable Archdeacon who moved the resolution means something more definite and precise. And then came all the difficulties that have been stated to us—what is this Synod and who are the kind of persons who are to come? Dr. Fraser stated, as one of the fundamental positions of the whole matter, that the Archbishop of Canterbury can have no right to call any of the members together. They must come voluntarily, and therefore the Synod would not depend on the will either of Princes or of Primates. It would be a promiscuous gathering of any one who wished to come. Then would rise the question first of all who would come, that is to say Bishops or Presbyters, and whether they should be laymen—and I am sure that the lamented layman who has been mentioned would not have been satisfied if laymen had been excluded. And then again as to the Church that is to be represented, is it the Church that holds our formularies, or is it the Church which, as the Scotch Episcopalians do, uses another Prayer-book, or the Americans which have another Prayer-book. Again, by what law will such Synod profess to be guided? Will it profess to be guided by the law which governs the Church and State of England, or will the laws that are to govern it be drawn from the ancient Byzantine empire, or from the general law which has prevailed in different parts of the Christian Church during different ages? I can hardly think that we ought to blink these different questions when a Synod is mentioned. There is also one further consideration which I will mention, one reason why we should pause now, and that is lest the whole thing should turn out to be an impossibility, and disappointment should arise from the thing not being able to be

brought about. That I think is the real mischief which arises from proposing schemes which may be impracticable. If the scheme fails much disappointment ensues. And that leads me to my concluding remark, that I do not think we ought to be disappointed at not being able to gather together such a Synod or such a council as seems to be indicated in the resolution, seeing that no Church whatever has been able to convene a General Council, or anything that professes to be a General Council for the last 300 years. What is the cause of that I do not stop to inquire, but since the council of Trent no such attempt has been made by the Pope of Rome, or the Patriarch of Constantinople, or any other potentate throughout the world. Whatever may be the causes, which in the present state of society, in the present state of the world, are against the convening of such ecclesiastical councils for the settlement of important questions, those causes are quite sufficient, and ought to be quite sufficient, to induce members of the English Church to acquiesce in the impossibility of convening such a General Council or Synod ourselves.

*Archdeacon Randall*—I confess I never rose to address the house under a greater sense of diffidence than I do upon this question. It appears to me that the resolution proposed for our adoption is too close. I quite agree with what Canon Blakesley said as to the difficulty of asking the Archbishop to take measures for gathering together a Synod before we decide whether such a Synod is desirable. I am myself by no means sure that such a Synod would be desirable. I am not sure that it would be desirable to have such a general council of the whole Anglican Church. I am not at all sure that it would be desirable even that the two Provinces of Canterbury and York should meet together in one common Synod. Still less am I sure that it would be desirable to include in any such central Synod the Irish Church; less still the Colonial Church, and still less the American Church. At the same time, no one feels a more intense desire that there should be a settled and active feeling of love and union and a continued communication maintained among all the branches of that Church. I do not wish that communication to be interrupted, but that it should be constant, and that the feeling of union and love and mutual co-operation should pervade the entire body, just as the several limbs of our body co-operate and act together—for we are the limbs of one body under our one Great Head. But my doubt is whether the particular way here recommended is the right one. And, as it appears to me, there are many difficulties, legal, technical, and otherwise against it; and I think it would hardly be expedient, considering these difficulties, for us to ask the Archbishop at once to take measures for assembling in London a Synod of the English communion before we have considered how these difficulties are to be obviated. But if we do not get such a Synod are there not means existing by which such communication between the different branches of the Anglican Church may be effected? Does not the Colonial Church take notice of what takes place, and do not other branches of the Church take notice of what is done in this province and in the Province of York? It appears to me that the object we all have in view would be much better attained by the questions which arise in each province being discussed in the respective provinces, in which they arise, and by communication between the different provinces, so as to arrive at the general result, than by our meeting

altogether in one Council and carrying them by a majority in one general body. By having a majority of the different provincial bodies, if they all agreed, you would produce a much greater effect than you would do by carrying any question by a majority (it may be a narrow one) of the one central body. It would take, perhaps, a longer time; but the determination of the several Provincial Councils all agreeing must certainly have a better effect than that of one Council. I think, therefore, we should not ask the Archbishop to convene a General Synod, but rather to take measures for a more ready and effective communication between the different branches of the Anglican Church—between ourselves and the Province of York, and between the two Provinces and the Irish and Colonial Churches,—as, for instance, by their sending delegates to this Convocation, if they wished to do so, or by their receiving delegates or messengers from us. I think we derive much advantage from this kind of intercommunication. I think we did derive great advantages from the presence of the American Bishops here, and I think the American Church derived great advantage from the presence of our delegates amongst them. What I would desire to see would be some method of regular communication established between the different branches of the Church. I should be sorry that anything said here should seem to be throwing cold water upon the wish of the Canadian Church. I should be glad to further in any way I could the object they have in view. But I do not think that the mode here suggested is quite the right one, and if you set this stone rolling I think such great difficulties will arise in settling details that the whole thing would fall through, and it might be suggested that we were not ourselves really desirous of maintaining the communication of which I have spoken. I have no amendment prepared, but I would suggest that instead of asking the Archbishop to take measures for conveying a Synod, he should be requested to take measures for establishing some system of communication for mutual consultation and advice between different branches of the Anglican Church.

*To be Continued.*

## Diocese of Goulburn.

### PUBLIC SCHOOLS BILL.

THE Education Bill, now before the Parliament, demands careful scrutiny on the part of every true and attached member of the Church. The question at issue, in this Bill, is none other than the momentous one: "Shall we require our children to be brought up in the principles of our holy religion, and in obedience to the Divine command, 'train up a child in the way he should go'; or shall we commit them to the uncertainties of this Bill, and run the risk of their becoming heathenized by secularism?" We believe that, if this inquiry were fairly put to the issue, it would be answered by the loud and al-

most unanimous cry of the Churchmen of the colony: "We will have our children taught where the Bible is the basis of instruction; and we will not leave them to become a prey to irreligion and ungodliness." From our intimate knowledge of the feelings of the country, we are persuaded further that if the suffrages of the whole population could be taken, there would be an overwhelming majority in favor of a Denominational System, wisely regulated; for the people are not indifferent to the eternal welfare of their children.

The principle of the Colonial Secretary's Bill is wholly vicious, and its details are fraught with mischief of the worst kind to the colony. Its principle is unquestionably adverse to religion. It cleverly endeavours in a cunning manner to eliminate the religious element from the system in which the rising generation are to be trained, for it withdraws "the Word of God," in the school, from the hand of the appointed and salaried teacher; and pretends to place it in that of the clergy. But the clergy cannot by any possibility, be expected to comply with the delusory permission, and to give religious instruction to their own children in all the schools of their parish! How in the world can a clergyman in the interior, who may have four or five schools, and at great distances apart, in his extensive district, impart such instruction for one hour each day in each school? And this condition represents circumstances of every portion of this Diocese!

The idea is perfectly monstrous! And the framers of the Bill are reduced to this dilemma—either they knew that the proposed scheme was altogether impracticable, so far as the clergy are concerned, and were therefore not acting an honorable part towards the Church of England; or they were utterly ignorant of the true condition of the interior, and were therefore incompetent to deal with the case beyond the range of the Metropolitan District. No other result, in the country districts, can by any means be expected from the Bill as submitted by the Colonial Secretary than this, viz., practically to deprive the children of the

Church of England of instruction in the only teaching by which they can be trained up in their duty to their Creator and Redeemer, to their parents and teachers, and to their fellows; their duty to become religious and moral, honest and upright members of society.

Besides, even if, in isolated instances, the clergy could, after laborious travelling, pay occasional visits to their several schools once a week, once a fortnight, or even once a month in some cases—will any man in this age dare to say that such an arrangement can in any degree provide for the *religious education* of the children? What could be expected from such visits, "few and far between, like angels' visits," but a feeling in the minds of the children that religion was not essential—that the State ignored it, that the teacher ignored it, that it was a kind of accomplishment to be added to secular knowledge, if it could be obtained, but that it was not really necessary to education, and might therefore be altogether neglected. Does Mr. Parkes mean this? If not, let him abandon his unscriptural scheme, and devote his attention to the best way of providing for the *real education* of the community.

But what do we mean by a *religious education*? We mean that the children shall be taught everything which Mr. Parkes would provide by his Bill; but we mean further, that all the instruction should be given from a religious point of view. The late Dr. Arnold of Rugby gave utterance to a great truth when he said that what we required in our schools was not so much that names, dates, and facts and figures should be lodged in the memory, but that common things should be taught from a religious point of view, that the religious element should be supreme in all the arrangements of the school, and in all the thoughts of the teacher. It is essential that the religious element should pervade the mind of the teacher himself, and therefore permeate through the various lessons into the minds of the children; that the Bible should be in his hand as a book of paramount authority, as the Book of God; that prayer should be daily offered; that the eternal salvation of

the soul, as procured for sinners by the vicarious death of the Son of God, should not be secondary to the mere routine of arithmetic and geography.

A petition against this unfair and unjust Bill will be presented to the House from the Bishop and Clergy of the Diocese of Goulburn; and most earnestly we pray that it may never become the law of the colony.

### Church Intelligence.

#### BUNGONIA.

CONFIRMATION. On Saturday, the 29th September, the Bishop of Goulburn held a Confirmation in Christ Church, Bungonia, when nine young persons, more than one of whom had travelled 30 miles for the purpose, were admitted into full communion and church membership. The Bishop and Mrs. Thomas arrived from Goulburn in time for morning service, which was celebrated by the Incumbent, the Rev. E. B. Procter. The Church was well filled, and the Bishop delivered an earnest and affectionate address to the Confirmees and to the Congregation upon the solemnity of such a service, upon the qualifications required in all who renew their baptismal vows, with a view to the reception of the Sacrament of the Lord's Supper, and upon the conduct required suitable to their vows. Twenty seven communicants, including the Confirmees, remained for Holy Communion.

CHURCH SOCIETY. In the afternoon, the Annual Meeting of the Bungonia Branch of the Church Society was held, the Bishop presiding. His Lordship gave full and interesting details of the work accomplished through the agency of this excellent Institution, and reported that more than twenty new schools had been opened in the Diocese during the present year, and that a considerable number of Churches and Parsonages had been erected, and of Clergymen and Teachers appointed. He expressed his satisfaction at the steady co-operation of the parish of Bungonia, and commended the new School to their patronage and support.

On Sunday, two Sermons were preached in behalf of the Church Society, in the morning by the Bishop, and in the afternoon by the Incumbent. The collections at the Confirmation and on the Sunday were devoted to the Church Society and amounted to £3 19s. 1d. Total contributions paid in were £20 2s.

THE SCHOOL. The Bishop addressed the Sunday School in the afternoon, and examined the children. On Monday and Tuesday the Bishop inspected the Day School, which he pronounced to be progressing satisfactorily; he and Mrs. Thomas also visited some of the principal inhabitants in the neighbourhood, and returned to Goulburn in the afternoon.

#### BURROWA.

This town, the centre of a beautiful district has for a long time stood in need of a Protestant school. A Roman Catholic Denominational school and one or two private schools have not succeeded in fully satisfying the educational requirements of the district. To meet this want the members of the Church of England have opened a school here under the

Denominational School Board. The master appointed by the Lord Bishop of the diocese arrived here on the 13th of September and commenced his duties on the 17th. The school is for the present held in the Church but it is probable other arrangements will be made by and by, by the Local Board. The block of land on which St. John's Church stands is to be enclosed by a neat paling fence, the erection of which has already commenced. Within the area thus fenced in, will be included a half acre of land which has been granted for school purposes. On the 23rd the Rev. D. E. Jones, Diocesan Inspector of schools preached at St. John's, the Rev. J. K. Newton the Incumbent, saying prayers. The offertory amounting to £2 was devoted to the general purposes of the Goulburn Diocesan Church Society. On Monday, the Inspector of schools spent the day in the school. Mr. Field the master has made a very good impression on the townspeople and there is every probability that the school will be well supported.

#### COROWA.

Church and School matters appear to progress somewhat more rapidly in the little township of Corowa than in many larger places; it already boasts both a church and a Denominational school-house, which latter was opened in an exceedingly pleasant and satisfactory manner on the evening of the 28th ultimo, by a tea meeting, at which almost all the adult population appeared to be present. The tables were excellently furnished, both with guests and all the requirements of the "post prandial" meal, and the room was tastefully decorated, well-lighted, and well-ventilated. It is a neat brick building, in the Elizabethan style, lofty and well-proportioned, with dwelling-rooms for the master; and when the wing which will complete the structure is erected, it will present quite an imposing appearance. A large proportion of the cost (which was very moderate) was defrayed by subscriptions collected in England, as was also the case with the Corowa church. There was no collection made during the meeting, although there is a deficiency in the building fund to be made up, but it was announced that a Bruce Auction would be held for that purpose in March. The Rev. J. M. Ware read the list of subscriptions received, and mentioned that the acre of land upon which the school is built had been given by Mr. Lindsay Brown, who was warmly thanked. Several ladies and gentlemen contributed their talents in music, singing, and reciting, to make the evening pass pleasantly away. The next evening was devoted to the children of Corowa and Wahgunyah, who assembled in great force, and did ample justice to the unlimited supplies of cake and tea, provided by the same ladies who had borne the burden of the previous day. Then the miniature man-of-war, which delighted the young folks of Albury last Easter, was brought into the middle of the room, gaily decorated with the flags of all nations, and the rigging manned in true nautical style. From the hold of this little vessel no less than two hundred and forty prizes were drawn by lot, and distributed amongst the children, whose noisy delight was irrepressible as one after the other obtained some toy or knick-knack. Forty-five names are now upon the muster-roll of the school, and other buildings for the same purpose are rising throughout the district.—*Border Post.*

#### MARENGO CHURCH.

*From a Correspondent.*

On my way from Young to Burrowa, I passed through the village of Marengo. See-

ing a Church in course of building I turned aside to look at it and was so much pleased with the design and appearance of the structure that I resolved to send a short notice of it to *The Church Chronicle*. It is situated on a corner lot of two acres, given by the Government, and is of stone with cement dressings round the windows and buttresses. At the west end is the entrance porch, from which is obtained a good view of the interior. The building is lighted by three Norman windows on each side, and a large east window all being lead lights and having casements for ventilation. The centre of every diamond pane shews a *fleur de lis* in clear glass on a frosted ground. A neat border of coloured glass surrounds the whole. The roof is of colonial pine varnished, with collars and diagonal braces of the same, and has a very handsome appearance. Externally the roof is covered with iron bark shingles, and is surmounted by a ridge capping in metal, of ornamental pattern. At the apex of the western gable is a neat little bell turret. The length of the building is 45 feet and width 20 feet, and according to the plan for the distribution of the seats it will accommodate 120 persons. Seeing that the village was but a small one, surrounded by fine thinly peopled country I was at a loss to discover how the necessary funds could have been raised for the erection of so beautiful a Church. On enquiry I learnt that Mr. Pring a squatter in the locality, had very liberally contributed to the building fund. This place is in the parish of Young, and is at regular periods visited by the Rev. W. H. Pownall, who for the present conducts Divine Service in a building lent for the purpose. It is owing in no slight measure to the exertions of this gentleman that the village of Marengo will possess so nice a little Church. It is expected that the building will be finished in November and that it will at that time be consecrated, and opened for Divine Service by the Lord Bishop of the Diocese.

#### YASS SCHOOL.

On Wednesday and Thursday the 19th and 20th September, our school was inspected by the Rev. D. E. Jones, Diocesan Organizer, in the presence of the Rev. F. A. C. Lillingston, B.A., Chairman, and Messrs. Colls and Wilkinson, members of the Local Board.

Shortly after 9 a.m., the Rev. Inspector commenced the annual examination of the school, being assisted in the afternoon by the Rev. F. A. C. Lillingston, B.A., Incumbent of St. Clements' Church.

The number of children on the roll is 92; viz., 50 Boys, and 84 Girls, of whom 84 were present at the examination. The children are arranged in three divisions, sub-divided into seven classes. The average daily attendance at the school during the current year, has been 82, viz., 45 Boys, and 37 Girls, being a considerable increase on that of the previous year. The examination embraced the Scriptures, Church of England Catechism, reading, writing, dictation, arithmetic, grammar, geography, and history; in all of which the classes underwent the ordeal of examination in a most satisfactory manner, and reflected much credit upon the energy and diligence of the head master Mr. Pembroke. In addition to the subjects usually taught in Primary schools, the senior division is instructed in Mathematics, Algebra, Commercial letter Writing, Book-keeping by double-entry, special attention being given to Analysis. The girls are taught Needlework, Crochet, &c., during three afternoons in the week, the female teacher being kindly assisted in her duties by Mrs. Lilling-

ston, and Mrs. Wilkinson, who take a deep interest in the advancement of the school. The visitors expressed themselves pleased with the proceedings of Thursday, and the examination may be pronounced as very successful. The school is well provided with books, maps, diagrams, and the requisite apparatus. There is a Saturday morning's class connected with the school, for preparing those who attend the Sunday school for their duties on the Sunday. The Sunday school numbers 100 children, and 11 Teachers. At the close of the examination on Thursday, the children spontaneously gave three cheers for the Inspector, and the Rev. Incumbent of St. Clements, and received a day's holiday in consideration of the satisfactory results of the examination.

#### THE CHURCH IN SOUTH AFRICA.

Miss Burdett Coutts has written to the Bishop of Capetown expressing her strong disapproval of the course which he proposes to take in Consecrating a new Bishop of Natal. Miss Coutts considers that such an act will be a departure from the understanding entered into at the meeting of the Bishops at Lambeth Palace in Whitsun week, 1841, for the formation of the Colonial Bishops' Fund, and she entreats the Bishop of Capetown to pause before he commits himself to such a course.—*London Daily Paper*.

#### AN EX-BAPTIST PREACHER SEEKING HOLY ORDERS IN THE CHURCH.

Mr. H. V. Cowell, who lately seceded from the Baptist Community in Taunton, has been accepted by the Bishop of Worcester as a Candidate for Holy Orders.—*London Guardian*.

### Correspondence.

To the Editor of *The Church Chronicle*.

Sir,—I think you will agree with me that the letter of the Rev. G. F. Macarthur, is both in matter and intention, quite uncalled for.

Whatever unauthorised changes may be attempted elsewhere, I am not aware that there is any disposition to introduce alterations in our Church Services in these colonial dioceses.

In reference to the late Bishop, I for one would very much wish to say "*De mortuis nil nisi bonum*;" but the truth must be told, however unpalatable.

Now, how stands the case? "Was there not a cause?"

I have been a church-goer sixty-one years, and my experience in my younger days extended over the county of Cumberland, the city of Chester and suburbs, and the metropolis of England and its suburbs; and at that day (I speak of the period from 1805 up to the time of the publication of the "Tracts for the Times") there was in England a complete uniformity of worship, or very nearly so.

The only change that took place, in my recollection, was in my native county, where about fifty years ago the gown in preaching was introduced instead of the surplice, the poverty of the clergy there being so great that they were not able before that time to purchase gowns.

Then came the publication of the "Tracts for the Times," and with them also came changes in many churches in England, which were objected to by the people, because they thought, and thought rightly, that the tendency of these tracts, with the accompanying innovations, was to lead the nation to the Church of Rome, and so Romish did the tone

of the tracts ultimately become that their publication was put a stop to by ecclesiastical interference. I need not recall to the recollection of your readers what a vast number of the clergy and also of the laity have gone over to Rome in consequence of these very publications.

During the time that these things were in progress in England, the Bishop of Calcutta, the then Metropolitan, wrote to the Bishop of Anstralia, calling his attention to the dangerous tendency of these tracts, and requesting his opinion respecting them. The Bishop of Anstralia answered that he saw nothing in them to excite his disapproval. The consequence was that some of those clergymen "who entered warmly into his views," to the great disgust of the people, introduced the weekly offertory and other changes: one in particular viz., Choral singing in Parish Churches by surpliced choristers. And people were told that these Choirs were arranged so that the semi-choir on one side of the aisle was called "Phoner" and the semi-choir on the opposite side of the aisle was called "anti-phoner" which some wag rather profanely designated "Fiddlestick and anti-fiddlestick."

Well! the fruits of these doings soon manifested themselves notwithstanding the Bishop's "wise foresight." Two of the Clergy "who entered warmly into his views" not content with semi-popey "went the whole animal" and joined the Church of Rome; another clergyman was currently reported to have arrived at the very brink of the precipice leading in that direction, but hesitated to take the final leap.

I say that the introduction of the weekly Offertory and of other novel matters was an innovation and that by a party in the Church which has supplied Rome with some of its greatest ornaments in England. I do not intend to enter into a controversy upon these much disputed subjects, but would merely refer Mr. Macarthur to an article in the *Quarterly Review* 1849, entitled I think (for I have not the number at hand) "Usage v. Rubric," and if he thinks fit he may try his pen in an attempt to refute the statements in that article. I would merely observe that it was not written by what he terms a Dissenter.

I knew the usages of the Church of England as well as the late Bishop or any one else and I know of no innovations that have been introduced into her services except by the party who favored the Oxford movement.

I believe as there is no "prescribed order" or if so, it is never used, that some clergymen occasionally use extempore prayer before sermon, thinking it a proper mode of asking a blessing upon the particular subject to be treated of in the discourse, but I remember this being done forty-six years ago. I believe also that *Christian* hymns are now very generally introduced in place of Brady and Tate's version of the Psalms which are no "prescribed order," but this was done by many Clergymen before I and Mr. Macarthur were born.

With regard to the weekly Offertory. As the sums collected thus were in England dedicated to the use of the poor, and as the poor had a legal provision, the people very naturally demurred at its introduction, and I much doubt whether it is very general there even now.

In this Colony it is a very excellent innovation and I always highly approved of it. So determined however were the people of Goulburn against it, that the majority of the Churchwardens, one bearing the respected name of Macarthur among the rest, positively refused to take the plates for the Offerings at occasional collections instead of the Offertory, and

it was not till we procured a change of Wardens that we could even have periodical contributions. We completely failed in introducing the Offertory until the arrival of the present Bishop. As to a Churchman being a Dissenter I never met with a curiosity of that description. Such a thing appears a contradiction in terms, and I am at a loss to know what Mr. Macarthur means. A thought has just struck me is the Bishop of Adelaide a prodigy of this stamp? If by using in its present sense the offensive term dissenter a person is meant who prefers the age of puritanism bad as it was to a Roman Catholicism then I candidly say I am a dissenting Churchman. Mr. Macarthur discourses very good words about submission to ecclesiastical authority, and it would be a good plan to send a copy of his excellent observations to that party at home who are now distracting the Church by the introduction of a system of man-millinery and other novelties in opposition to the express wish of both houses of convocation, the Bishops included, who declare that their doings are not according "to prescribed order." By the way the writing of the excellent article containing this phrase, "prescribed order" must be both amused and somewhat astonished when he observes "How great a matter a little fire kindleth."

I find I have omitted to state that there were some differences in the use of the offertory formerly in England. In the North when the Lord's Supper was administered the collection was made, the sentences being read immediately after the Nicene creed. In the south of England the same things were done after the non-communicants had left the Church.

In the diocese of Australia, instructions were issued by the late Bishop, to follow the custom of the South of England, as I went according to the usage of the North these instructions were not attended to at Goulburn.

I would only further observe that I have long seen that we frequently attribute wrong motives and wrong principles to our neighbours without being well acquainted with their real motives and principles, and no doubt it occurred to the late Bishop that he was frequently misunderstood, when appearances were against him. Sorry indeed should I be to utter an unkind word against a prelate who with some defects was nearly all that Mr. Macarthur says of him.

It must be remembered that our present Metropolitan has suffered more than ever he did from the same causes, and equally undecoratedly.

I am, Sir,  
Your obedient Servant,  
W. SOWERBY.

Goulburn, 3rd October.

Poetry.

JOHN XV. 4.

Abide in me in danger's hour,  
My arm shall free you from its power;  
Abide in me when tears sit a-sack,  
When love seems cold, and faith feels slack.  
Abide in me for here alone  
Is blood, which can for sin atone;  
Abide in me, and thus be strong  
To choose the good and hate the wrong.  
Abide in me, make me your joy,  
Unchanging, free, without alloy;  
Abide in me that ye may prove  
The sweetness of my name and love.  
Abide in me, and thus shut out  
The cry of fear, the wail of doubt;  
Abide in me, when Satan tries  
To hide me from thy weeping eyes.  
Abide in me, and I will come  
And make thy soul and heart my home;  
Abide in me, for thou art mine,  
And I, your Saviour, Friend, am thine.

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All Saints, Parramatta	...	7	10	3

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St. Matthew's, Windsor	...	4	3	6

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Randwick	...	75	0	0
Petersham	...	12	0	0
Canterbury	...	12	0	0
Waverley	...	62	10	0
Emu and Castlereagh	...	37	10	0
O'Connell	...	100	0	0
Jamberoo	...	50	0	0
Darlinghurst	...	75	0	0
Ashfield	...	13	9	0
Manly Beach	...	26	5	0
Newtown	...	25	0	0
Paddington	...	40	0	0
St. James, for Infirmary	...	7	10	0
Christ Church, ditto	...	6	5	0
Surry Hills	...	75	0	0
Fennant Hills	...	25	0	0
Rouse Hill	...	22	10	6
Cobbedee, for Catechist	...	12	10	0
Lucknow, ditto	...	18	15	0
Five Dock	...	12	10	0
Dapto	...	42	10	0
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Rylstone and for Stipend	...	46	10	0
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From Church Funds	...	7	7	6
		£22	10	0

EMU AND CASTLEREAGH.  
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Mr. Howell	...	1	0	0
Mr. William Walker	...	0	10	0
Mr. Nash	...	1	0	0
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Mr. Harris	...	1	0	0
Mr. Childs	...	1	0	0
Mr. Joseph Allen	...	1	0	0
Mr. Robinson	...	0	10	0
Mr. Brown	...	1	0	0
Mr. James Evans	...	1	0	0
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Mr. Thurling	...	1	0	0
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Mr. Wascoe	...	1	0	0
Mrs. Paulin	...	1	0	0
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