

# The Church Chronicle

FOR THE DIOCESES OF  
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

Published on or about the 7th }  
and 21st of every month. } VOL. I. No. 6.

SYDNEY, MARCH 21, 1866.

TERMS: { Annual Subscription }  
payable in advance. } 12s.

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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 Editors* 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*, MOREHEAD. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPOT, GOULBURN.

We regret to be obliged to postpone the insertion of several communications, and especially of the Bill passed by the New Zealand Legislature to enable Diocesan Synods of the United Church of England and Ireland in New Zealand to manage and regulate Church property within their respective Dioceses.

## Diocese of Sydney.

### THE DIOCESE OF MELBOURNE.

Appearances at home indicate the probability of a revival of the old quarrel which broke out at the Reformation, and cannot be said at any time to have entirely died out. Anti-reformation and pro-Romish practices have made strange and rapid progress in England within the last few years. The ceremonial in certain churches is Romish to a startling degree. Processions, vestments, incense, prostrations, adoration of the elements, are in use for the avowed purpose of drawing closer to that so-called mother of churches, whom the Reformers designated by a very different and, as they believed, a more Scriptural term, as "the mother of harlots." (Rev., xvii., 5.) The position taken up by some of the clergy is that of the unreformed Anglican priests in the days of Henry VIII., who had outwardly cast off allegiance to Rome, but in heart retained all Romish doctrine, and in desire looked for the reunion of Christendom under one spiritual head.

Opposed to these tendencies is the strong Protestant determination to uphold the authority of the Word of God, and that simplicity and purity of worship which has hitherto characterised the Church of England.

The language of one party is, that "the Reformation was a limb ill set;" of the other, that if the Reformation was worth having it is worth maintaining. On the one hand we see Dr. Pusey with his "Eirenicon" endeavor-

ing to bridge over the gulf which separates the Church of England from the Church of Rome, renewing the attempt of Archbishop Wake with no learned and kindly Gallican such as Bossuet to meet him, and on the other, there are men as strong in their determination as ever Bishop Hall was, that there shall be "no peace with Rome."

Our sympathies are most decidedly with the latter. We consider that our only safe position is one of continued protest against the false teaching and anti-Christian usurpation of the Bishop of Rome and of all who sympathise with him.

From England attention is occasionally directed to these colonies by those who desire to know what part the Colonial Church is likely to take in the impending strife. Some have cherished the hope that the Church in the colonies may open a way for the emancipation of the Church at home from those State-contrived fetters in which she is represented as being bound. Others look with anxiety to the development of the Church's tendencies in matters of ritual. Will the daughter preserve the decent and simple ceremonial of the Reformed Church of England, or will she take her part with those who are imitating the practices and following the fashions of the Church of Rome.\*

We believe that hitherto the Colonial Church in this southern hemisphere has been wholly free from extra-

\*A Church paper, in announcing that vestments are to be introduced into a certain noted church, expresses a regret (not that they are to be introduced, but) that they are of "the Roman fashion."



vagancies of this nature. We trust that under the blessing of God upon the judicious government of her bishops, and under the influence of that good common sense and intelligent attachment to the Church of England which characterises the clergy and laity, we shall ever preserve purity of doctrine and spirituality of worship.

A circumstance which has recently taken place in the diocese of Melbourne is of more than ordinary interest, as bearing upon the question of episcopal authority in matters of ritual. The Bishops at home have frequently been blamed for not interposing their authority to prevent such ritualistic extravagancies as are practised in many London churches. The Bishop of London stated in the House of Lords that the law would not bear out the Bishops if they attempted to interfere.

The course which the Bishop of Melbourne has taken is likely to test the correctness of this statement. He has issued an injunction on the subject of Choral services, and assigned his reasons for doing this, and required his clergy to conduct the services of the Church according to his interpretation of the Rubric.

His reasons are as follows:—

1. The Book of Common Prayer does not authorise Choral services.
2. The Book of Common Prayer gives express authority to the Bishop of the Diocese, by his discretion, to take order for the quieting and appeasing of all diversities, if any arise, and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in it.
3. The being invested with authority imposes an obligation to exercise that authority when there is occasion.
4. Obedience to the lawful injunctions of the Ordinary is not the less obligatory upon the conscience of a clergyman because from whatever cause that injunction may be neglected with impunity.

Having dwelt upon these reasons the Bishop issues his injunction, as follows:—"No portions of the service of

the Church shall be sung or intoned, except such as are expressly authorised by the Rubric; and there shall not be introduced into the service, either on the ground of ancient usage, or because it has been adopted in some churches in England, or on any pretence whatever, any ceremonial which is not directed or sanctioned by the Book of Common Prayer."

The issuing of this injunction has been followed by an unusual amount of controversy, in which the principal parties opposed to it have been very fully and ably answered by the Bishop himself. During the recent session of the Melbourne Church Assembly, it was anticipated by some that the injunction would form one of the subjects of discussion. There was a determination on the part of others not to allow this to be done, considering the question to be one with which the Assembly had no concern.

All difficulty was, however, removed by the Bishop adopting the following course. He announced in his charge that he was willing to submit the question of his right to issue the injunction to the Archbishop of Canterbury, and subsequently laid a paper before the Church Assembly, in which he had drawn up certain questions to be submitted to the Archbishop.

As the Bishop's injunction was issued last September, there has been sufficient time to obtain the opinion of those in England who interest themselves in colonial Church affairs. As might be expected, it is very differently regarded by different persons. The *Guardian*, and those whose opinions it is supposed to represent, regard the order as an unwarranted and uncalled for interference with Choral services. Others from various causes give only a qualified assent to the Bishop's proceedings, and while they acknowledge the necessity for restraining the tendency to excessive ritualism, and admire the courage and ability with which the injunction has been issued and defended, confess that they could not themselves have ventured on such a step.

And herein we consider that the Bishop of Melbourne has done well.

He has laid his hand upon a great and acknowledged evil, and has said it shall not go further. The particular form of ritualism against which he takes order is of small moment in comparison with the important principle which is involved in his act, which is, shall the authority of the Bishop suffice to prevent our simple and reasonable worship from being overlaid and disguised by Romanising practices.

The Preface to the Book of Common Prayer, "concerning the service of the Church," has the following direction:—"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in this book, the parties that so doubt or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book. And if the Bishop of the Diocese be in doubt, then may he send for the resolution thereof to the Archbishop."

Acting upon this direction, the Bishop has issued his injunction, and because doubts have arisen as to his right to take this course, he has sent for the resolution thereof to the Archbishop.

In these days the vindication of lawful authority is difficult, and when the attempt is made it should have our sympathy, because if successful it is of great and general advantage. The maintenance of just authority is a benefit, not only to the particular body in which it is upheld, but to the cause of order throughout the Church.

If the English Bishops, instead of waiting to see what would be the effect of an appeal to the Ecclesiastical Court, had used their spiritual authority and required that ritualistic observances hitherto unknown to the Reformed Church of England should cease, they would in all probability have been supported by such a mani-



festation of public opinion as would either have sufficed to put down such practices, or have necessitated legislation on the subject. There are many in England who will feel that what the Bishop of Melbourne has done in his diocese ought long since to have been done at home. The Church might then have been spared some of the bitterness of that conflict which is inevitable, as well as the humiliation of seeing men nominally ministers in our beloved Church practically preparing themselves and others for the service and idolatry of the Church of Rome.

### Church Intelligence.

**THE CHURCH SOCIETY.**—The monthly meeting was held on Monday, the 5th instant, the Bishop in the chair; twenty-one other members being present. In the absence of the Secretary (who was unwell), prayers were read by the Dean: the minutes of the last meeting were then read and confirmed. The Finance Committee reported that £337 2s. 7d. had been received, and a warrant for the payment of £450 7s. 2d. was presented. The Finance Committee were unable to recommend any new grants until the funds were enlarged. The applications which had been referred to them were, therefore, left for future consideration, when, it is hoped, the resources of the Society may admit of their being entertained. One payment of £37 10s. was authorised by the General Committee, upon the ground that the claim was a pressing one, for expenses incurred by the Rev. W. B. Cave for himself and family, some months since, in removing to this Diocese from the colony of Victoria. The Bishop laid on the table a Report of the Melbourne Aborigines' Mission for 1865, and gave some information which he had obtained from the Committee, during his late visit to Melbourne concerning the state and prospects of the Mission. The proximity of the Mission to the township of Wentworth seems to militate against the success of the work; and it might become a question whether this Society should continue its aid to the extent it now does, unless the Aborigines of New South Wales were benefited by it. In consequence of the first Monday in April falling on a general holiday, it was resolved to hold the next Committee meeting on Wednesday, the 4th of April, at 4 p.m.

**THE SYDNEY DIOCESAN COMMITTEE.**—As noticed in our last number, the Annual Meeting of this branch of the S. P. G., and S. P. C. K. was held at 7.30 p.m. on the 5th instant, in the Infant School-room, Castlereagh Street. The Lord Bishop presided, and called first upon the Secretary to open the meeting with prayer. The clerical Secretary, the Dean, then read the report; from which it appeared that the total receipts of the Committee had been £917 6s. 11d., and the total expenditure £867 9s. 8d.; leaving a balance of £49 17s. 3d. The sales at the Depository were as follows:—979 Bibles, 529 New Testaments, 175 Church Services, 70 Bible and Prayer Books bound in one volume, 2,217 Books of Common Prayer, and 11,938 miscellaneous books and tracts; total, 15,936. The following grants were made

by the Committee during the year:—

**January.**—A Bible and Book of Common Prayer for use in the Church at Forbes, in celebrating Divine service. Books for Sunday School at Cobbitty, 10 Bibles, 24 New Testaments.

**February.**—For the Sunday School at Sofala, a supply of books, and tracts for the use of the Chinese in that locality. Tracts (to the extent of £1) for distribution in the district of Dapto. For printing the Liturgy in German, for use of the Germans attending Divine service at St. Andrew's Church, £5.

**April.**—The sum of £10 towards the addition of a room to the teacher's residence at Bankstown. Books to the extent of £2 for Sunday School at Kelsio. Books for the Sunday Schools at Botany and Waterloo, and a grant of £3, in the form of deduction from the price of Bibles and Prayer Books to be resold, at reduced prices, to the Sunday scholars at Waterloo.

**May.**—Towards the enlargement of the school-house at Woonona, £7. Towards the enlargement and alteration of the Randwick School, upon condition that the remainder of the sum required was raised in the parish, £20. Books and tracts for the distribution among the free selectors at Wingecarribee, £3. For purchase of certain Chinese books for use at Sofala.

**June.**—Towards the erection of the residence for the school-master at Rouse Hill, £25. For the church at Kiama, a Bible, Prayer Book, and books for the communion table. Books to the extent of 30s. for Sunday School at Pennant Hills. Towards repairs of school at Canterbury, £10.

**August.**—Tracts and books of family prayer for distribution by the Rev. Thomas Sharpe, of Bathurst, £1. Towards completing a school-church in the Saffrins district, £15. To meet certain legal expenses incurred in securing the conveyance of the site of the school buildings at Seven Hills, £6 12s.

**September.**—Thirty-six Prayer Books for the use of the inmates of the Asylum at Tarban Creek, at Divine service.

**December.**—For the Sunday School and Sunday School Library at Fryingpan, on the Bathurst Road, £2.

To Mr. James Biddlecombe, schoolmaster at the Canobas, the school being entirely unsupported by either Board of Education, £10. An examination of these grants shews that the committee has been enabled to assist the advancement of Christ's work in various parts of the diocese in the following ways:—1. By promoting Sunday school instruction. 2. By encouraging education in daily schools, through the aid given to the enlargement or erection of school buildings. 3. By helping the due celebration of Divine worship. 4. By the distribution of tracts containing Gospel truth, and thus contributing to the diffusion of the knowledge of salvation. But a much wider influence for good has been exercised by the sales which have been made from your depôt. Nearly 16,000 publications including among them 1500 or 1600 copies of the Word of God, have thus been spread through the community, which will have been more or less read by those who have purchased them or by their friends, the largest number, perhaps by the young and rising generation. May it not be hoped that the seed thus sown will, in many instances, take root in ground prepared for its reception, and, springing up, bear fruit unto everlasting life.

It appeared also from the report that the clergy and the subscribers generally have faci-

lities of obtaining valuable theological and other works through this Society at a very reasonable cost. The Committee certainly deserves much more extended support than it at present enjoys.

We cannot, we regret to say, give a full report of the addresses delivered upon the occasion. The following valuable testimonies to the Book of Common Prayer, were adduced by the Bishop in the course of his opening remarks. They are as follows:—

"He knew no better commentary on the Bible than the liturgy of the Church of England. He regretted to say that there was in some minds a want of due appreciation of the Book of Common Prayer, arising more from ignorance than from anything else, and he thought that if such persons read it, as Dr. Chalmers had done, with care and with a desire to know its contents, they would, as Chalmers had done, give it earnest commendation for its spiritual language and the idea upon which it was constructed. He had met with two or three testimonies on this subject. Bucer, a foreign reformer, said, 'In the order of the Communion and Daily Prayers, I see nothing appointed in the book which is not taken out of the sacred Scriptures, if not in express words as in the Psalms and Lessons, yet in sense, as are the Collects. Also the manner of these lessons and prayers and the times when they are to be used are constituted very agreeably both with the Word of God and the observation of the ancient churches.' He thought nothing could well be more eulogistic than the last passage of this testimony. But it was sometimes said of the Book of Common Prayer that there was much in it that was taken from Romish books of devotion. There were some things common to both. There was the Lord's Prayer—would it be urged that this should be omitted because it happened to be in a Romish missal. There was, however, a higher authority for the use of this prayer than the fact of its being in the Romish ritual. As with this prayer, so with others; they were taken, not from Romish books, but from some of the earliest Liturgies of the Christian Church. The more he regarded the Book of Common Prayer, its history, the circumstances under which it was framed, and the contending factions of the times through which it had been brought down to us, the more he blessed God for His providential interference by which it had been preserved to us to the present day. The next testimony was that of John Wesley, who said: 'I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, Scriptural, rational piety, than the Book of Common Prayer; and though the main of it was compiled two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.' And, in conclusion, he would give the opinion of an eminent Baptist Divine, Robert Hall, who said:—'The evangelical purity of its sentiments, the chastised fervour of its devotions, and the majestic simplicity of its language, were combined to place it in the very first rank of uninspired compositions.'

**NEW SCHOOL ROOMS AT ST. BARNABAS, SYDNEY.**—Owing to an unexpected press of matter from other quarters, we were obliged to omit from our last number, among other items of local Church news, an account which we had forwarded to the printer, of the interesting ceremony of opening these important additions to the School premises. We wish, however, to give some information upon the subject to our readers, that they may know how much has been done in that district.



The foundation stone of these rooms was laid on the 27th November last, by Mrs. Thomas Cooper. Together with the other school-rooms, the whole building is now 140 feet long by 30 feet in width, and has cost altogether £2100. The cost of the recent addition is £530.

The opening was celebrated by a social tea meeting, at which we understand there were 800 guests. The tea was provided by thirty ladies at their own expense, and a spirit of earnest co-operation was manifest throughout the proceedings.

E. W. CAMERON, Esq. of Balmain, presided, and in a very cordial manner expressed his great satisfaction at what had been accomplished in that district, through the exertions of the Rev. Thomas Smith.

Up to the time of the meeting £300 had been contributed, and £50 promised towards payment of the building debt, leaving a balance of £180. Of that sum £100 was realised by the meeting; of the remaining £80, the sum of £40 is expected from the Denominational Board, and £40 it is hoped will be raised by means of a proposed concert.

The Rev. A. H. STEPHEN and the Rev. W. STACK then addressed the meeting, expressing their cordial sympathy with Mr. Smith's success, and forcibly urging on the audience the practical exercise of Christian principles.

The meeting was then addressed by the Rev. Thomas Smith in an eloquent speech in which he referred at length and with feelings of deep and heartfelt gratitude to Almighty God for all that had been accomplished during eight years in the district of St. Barnabas.

We regret that we cannot find room for more than a small portion of his remarks. He said, "To me personally this is a red letter day. When I call to mind my entering in among you eight years ago, without an acquaintance, with no name, no adherents—when I call to mind the ingathering of friends, the steady growth, the firm friendships, the unalterable attachments, the fact that not one word of disunion has ever been breathed, and that tonight we are met to consummate a desire I have thought of and laboured for—I say you can understand me when I say that words can scarce give adequate utterance to my feelings. This very room was my former dwelling-place; here upon this spot did I live when dear St. Barnabas was not born; here it was that I often prayed that God would make me a blessing to this district; here, in this room, the first link was forged in Australian affections; and here, to-night, am I permitted to witness the addition of the largest link of that chain of love. It is just seven years last Friday since we celebrated the opening of St. Barnabas proper, by a tea-meeting. Seven years have passed, and despite the prophecies, despite all that was said, we have, I think, lived down opposition, and can afford to shake cordially the hands of our enemies; not enemies, no, friends under a misconception. Well, seven years have passed, St. Barnabas has grown; the middle is left, but it has got a new front, and now we are giving it a new back. We have built one school, which was too small, and now we have built another. And when we contemplate the object sought in the maternal structures, why all these buildings? why this church? why these school-rooms? Why, because we wish man to be happy. Man's spiritual nature is essentially work caring for, seeing what Christ has done for it; and it is not a noble object to seek to save the lost, to open up light in the darkness, to send the purifying influences amidst the pestilential miasma that floats abroad? Is it not a blessed work to seek to win back the

prodigal from the life of sin, and to lift the degraded from the helplessness of misery? If contrasts are sought sometimes to aid in argument, contrast the sanitary, social, and moral condition of Blackwattle Swamp in 1866 with 1887, and we will abide by your verdict. We say unto us, not unto us, but to God be all the glory. We say the object is good, it seeks the salvation of the soul and the emancipation of the human intellect. Not the least of the work we rejoice in is the subject of education. We invite the inspection of you all. Come and look at our Sunday-school with its 800 children well-dressed, and the day schools, which, for order and the cleanliness of the children, are not surpassed in Sydney. Behold this work, and I feel assured you will feel that it is a matter for congratulation. We are not met to celebrate individual success of the Church to which it is our privilege to belong—a Church so elastic that she can reach the highest intellects, and retain as the brightest mark upon her escutcheon, that she is the Church of the poor. And oh! it is a glorious sight to see upon God's blessed day the thousand worshippers crowding this temple, and in language the most simple and sublime joining in the blessed harmony of praise, each taking part—united voices swelling into a universal shout which makes the heart rejoice. And when we remember that this song of praise is heard on the spot once consecrated to darker deeds—that here no schools united little children—no gospel bell rung out the invitation—that the district could say, "None cared for me," and that here has grown up this large church, these large schools, this goodly people—we will rejoice; "Yea, we will rejoice." And then the anticipative view: The work has an enduring character; it stretches forward, its fingers point to unclouded skies, and homes untainted by a stain—yes, upward and onward to a heaven bright with blessing, to joys celestial, to delights unspeakable. Yes, we see some fall out of the ranks; death has smitten some very dear ones; but as our ranks are thinned, the heavenly rank swells; the chair vacant here means one more seat occupied there. Oh, it is a blessed work; and if we rejoice to-day amid the scaffolding and building of life—if we have joys in this the workshop of salvation, what will be the joy, when the work is ended, the purpose served. Then, and not till then, shall we understand the full value of the Gospel, then, and not till then, the meaning of the word Redemption. In the splendour of that morning do you think you will regret having given to this work; will any grudge the "siller" then? No! we shall only wish we had given more. I am reminded by this that something remains to be done. About £150 has to be raised, and then we shall be able to say, our school is clear of debt. I have confidence in your determination not to leave so good a work without completion, and having said so much, I leave it in your hands."

ST. PAUL'S CHURCH, PENNANT HILLS.—During the past month, through the indefatigable exertions of the Rev. W. Wood, clergyman of this parish, an excellent Fourteen-stop Alexandre Harmonium has been placed in St. Paul's Church. The reverend gentleman has had no small difficulties to encounter in getting the required amount for the purchase of such a superior instrument; but, as he said in reply to some objectors to contribute because of the expensiveness of the article, "he wouldn't have an inferior instrument in his own house, and neither would he insult God by purchasing such for His house." This line of argument generally settled the matter; and we are glad to be able to say that the needful

amount has been provided: and the tone is none the worse because the debt has been cleared off. Miss Wood has kindly played; and the service now possesses considerable attractiveness, from the excellence of the music, which before was unknown here. Services have been held every Wednesday evening during Lent, and, we are glad to say, have been well attended.—*Correspondent.*

#### CLERICAL MEETING.

Held at Bishopscourt, 27th February (last Tuesday in month.)

Subject:—Acts XIV, 1—20.

In a recent number of the *Church Missionary Journal*, we have an interesting account of the arrival of two Missionaries at Konieh (the modern Iconium.) They adopted the same method of proceeding as the Apostles, Paul and Barnabas. They found a Synagogue of the Jews. They found a Jewish people, seemingly unchanged as the mountains, that surround the city. They preached to them; but there was a melancholy contrast, as to results between ministry of the Apostles, and the labours of the Missionary, Walters and his companion. Among a people, marked by the same characteristics as those who heard the Apostles, to Jews and Greeks, and Armenians, they testified of Jesus; but there were not the accompanying marks by which the Lord gave witness to the doctrine of Paul and Barnabas, there were not "the signs and wonders done by their hands," and sad is the contrast between the Church formed by the Apostles, and that which is now found throughout the various regions of Asia Minor.

1st verse.—They "so spake, that a great multitude believed," "so"—in such manner as to induce faith. They believed themselves, and so spake as to convey their convictions to others, and to plant them in hearts. It was not a mere cold and formal testimony to the truth; but the truth was enforced, and impressed until the heart received it, "so that they believed." Here we see our duty. There is a great thought, a great lesson for us in that little word. It is not enough, that we should deliver the mere formulas of truth; but there should be care, thought, study, prayer; there should be a grafting of the truth upon our own hearts, and thus the possession of a power within us, to bring that truth forth, not in its dead words only, but in its life to our people. They felt that a precious treasure had been committed to them; that they were entrusted with a great blessing—they proclaimed divine truth as those who knew that it is divine. They brought all the mysterious powers of the mind and soul, the reason, the understanding, the imagination, the affections, above all, the "full assurance of faith" into their teaching, and the result was, they "so spake that multitudes believed." Do we thus teach? Or need we to be reminded of the taunt addressed to a Bishop by a Stage player. The Bishop asked "How comes it to pass—that though our words are truth and yours but fiction, yet when we speak none are impressed, but you draw tears." "The reason is," said the player, "because we utter fiction as if it was truth, and you truth as if it was fiction." The end of our ministry is that men should believe, not merely be informed, or exhorted or comforted, but believe—brought to the possession of saving faith. We should mark too for our encouragement how the Spirit of God, without whom we can do nothing, accompanies and seals the work of His true servants—we should mark the presence of that gracious Spirit. The Apostle taught, the people



listened, and the Spirit was there to induce faith, to bring dead souls to life.

3rd verse.—Therefore! what is the force of that word? What connexion does it make between the facts related in the verses it joins? between the opposition of the unbelieving Jews on the one side and the bold and strenuous labours of the Apostles on the other. It appears from the 1st and 2nd verses that "a great door and effectual was opened but there were many adversaries?" The question was should the Apostles retire from the contest? or should they meet this opposition with renewed exertions? It was evident that Satan was trembling for his kingdom and putting forth all his strength, therefore, instead of yielding, they put forth greater efforts to overcome him. And "the Lord—gave testimony unto the word of his grace" "the word of His grace"! beautiful description of the Gospel! Grace reigns in the Gospel, we speak of grace when we proclaim it, and it is grace that makes that Gospel effectual for the healing of souls, it is grace that has made it "glad tidings of reconciliation with God." Prayer in the form for the consecration of Bishops and grace is needed alike by every Bishop and every Minister that "he may evermore be ready to spread abroad the Gospel." It is in every respect "the Word of God's grace."

5. Paley in marking the undersigned coincidences between the history and the epistles, observes that we have in this chapter the nearest possible approach to a contradiction of a statement in 2 Cor. xi. 25. There the Apostle writes "once was I stoned." We learn from the 19th verse of this chapter that he was stoned almost to death at Lystra—and from this fifth verse we learn that they attempted to stone him at Iconium. "Now," writes Paley "had the assault been completed: had the history related that a stone was thrown:—or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were aware of their danger and fled": a (real or seeming) contradiction between the history and the epistle would have ensued. Truth is necessarily consistent, but it is scarcely possible that independent accounts, not having truth to guide them, should thus approach to the very brink of a contradiction without falling into it."

When the opposition to the truth first appeared at Iconium, the Apostles were roused by it to more strenuous exertions, but when that opposition assumed a more serious aspect, when parties were formed, violence intended, and there was danger of a civil commotion, the Apostles saw that it was time for them to withdraw.

8. The invigoration of this dead and worthless limb is a sign of the power and effectiveness of the Gospel. The impotence of the man is marked in the Greek by a very forcible word—a word that carries with it this meaning that it was (under God) simply impossible, a matter of physical impossibility, that the man should even walk. Yet that impossibility was overcome, and living power imparted. And God who gave life in the physical, can give life also in the spiritual world. He who quickened the dead limb can also quicken the dead soul—though "dead in trespasses and sins."

9. It is remarkable how often St. Luke, who had been with Paul in many a trying scene and had marked well all his peculiarities—speaks of the *stiffness of his loins*. When he stood forth to withstand Elymas, that unhappy adversary of the Gospel, Paul "set his eyes upon him." When brought before

the Council at Jerusalem "earnestly beholding them" he began to speak. Now those eyes were fastened with a searching, piercing look upon the impotent man. Was there something commanding in the Apostles eyes?—or was their defective vision causing a straining of the sight; or was there (as some think) a peculiarity arising from contracted eyebrows? Whatever was the nature of that intent look it is plain that St. Luke had often seen it.

"Eye to eye" said an old preacher "that is the way to reach the heart." Unless you know something too of what is passing there, unless you mark carefully the effects of your labours, whether from the pulpit when you speak or afterwards in your parochial visits your work may seem to you in vain. "Eye to eye" with the impotent man the Apostle saw into his heart. Saw in the intense interest that was marked upon his countenance that the Spirit was at work within and "that he had faith to be healed."

11. Then came that strange circumstance in the Apostle's life. The rude people of Lystra thought that he was a God. And in this there was a very striking coincidence between the actual facts of sacred history, and the impressions likely to be left on heathen minds by the legends of their superstitions. This country of Lycania was the scene of the pretended visit of Jupiter and Mercury told in Ovid's story of Baneis and Philemon. It was natural when this extraordinary miracle, wrought on the impotent man, became known, that the thought of the Lyncanians should at once recur to the cherished tradition of their country, that they should imagine that Jupiter, whose temple was before their city, as their guardian deity, had once more come down among them and that with that exciting thought in their minds they should make haste to show their reverence.

14. We should mark the honesty and unswerving integrity of the Apostle. If he had been acting in the Spirit of a Jesuit, he would have deemed the occasion favourable, he would have accepted in some way the homage of the people and endeavoured to turn it to account. The Jesuits in India, to increase their influence, called themselves Brahmins and even concocted a Spaster; and so cleverly, that when translated it imposed upon Voltaire, who asked "If the native teachers of India can produce such books as this, what need have they of missionaries?" But Paul resisted at once every temptation to appropriate to himself, in any form the smallest portion of that honor which belonged to his Divine Master. As a proof of the force of the temptation a remarkable passage was read from South's Sermons.

15. We see in this address with what care and judiciousness the Apostle treated all the various cases he had to deal with. He preached to the heart and the convictions. Among Jews he began with the Old Testament, laying his foundation in the cherished principles of their law, or recognised sayings of their prophets, and gradually building up on that foundation, by irresistible argument, the super-structure of Christianity. To the heathen he could only appeal to their latent perhaps instinctive convictions about "the living God" and set his greatness and His goodness in contrast with the lying vanities of their miserable idolatry. Thus he spoke to the rude unlettered heathen of Lystra, thus spoke, though with a different treatment of the subject, to the learned Athenians on Mars Hill. Standing in the arid tract of Lycania he spoke of "rain from Heaven" to be given not by their imaginary "Jupiter Pluvius" but by the true and living God.

The fickleness of the rude unthinking people of Lystra soon appeared. They would have offered worship to the apostles. When that worship was repelled with horror there was a recoil of feeling and their minds craving for excitement were ready to receive the next influence that came. And that influence soon came from the great adversaries of the faith and of all men, the unbelieving Jews. Persuaded by them the people made a violent assault upon Paul and stoned him almost to death. But, his sufferings and faith at Lystra brought forth precious fruits. God "gave testimony to the word of his grace." One of the most abundant proofs of Paul's apostleship appeared in this place. Among the disciples that stood round him as he lay seemingly lifeless on the earth, outside the walls of Lystra was doubtless one who was afterwards a companion and assistant in many a Christian work. When Paul, a year or two after went back he found young Timothy, already a Christian, and indebted to himself for his conversion for the Apostle calls him "my own son in the faith." At this first visit therefore Timothy became a partaker of the grace of God and the blessings of the new life. At his second visit Paul chose him as a messenger of the Gospel, and from that hour to the period of the great apostle's martyrdom, Timothy was, perhaps of all, his most devoted and most beloved assistant in the work of the Gospel. It was noted, that it appears from the acts that there was no Synagogue at Lystra, and in 2 Timothy i. 5 and iii. 15. It seems to be intimated that Timothy's religious education was domestic. The apostle speaks of "the unfeigned faith that dwelt in thy grand-mother Lois, and thy mother Eunice, and I am persuaded in thee also." It seemed a notable thing that in that wild mountain region, among the rude and barbarous people of Lystra, without the support of the public ordinances of religion, and amidst many trials, the Jewish portion of that humble family (Timothy's father was a Greek) had remained so true to God and so faithful to his law.

After the conversation on the appointed portion of Scripture, another followed on matters of local and primary interest; in the course of which the advisability of holding a Church Congress was discussed, and it was intimated that the subject of Education would engage the attention of the Church at the time of the approaching General Conference. Some matters connected with St. Paul's College and the King's School, Parramatta, were referred to; and we were happy to learn there is every prospect of the latter institution, endeared as we know it to be in the remembrance of many a colonist, being re-opened under promising circumstances. We very much wish that some of the facts mentioned about the King's School were made known to those who take an interest in that institution. There were sixteen clergymen, including the Dean present. The Bishop presided.

The Clerical Meeting is held every month, usually on the last Tuesday in the month, at three in the afternoon. The Bishop of Sydney, when at home, frequently, indeed almost always kindly invites the Clergy to meet at Bishops-court. At other times the meeting is held in the Church Society's Room. It is intended for the benefit of the Clergymen of the Diocese of Sydney, but, as one great object is union and intercourse in the Church, it is open to clergymen of the adjoining Dioceses, and it is earnestly desired that they when visiting Sydney should avail themselves of this opportunity of meeting their brethren.



## COLONIAL DIOCESES.

## LEGAL OPINION.

We deem the following legal opinion relating to Colonial Dioceses as important at the present time. This and the following paper are amongst the papers relating to the legal status of the Bishop of Melbourne, ordered by the Church Assembly to be printed in their late session.

## OPINION OF T. TURNER, Esq.

BARRISTER AT-LAW IN REGARD TO COLONIAL DIOCESES AS AFFECTED BY THE JUDGMENT OF THE PRIVY COUNCIL IN RE THE BISHOP OF NATAL.

As regards "the judgment," as I never expected that the Bishop of Capetown's proceedings could stand, there was not a great deal in it which I was not prepared for, and I think it is well that the state of the case should be known, so that the Churches in the Colonies may see the necessity of setting about establishing, with the common consent of Bishops, Clergy, and Laity, Church Government in each case for themselves. I have long regretted that the example of Victoria has not been more largely followed in this respect, but I hope that, under the present necessity of the case, the defect will not much longer remain unremedied. It appears to me, however, that the judgment of the Privy Council has been considered by many persons to go further than it really does. Thus it is not uncommonly spoken of as deciding, not simply that the Crown cannot of itself create a Diocese in a Colony having an independent legislative authority, but that as regards such communities the so-called Colonial Dioceses are not Dioceses at all. The answer to this, that there are Acts of Parliament which distinctly recognise Colonial Dioceses as existing things, and, in fact, define the powers of the Bishops of such Dioceses when in *other sees*, and this Parliamentary recognition, it is obvious, no decision of a Judicial Tribunal, however high, can do away with. But it may be added, that an attentive examination of the judgment will show that it is confined to the denial of legal coercive authority within Colonial Dioceses, and does not extend to the denial of their existence absolutely. The truth of the matter I apprehend is this:—(1) There cannot be such a thing as a community of Members of the Church of England unless subject to a Bishop appointed by, or under the authority of the Crown. Nor does the law permit any Bishop of the Church of England to consecrate a Priest to officiate anywhere in the British Dominions without the Royal sanction. But (2) to constitute a Colonial Diocese there is requisite, besides the Act of the Crown and of the consecrating Bishops, which is the first step, the consent actual (if not expressed in words) of the community, lay and clerical, over which he is to preside, on the other.

## THE LEGAL POSITION OF THE BISHOP OF NATAL AS DEFINED BY HIS ADVISERS.

*Case.—Ex parte the Lord Bishop of Natal.*

The Bishop of Natal wishes to be advised upon two important questions which arise out of the late judgment of the Privy Council, as expounding the legal effect of his Lordship's letters patent.

1.—As to his Lordship's title to lands which have from time to time been given to the bishopric.

2.—As to the position occupied by his Lordship with reference, on the one hand, to the Bishop of Capetown as Metropolitan, and, on the other, to the inferior clergy of the diocese of Natal.

With regard to the first subject, the following facts have to be considered:—

Prior to November, 1853, the date of the Natal letters patent, various lands in each of the colonies of Natal and Capetown were, it is presumed duly, vested in the Bishop of Capetown, by certain grants specifying that they were to be held by his Lordship "in trust for the Church of England."

In November, 1853, the Bishop of Capetown resigned his See. It is presumed that thereupon the legal estate in all the said lands within the Colony of Capetown must have reverted to the Crown, as represented by the Governor of the colony, and, in like manner, the legal estate in the lands within the colony of Natal must have also reverted to the Crown, as represented by the Governor of Natal.

On the 8th December, 1853, the Bishop of Capetown received his present and only existing letters patent. The colony at that time having an independent representative government, it is presumed that the new letters patent could not in any way give to the Bishop of Capetown any legal title to the lands within the colony, but could only make him a corporation capable of holding and transmitting the lands, and, perhaps, giving him an equitable claim to have such portion of the lands formerly held by him as were situated in his new restricted diocese of Capetown granted to him afresh.

At all events it would appear clear that by his resignation of his original letters patent the Bishop of Capetown divested himself of all title to the lands within the colony of Natal, and that nothing has since transpired to re-vest them in him.

On the 23rd of November, 1853, the Bishop of Natal received his letters patent; the diocese of Capetown being at that time vacant, and the Church lands, it is presumed, vested in the Government.

The colony of Natal was governed at that time not by any representative assembly, but by a Governor and a Legislative Assembly appointed by the Crown. If the letters patent were, under such circumstances, incompetent to vest the lands in the Bishop, it is presumed that they, at all events, created him a corporation, capable of holding and transmitting them, and pointed him out as the proper person to receive them by a fresh grant from the Government.

With regard to the second subject, it is to be observed that in their late judgment the Judicial Committee assume that the letters patent are sufficient in law to confer on Dr. Gray the ecclesiastical status of Metropolitan, and to create between him and the Bishop of Natal the personal relation of Metropolitan and Suffragan, as ecclesiastics; but they decide that the letters patent were inoperative to constitute a bishopric or to confer ecclesiastical jurisdiction, and that it was not competent to the Bishop of Natal to give, or to the Bishop of Capetown to accept or exercise, any jurisdiction or legal authority as Metropolitan.

Their Lordships say further that all jurisdiction in the Church, where it can be legally conferred, must proceed from the Crown, and suspension or privation of office is a matter

of coercive legal jurisdiction, and not of mere spiritual authority. On the other hand, they state that they adhere to the principles laid down in the case of Long v. the Bishop of Capetown.

In that case it was decided that under these same letters patent the Bishop of Capetown was capable of receiving, not from the Crown, but from the consent of Mr. Long, such an authority and jurisdiction, extending even to the power of deprivation, as would exist between an English Bishop and a clergyman holding a living within the diocese, except that the decision of the Bishop of Capetown, if properly given, would be not the sentence of a court, to be enforced by its appropriate officers, but it would be the decision of a referee, to which effect would be given by the courts established by law.

Their Lordships do not state why it is that while Mr. Long was competent to confer upon the Bishop of Capetown this consensual jurisdiction, the Bishop of Natal was incompetent to do so. It is presumed that the distinction lies in the fact that the Bishop of Natal, by accepting the letters patent, possessed a status and rights which, although they were not such as the colony was bound to recognise, yet clothed him with a legal character of which he could not be divested except by a court in the exercise of a coercive jurisdiction.

However this may be, if the judgments are each to be considered as declarations of existing law, it becomes important to ascertain whether any contract exists, at the present time, between the Bishops of Natal and Capetown, under which the latter could give any orders or instructions which the former would be bound to obey, and for disobedience to which he could be cited before the courts either of Capetown or Natal; and also whether any contract exists between the Bishop of Natal and the clergy of Natal belonging to the Episcopalian Church there, whether they have received their licenses from the present Bishop, or from the Bishop of Capetown before the original diocese of Capetown was divided.

Counsel is therefore requested to advise upon the first point:—

- 1.—Has the Bishop of Capetown any legal or equitable title or claim to the church land within the colony of Natal?
- 2.—Where at the present time is the legal estate in those lands vested?
- 3.—Has the Bishop of Natal at the present time any legal title to those lands, and, if not, has he any equitable claim to have them granted to him, and, if so, what steps ought he to take in order to obtain such a grant?

And on the second point:—

- 4.—Whether the Bishop of Capetown possesses any consensual jurisdiction of any kind over the Bishop of Natal, and, if so, how far it extends?
- 5.—Does the personal relation of metropolitan and suffragan, which appears to exist between the two Bishops, give to the Bishop of Capetown, within the diocese of Natal, any rights, privileges, or authority which it would be proper for the Bishop of Natal to concede?
- 6.—Does the Bishop of Natal possess any consensual jurisdiction of any kind over those clergymen who have received their licenses from him, those who have not received their licenses from him; and, if so, how far does it extend?



7.—What would be the proper mode of exercising such consensual jurisdiction if the Bishop possesses it?

8.—Counsel is requested to add any general advice upon the position in which the Bishop of Natal is placed by the conjoint effect of the two judgments.

#### OPINION.

1, 2, and 3.—The strict legal rights of the Bishops of Capetown and Natal to the Church lands situate in the settlement of Natal, must be determined by the Roman-Dutch law which prevails there, and not by the law of England. We therefore abstain from expressing any distinct opinion on this part of the case submitted to us. We are, however, disposed to think that the effect of the resignation by the Bishop of Capetown of his original letters patent, and the grant of letters patent to the Bishop of Natal, was, at any rate, to vest in the latter, as the head of the Church of England in the settlement of Natal, the power of directing the management of such property as then was, and has since been, duly dedicated to the general purposes of the Church of England in that settlement, and also the duty of taking any steps necessary to maintain inviolate the terms upon which the same is held.

4 and 5.—We think that the authority of the Bishop of Capetown over the Bishop of Natal is confined to the power to call upon the latter to render to the former such acts of obedience as an English Bishop is bound to render to the Archbishop of Canterbury. We consider that although the effect of the recent judgment in the Privy Council is to negative all metropolitical jurisdiction on the part of the Bishop of Capetown over the Bishop of Natal, it does not absolve the latter from the oath of canonical obedience which he has taken to the former, and that it will be proper, should the occasion arise, for the Bishop of Natal to pay a due deference to all proper directions which may be given to him by the Bishop of Capetown as his Metropolitan.

6, 7, 8.—We think that the Bishop of Natal has the same spiritual authority over clergymen who have received their licenses from him, and serve within the limits of his episcopal superintendence, as an English Bishop has over an English clergyman in the same position. We consider that the decision in *Long v. the Bishop of Capetown* has not been affected by the recent judgment, and that the Bishop of Natal would be held to have at least as great a spiritual authority over a clergyman similarly situated with regard to himself as that judgment impliedly attributed to the Bishop of Capetown over Mr. Long. At the same time, we think that such spiritual authority on the part of the Bishop of Natal would involve a right on the part of the clergy (if they chose to exercise it) to appeal to the Bishop of Capetown, as Metropolitan, against any decision which might be pronounced against them by their own Bishop. The same observations, we think, apply to the cases of those clergy who, having been licensed by the Bishop of Capetown, perform ecclesiastical functions in buildings expressly dedicated to the general purposes of the Church of England in the settlement of Natal. We think, further, that it would not be consistent with his oath of canonical obedience for the Bishop of Natal to enter into an arrangement with any clergyman in Natal, by which the latter should undertake not to submit himself to the superior spiritual authority of the Bishop of Capetown. We are also of opinion that the

Bishop of Natal has no authority of any kind over those clergymen who have not received their licenses from him, and who do not perform ecclesiastical functions in buildings expressly dedicated to the general purposes of the Church of England in the settlement of Natal. We think it right to add that we consider that the questions raised in the case touching the relations between the Bishop of Natal and his clergy must be treated only as questions affecting the right to the use of the churches and church property in the settlement of Natal; and that it will devolve upon the civil courts there to determine, in connexion with the question of the holding and user of such churches and church property, whether any spiritual sentence pronounced by the Bishop of Natal against his clergy has been pronounced for just cause.

W. M. JAMES.  
J. F. STEPHEN.  
JOHN WESTLAKE.  
E. CHARLES.

Lincoln's-inn, May 9, 1865.

#### TASMANIA.

The Rev. W. A. Brooke, of Launceston has published a letter addressed to his Bishop, under date of January 23rd ultimo, upon which we learn that in the year 1853 he felt that he could no longer conscientiously hold the License of the Bishops. But since then he has diligently studied the evidences, and communicated his doubts to his friends; and we may believe he has sought the guidance of the Holy Spirit. And now, in seeking from the Bishop readmission into the ranks of the licensed clergy he says, "I can and do now profess my belief in the Trinity, the Incarnation of our Lord Jesus Christ, His Atonement, the Sanctifying influence of the Holy Ghost; and all their articles of the Christian faith. Most heartily do I believe the Bible as the Word of God; as containing all things necessary to salvation."

In these days of religious unbelief it is a cause for much thankfulness that one of our Clergy, whose mind was for the time overcome by the dark shadows, doubt has been restored to a firm belief in the truth of revealed religion.

Rev. K. W. Kirkland of Campbell Town was admitted to Priest's Orders at St. David's Cathedral on Quinquagesima Sunday. He would have been admitted to the priesthood on the Sunday before Christmas but for a protest on the part of Dr. Valentine, one of the parishioners, on the ground of Mr. Kirkland's turning to the East when officiating at the Communion table, and adopting other customs, which, in Dr. Valentine's estimation have a decided Roman Catholic tendency. Four triers were appointed to try the case. Their enquiry resulted in a division of votes, two against two, as to whether equal or no the charge should be pronounced frivolous. Upon this the Church Advocate gave his casting vote in favour of the charge being proceeded with. But before any other action could be taken Dr. Valentine wrote to the Bishop withdrawing from any further prosecution of the suit, in order that he might not stand in the way of a peaceable adjustment of the difficulty as might, he hoped, be brought about by the influence of the Bishop with Mr. Kirkland.

#### CAPE TOWN.

The following are extracts from a letter from the Bishop of Capetown, in reference to the condition and to the wants of the Church in South Africa at this time:—

"The desire I suppose would be to enable a Church which is very feeble to maintain its ground against a legalised opposition to the truth, in a land impoverished beyond all that I could have conceived possible five or six years ago. The clergy of course must suffer—it is right they should amidst the general distress—but the difficulty of holding on till better times is a very real one; and a body of men who have shown themselves during these trying times faithful to their Lord and his revealed truth are in danger of being starved out. I should be inclined myself to put this forward as our greatest present need. I have great difficulty, not merely in meeting the demands on all sides for new missions to our still heathen population, but in maintaining posts which have been long established, and are greatly weakened in consequence of the deminution of the English population through the hard times.

"But we must bear in mind that in all probability the endowment of the See of Natal, which I induced the Church and Societies to give ten years ago, will be taken from us during the remainder of Dr. Colenso's life-time. If this be so, something must be done to maintain a bishop for the Church there. . . .

"Nothing can be done in the colony to support a bishop of the true Church there: for first, the members of the Church are not sufficiently strong to maintain unaided their own clergy; and next, the colony, like ours, is in the midst of a financial crisis and great embarrassment. . . . That afflicted diocese must, if it lose its endowment, look to the mother Church to help it again, and provide Episcopal superintendence for it.

"Were I in a position to do so, I would ask Churchmen to help me to found a cathedral. I have, however, felt that my office has been to do the rough work of all sorts in this land; and that the erection of a cathedral must be for another bishop and another generation. While churches, mission chapels, and parsonage houses are still so largely needed, it would be wrong to throw one's efforts into this costly work, however important. The Dean, however, is just now making an effort, under Mr. Butterfield's directions, to do something for the existing building. . . . If the tastes of any lead them to help forward such a work, I need scarce say we should be thankful. To the Dean himself I need not say how much the Church is indebted for his most able vindication of the faith, and exposure of the heretical teaching of Dr. Colenso. . . . During the whole of these principal proceedings we have felt the great value of books, and the need of a good library. Mr. Keble's library has been of essential service to us; but in few ways could more useful help be given than by adding to it. Believe, &c.,

"R. CAPE TOWN."

THE BISHOP OF GRAHAMSTOWN ON DR. COLENSO.—The bishop of Grahamstown (Dr. Catteril), it appears, supports the Bishop of Capetown in the course he has taken towards Bishop Colenso, and is in favour of the election and consecration of another bishop for the diocese of Natal. "Whatever imperfections there are imagined to be, or really were, in the tribunal which deprived him (Dr. Colenso), it was the only tribunal competent, either on principles of equity, or according to the order of the Church, to pronounce that sentence. We, the Bishops of South Africa, for here I know I may speak for every one of my brethren, call upon the Church of England formally and publicly to recognise this deposition, and to declare, not merely that we have the sympathies



of Christ's people in our efforts to maintain His truth—this we cannot doubt—but also that an act, performed according to the laws of the Church, for the maintenance of that truth, is ecclesiastically valid."

## Correspondence.

### SECOND-HAND BOOKS.

To the Editors of *The Church Chronicle*.

SIRS,—May I be permitted to ask the aid of your benevolent readers in the formation of a library in a country parish. They might help most materially and most cordially oblige the benefitted by contributions of second-hand books from their private libraries.

Such works as "All the Year Round," "Once a Week," "Household Words," "Good Words," odd numbers of the "Englishman's" or the "Churchman's Magazine," any of Lardner's or other works on science popularly treated, the "Popular Science Review," with any books of travel would be most acceptable. We should be thankful for any standard poetry and for good fiction (not "greenbacks"), and for any works that would advance our knowledge and cultivate our taste in history—in fact for any useful and interesting books.

The library, for which a considerable number of books have already been secured, is to be the property and under the management of a Young Churchmen's Union, open on the easiest possible terms of subscription to all who may choose to avail themselves of it.

Parcels kindly contributed may be left at the Diocesan Depot, Philip-street, Sydney, addressed to "Country Parson," care of J. G. Ewer, Esq., who may give further information on the subject.

I am, Sirs, yours, &c.,  
COUNTRY PARSON.

To the Editors of *The Church Chronicle*.

SIRS,—My attention has lately been called to two extracts, from St. Chrysostom's works, which I send you, and shall be glad if you would explain them, as they are quoted in favour of the Romish doctrine: "When you see the Lord sacrificed and lying on the altar, and the priest standing over the sacrifice in prayer, and all the people empurpled with His precious blood." . . . . "O Prodigy, O loving kindness of God! He that sitteth above with the Father in the self same hour is held in the hands of all and gives Himself, to all who wish, to embrace and to take hold of."

I am, Sirs, yours, &c.,  
C. RUSSE.

March 12th, 1866.

To the Editors of *The Church Chronicle*.

SIRS,—The following passage occurs in Bishop Cox's sermon, as reviewed in *The Church Chronicle* of the 21st ultimo.

"Not only Greeks, Latins, and Anglicans, but also the Moravians and the Swedes, are Catholic Christians."

Permit me, through the medium of *The Chronicle*, to ask a question or two in connexion with the above statement.

1. Is the Bishop justified in including the Moravians in the category of "Catholic Christians?" The term "Catholic," as is evident from the context, being limited to such Churches as have Bishops of the Apostolic Succession.

I have always understood that the first Moravian Bishops were appointed, I will not

say consecrated, at the instance of Count Zinzendorf, by a *Lutheran Consistory*.

2. Are not the Danes, equally with the Swedes, entitled to the name of Catholics—both Churches having, if I am not much mistaken, one common origin.

I am, Sirs, &c.,  
AP. JOHN.

To the Editors of *The Church Chronicle*.

DEAR SIRS,—“Enquirer” will find no authority for the present custom of making the surplice the sole and invariable vestment of the English Church.

It is true that the Privy Council ruled, in 1557, “that the same dresses and the same utensils, or articles which were used under the first Prayer Book of Edward the Sixth may still be used.” It is, however, extremely difficult to come to any other conclusion than that the Privy Council misunderstood the first rubric of our Prayer Book, which clearly notes, “that such ornaments of the Church, and of the ministers thereof, at all times of their ministrations, should be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.”

If we suppose, with the above-mentioned Privy Council judgment, that the first *Prayer Book* of Edward VI. is here referred to, we must turn to it for our authority to wear the surplice. On the last leaf of that book, the following rubric occurs:—“In the saying or singing of matins, or evensong, baptizing and burying, the ministers in parish Churches, and in Chapels annexed to the same, shall use a surplice.” But in the administration of Holy Communion another rubric provided that the celebrant should wear “a white alb plain, with a vestment or cape.”

If, however, we carefully read over the first rubric in our present Prayer Book, we shall find that no allusion is really made in it to any former book or to any special Act of Parliament; but that we are simply thrown back upon the *legal usage of the second year of King Edward VI.* Now Edward VI. began to reign on January 28th, 1547; his second year therefore, terminated on January, 28th, 1549. His first Prayer Book did not come into use by law until Whit-Sunday, 1549, (nearly the middle of his *third* year) and until then the Latin Missal and Breviary were the only Legal Service-books in England. Every ornament therefore which they authorized, except those abolished by Henry VIII. in 1545 or (if we allow them the force of law) by the Royal Injunctions 1547, might be used in the second year of Edward VI. and is plainly lawful now, if indeed not binding upon the consciences of those Clergy who have solemnly accepted, with the rest of the Prayer Book, a rubric which thus teaches us to look back to a higher order of things for our rule and standard.

Even the Canons of 1603 must give way to the subsequent rule of 1662. Indeed the latter through the Act of Uniformity, is part of the law of England.

The old vestments then are the only *legal* ones in the Church of England. This is acknowledged by all parties; by High Churchmen who have revised the use of them in their Churches, by Low Churchmen who clamour for an *alteration of the law*! that so they may be forbidden.

For the invariable use of a black scarf or stole there is no authority whatever.

I am, Sirs, yours, &c.,  
ANGLO-CATHOLIC.  
14th March, 1866.

## VESTMENTS.

To the Editors of *The Church Chronicle*.

SIRS,—I recollect your once admitting correspondence relative to Fonts, and their rightful position at the east-end or main entrance door to a Church, based upon the baptisteries, which always were built near the entrance to the *basilica* (the eternal and immortal *King's Houses*), because by that sacred mystery of “the Faith” people were initiated, and admitted into the Kingdom of God's Son, and the rightful vestments to be worn, by them who minister on such holy occasions, is so closely associated therewith, that I crave space to say something in answer to the enquiry of “Enquirer,” in your last.

“Enquirer” does not say what are his objections, if he have any, to the wearing of surplices and stoles (properly over one shoulder, for a deacon; over both shoulders, for priests and prelates); or in what Churches he has seen them used, or wrongly worn—neither does he object to the colour of the scarf or the stole; nor the colour of the Episcopal attire. If he would read somewhat relative to Bishop Hooper, who sealed his opposition to scarlet, and admiration for mourning colour, eventually, with his own blood,—whereby it is plain that “he resisted unto blood, striving against sin” (as he simply conceived),—and then turned to Canons 58 and 74 of A.D. 1604, your correspondent would find a distinct injunction upon the very subject about which he is inquisitive. I will conclude with referring “Enquirer” to a paragraph of the Rubric, just before Morning Prayer, which appears entirely to have neglected to read:—“Here it is to be noted that such ornaments of the Church and of the ministers thereof shall be retained at all times of their ministrations, and be in use, as were in this Church of England in the second year of King Edward the Sixth, by parliamentary authority.”

Every large prayer book, in almost every Church, contains the Canons of 1604, and “Enquirer,” as well as wardens, gustomen, and synodsmen, would do well frequently to read and study them, in regard to all which concerns the due and reverent worship of the “King of Kings, and Lord of Lords.”

Yours truly,  
MNASON.

MR. AGNEW.

To the Editors of *The Church Chronicle*.

SIRS,—Many regretted, as I did, that the Church paper of the Colony did not sooner contain some warning to those inclined to sympathise with Mr. Agnew, but I am convinced many more will regret the style and tone of the articles which have appeared on the subject under the head of the Diocese of Newcastle. For what is the real character of the offence Mr. Agnew has committed,—the name which he assumes for himself and his followers matters little. What is his *sin*? It is schism—creating divisions in the Church—rending the mystical Body of Christ—it is the sin from which in the Litany we pray to be delivered—the sin against which our Blessed Lord's intercession in His eucharistic prayer was specially directed. To the indifference with which that most blinding sin is regarded, more than to any other cause must be attributed the mass of wickedness and irreligion which exists at the present day. When for private opinions or selfish ends all regard for the peace or unity of the Church is set aside, and the lawful authority of those whom God's Providence has appointed to guide His people is openly defied,



it is but a natural consequence, that, following the example of those who call themselves teachers, children should dishonour their parents, the mutual dependencies and relationships of men should be violated, and laws human and divine be broken without shame or compunction. And all this in the name of liberty! Oh! much abused word "liberty" how often used as a cloak of maliciousness! Oh sacred word, "free," how often made the decoy behind which are concealed Satan's most fatal snares! For what is liberty? It is the law of Christ in all our members, crucifying the flesh with the affections and lusts. And what is it to be free? It is to be no longer the servant of sin—the slave of evil passions, covetousness, selfishness, pride, envy, hatred, backbiting. Yet trace the history of any schism perpetrated in the name of liberty and you will find that the freedom boasted therein has not been the liberty of the children of God.

I write, Sir, to express my regret that this, the great consideration by which our people ought to be warned in Mr. Agnew's case, has scarcely been regarded: indeed it is *almost* implied in the second article referred to, that had he not assumed the title of "Free Church of England," little notice would have been taken of him, and that his *position* is justifiable, although not his name.—If the authoritative organ of the Church in the colony sets so little value upon the apostolic order which we have received, as to reduce our Bishops to mere instruments of government, as if they had no spiritual functions, no "powers from God" laid upon them, small wonder that men so little instructed in the principles of the doctrine of Christ as Churchmen in the colony frequently are, should think that we should be better without Bishops at all. It is indeed from this very cause that episcopacy has been so denounced by non-episcopal sects, because it would make itself merely an expedient form of government. Forms of government may change with the changing times, but spiritual powers are part of the unchangeable inheritance of the Catholic Church.

My letter is already too long, and yet I beg to be allowed to refer to Mr. Agnew's notice of the Scottish Church. His lack of erudition comes ludicrously out in his detached extracts from the writings of such men as Cramer and Wake, but even more unfortunate is he in selecting the Scotch Church as an aider or abettor in Schism. The fault of the Church of England in allowing state policy to prevent the American Church sooner being provided with Bishops is perhaps now being atoned for by the zeal with which Colonial and Missionary Bishoprics are being founded;—but the Church of England approved, if it did not instigate, the application to Scotland for Episcopacy. When because of the state connection, the episcopate of England, although very desirous, could not consecrate the first American Bishops designate, the Scottish Bishops, meeting almost literally in "an upper room," laid apostolic hands on Dr. Seabury. Holding to their motto, "Primitive truth, Apostolic order," having hardly escaped the bonds of their persecutors, they risked the danger of again incurring State persecution, in order to give to the brethren in America the "Apostolic order" necessary for the due handing down of the "primitive truth" of the Church, and up to recent times the same principles of "the purest of all communions" have actuated them. The late Bishop of Aberdeen was fined by the Court of Appeal of the House of Lords, because he pronounced the sentence of exclusion from Church commu-

nion upon Sir William Dunbar, who schismatically set up what he called an English Episcopal Church in Scotland. Although the Erastianising principles of the State then as now authorised the intrusion of Schism, yet the Church of England was not implicated, for when the same Sir William applied to be inducted to an English living, the English Bishop first required that he should make his submission to the Church whose unity he had broken.

Dr. Cumming, a Presbyterian popular writer, may find occasion for magnifying himself as a dissenter in England by praising Scottish Bishops for their poverty—it is the way of some to build the sepulchres of their fathers killed. But the Scottish Episcopate earned its good degree as a pillar in the temple of God by upholding Catholic principles, and refusing to give up its spiritual position, its spiritual powers, for all the bribes which worldly honor or popular favor could hold out, "esteeming the reproach of Christ greater riches than all the treasures of Egypt."

I am, Sir,  
Your obedient servant, W.

March 14th, 1866.

## Diocese of Newcastle.

HAVING occupied in the last number of *The Church Chronicle* double the space appropriated to the Diocese of Newcastle, our articles for this present number shall be as short as possible.

We will therefore only ask our readers to correct carefully the many misprints in our last leading article, as specified below, and to insert, in its proper place, the following note, which was unintentionally omitted.

We also insert in the Church Intelligence an article respecting the Petition of the New Zealand Bishops from the *Church Times* of December 2, 1865, in which the view taken of that petition, is very different from the view quoted in your last issue from the *Guardian* Church paper.

We conclude with one letter in the Correspondence.

### ERRATA TO BE CORRECTED.

(P., page; c., column; l. line.)

P. 83, c. 2, l. 29,	for <i>heeding</i>	read <i>heeding</i> .
" c. 3, l. 41,	" <i>thoughtfulness</i>	" <i>thankfulness</i> .
" " 1. 56,	" <i>his</i>	" <i>this</i> .
P. 84, c. 1, l. 4,	" <i>moral</i>	" <i>mental</i> .
" " 1. 11,	" <i>moral</i>	" <i>mental</i> .
" " 1. 40,	" <i>daughter</i>	" <i>daughters</i> .
" c. 2, l. 25,	" <i>catana</i>	" <i>catence</i> .
" " 1. 28,	" <i>catana</i>	" <i>catence</i> .
" c. 3, l. 40,	" <i>stipend</i>	" <i>stipend</i> .
" " 1. 52,	" <i>removing</i>	" <i>renouncing</i> .
P. 85, c. 1, l. 35,	" <i>quoted</i>	" <i>quoted</i> .
" " 1. 40,	" <i>thus, he</i>	" <i>thus, the</i> .
" c. 2, l. 1,	" <i>would not justify him</i>	" <i>with any</i> .
" " 1. 30,	" <i>those and teach those</i>	" <i>them and teach them</i> .
" " 1. 37,	" <i>that one</i>	" <i>that on a</i> .
" " 1. 48,	" <i>reading in</i>	" <i>reading or</i> .
" c. 1, l. 49,	" <i>bearing</i>	" <i>hearing</i> .

Also, correct, in the previous Number of *The Chronicle* :—

P. 70, c. 1, l. 10, for *them*, read *then*.

This note should have been printed at the foot of p. 84, column 1, connected by \* with the word pamphlet, line 22 :—

We have no hesitation in quoting various statements from this pamphlet, because Mr. Agnew has himself publicly declared this pamphlet, with its statements, to be—"that, which (with about half-a-dozen unfounded assertions corrected, and about as many wilful omissions inserted) I would cordially accept, and circulate by the thousands, for the benefit of my own people, and the public generally, if his Lordship" (the Bishop of Sydney) would kindly furnish me with "the publications."

## Church Intelligence.

### THE FREEDOM OF THE NEW ZEALAND CHURCH.

To the Church in New Zealand, will belong the credit of taking the first step in emancipating the whole Church in connexion with the Anglican Communion from the fetters of the State. For, whether successful or unsuccessful at the present moment in its request to be given simple freedom, to work by virtue of its own inherent spiritual right, there can be no doubt that eventually, in God's good time, the plea so righteously preferred now will be cheerfully conceded. The wisdom of the step taken, and the peculiar adroitness with which the step is taken, are only discovered when viewed in connexion with the nature of the proceeding that induced them. *Ex nihilo nihil fit*, sang the old poet and satirist: an aphorism that has sounded as a truism for generations, and has been the tritest of proverbs, has been practically disproved by our Brethren, the Bishops of New Zealand. Samson's riddle would have been no difficulty to them.

The Privy Council, to render Colonial Churches impotent, declared the letters patent of the Sovereign invalid; the New Zealand Church thereupon demands its independence of the Sovereign! At home the wonder was, what would the Colonial Churches do, how exercise jurisdiction, how even maintain the power of the Bishop at all, assert his right to discharge any function or perform any ministerial act. Some pretended on the one side that all jurisdiction was, *de jure*, obtained from the crown, and others, that the Churches allowed this pretension *de facto*. Ultramontane Romans, who of course pay no attention, nor ever have, to the behests of French emperors, Austrian emperors, or Ministers of Worship, grinned on this side at our submission to the Royal Supremacy and muttered "Erastianism" the Nonconformists, conveniently forgetting that a Church could be a Church though an Establishment, or without being an Establishment, chuckled at our fancied dilemma, and threw in our teeth a State connexion, without which our poor Church could not exist; while the cold-blooded semi-infidels of the *Pall Mall* school,—the Lords Westbury and Dundreary of theology—determining to keep us an Establishment (the one from the sheer pleasure of tormenting, the other of stroking us) simply smiled at our impotence; we were a Church, but the creature of the State: the State had made some creatures abroad, but she had no right to make them. They shrunk from the conclusion "they are no Churches, they are no Bishops," they feared the result of that, but practically they did say so, and they have been taken at their word.

Although in a Crown Colony properly so-called . . . a Bishopric may be constituted and Ecclesiastical Jurisdiction conferred by the Crown, yet the *Letters Patent* of the Crown



will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature.

Of course this was thought utter ruin to all Colonial bishoprics possessed of an independent Legislature at the time of the Patent being granted, and doubtless the dismay of Bishops was anticipated, and their wild spasmodic efforts to prove their Letters antecedent to Colonial legislation. On the contrary, O, how delicious is the calm sarcasm, so sincere, but so subtle, in the following allegation of the petitioners:—It "sheweth that the Letters Patent granted to your Majesty's petitioners were issued after the colony of New Zealand had become possessed of an independent Legislature."

So then there is no cringing after all, no attempt to crave the right of Ecclesiastical jurisdiction from the Crown, no admission that all authority was derived from it, no strained effort to prove the Letters Patent in equity valid; no, but the effort to prove the Colony had its Parliament before the Letters Patent were issued, to prove that all spiritual authority and Ecclesiastical jurisdiction were derived from God, and to show in their own words—

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

"By the Ordinance of Consecration;" not by the Colonial Secretary's selection; not by Letters Patent from the Crown, not from the *Conges d'eltre*, but by the *Ordinance of Consecration*, are "all the powers necessary for the due administration of the office of a Bishop conveyed." A bolder and grander statement, in its difficulty, no Church ever put forth, so simple, so dignified, so meek. The Church at home may well be proud of such a branch abroad; the daughter is far more "glorious within" than the mother at home, yet the daughter's act is so true to herself, so heroic, that the mother can afford, while blushing at her own inferiority, to admire and to bless.

Accepting and acquiescing in the Decision of the Privy Council (there is the sting) they challenge, they petition the Crown to act upon it.

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

And then follows the intimation that the business has been done, that the five Bishops of New Zealand in conjunction with the representatives of the clergy and laity from all the dioceses in New Zealand, and with Bishop Patteson, have agreed upon a constitution for associating together the members of the United Church of England and Ireland in New Zealand by voluntary compact for the ordering the affairs, the management of the property, the promotion of the discipline of the members thereof, and for the inculcation and maintenance of sound doctrine and true religion throughout the colony. And this is followed by the exquisitely innocent and therefore unanswerable irony—

That your Majesty's petitioners humbly express their conviction that the right of

appointment of Bishops in New Zealand is not part of the prerogative of the Crown, inasmuch as all the Bishoprics were founded by private efforts and endowed from private resources.

With simple dignity the Bishops lay their Royal Mandates at the Sovereign's feet—those mandates that have been declared null and void; the hypocrite might invert our phrase into "dignified simplicity," and the Irishman might claim the action as his own, and the language for a genuine "Bull," for how a surrender can be made of that which is null and void, which never had an existence, a cynic might question, as we do, but we are not disposed to be over-censorious. Letters Patent were always of course, null and void, mere wind; we always thought so and said so, *ex nihilo nihil fit*, we also always thought; but we are not disposed to quarrel with those who, in the first step attempted to liberate the Church, have done so by a paradox, or who have contrived out of the nonentity of a Letter Patent to pluck the flower of freedom. We are content, and more than content, to find that they have acted with common sense and practicality, and to record that in their initiation of the Church's ultimate independence they have, turning the weapons of their adversaries against themselves, prayed that all doubts be removed—

(1) By the acceptance of the surrender of their Letters Patent now declared to be null and void.

(2) By declaring the Royal Mandate under which your Majesty's petitioners were consecrated to be merely an authority given by the Crown for the Act of Consecration, and to have no further effect or legal consequence.

(3) By recognizing the inherent right of the Bishops in New Zealand to fill up vacancies in their own order by the Consecration of persons elected in conformity with the regulations of the general Synod, without Letters Patent and without Royal Mandate, in the same manner as they have already consecrated a missionary Bishop for the islands in the Western Pacific, after communication with your Majesty's principal Secretary of State for the Colonies and with the Attorney General of New Zealand.

## Correspondence.

To the Editors of The Church Chronicle.

DEAR SIRS,—I am thankful that members of our Church have at last had Mr. Agnew shewn to them in his true colors. I can testify to the harm that has been done by the long silence of those in authority. Only a few weeks ago, a former member of my congregation revisited this parish after a year's absence, and I found to my sorrow that both her husband and herself, knowing nothing of the facts of Mr. Agnew's schism, had attended services and even communicated at his meeting house. Of course they readily accepted the information I gave them, and my advice not to go there again, but this incident shows how the uninformed may be led into what, but for their ignorance, would be a most grievous sin. Something like the following was the explanation given:—"I assure you, Sir, we did not know that we were doing wrong, for we were strangers in that part of Sydney, and went to a building where we saw 'Free Church of England' marked over the door, not at all knowing the meaning of the word 'Free,' and as the usual services of our Church were read we were not undeceived." Your able exposure of Mr. Agnew's "false brand" will therefore do real good.

I cannot, however, thank you for the two articles without also recording my most earnest protest against the view (incidentally earned rather than actually stated) that Episcopacy is not of the essence of a Christian Church. The Church of England, at any rate, teaches us a different doctrine, and her *rule and practice* should be our guide in all matters, rather than any *catena* of the opinion of divines, however "large minded" or "large hearted" or liberal (in the modern sense of these epithets) such opinions may be.

What then is the doctrine of the Church of England on this point? In the Preface to the Ordinal she distinctly says:—"It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in CHRIST'S Church—Bishops, Priests, and Deacons." Again, "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon \* \* \* or suffered to execute any of the said functions (those of the respective orders) except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

Now we may reasonably conclude from the above—(1) That if the order of Bishops has existed from the Apostles' time, it is of *Apostolic*, if not *Divine*, appointment. (2) That if there be no lawful consecrations or ordinations, except Episcopal ones, the order of Bishops is *necessary to the being*, and not only to the *well-being* of a Church. How then can we pronounce Episcopacy unessential?

Our Church sets her seal to these conclusions—(1) By recognising (throughout the whole office for the Consecration of Bishops) the Apostles as the first Bishops of the Christian Church, and (2) by her stringent exclusion from the performance of all ministerial functions of those who have not received Episcopal ordination.

Whilst a Roman or Greek priest can be admitted to a cure of souls in our Church by simply making the subscriptions which all clergymen make on such an occasion, the religious teachers of the various sects, as layman, must submit to be ordained, first as deacons, then as priests, before they can exercise the powers, or perform the duties of a clergyman in full orders.

I am quite aware that such a view as this is now-a-days characterized as "illogical," "narrow-minded," "bigotted," &c., &c. It does not, however, affect Truth to be evil spoken of. She remains the same however unpopular she may be. And it is not a breach of charity to set her forth, or at least to lift up one humble voice in her behalf, provided this be done in that spirit of love in which all truth ought to be spoken. All earnest Churchmen will honour those good men in non-episcopal communities, who by their lives and works show their holiness and their zeal, according to their light, for God's service. But our respect for them cannot make us acknowledge their non-episcopal orders as valid, nor can any amount of zealous or (which is more to the point with many) successful work make a religious body a true Church, if it be cut off from that catholic and apostolic Church which recognizes the grace of Orders, conferred and continued by episcopal hands, as one of her foundation stones.

Pardon my free speaking. I could not allow a statement tending to lower our position as a Church to pass without a challenge. At least I can say *liberavi animam meam*.

I am, &c.,

WILLIAM W. DOVE.

14th March, 1866.



# Diocese of Goulburn.

## THE SECOND ANNUAL MEETING OF THE CHURCH SOCIETY OF THE DIOCESE OF GOULBURN.

The Second Annual Meeting of the Church Society of the Diocese of Goulburn, was held on Wednesday evening, the 28th February, in the Hall of the Mechanics' Institute, his Lordship the President in the chair. There were likewise present the Revs. W. Sowerby, P. Lamb, R. Leigh, D. P. M. Hulbert, and S. Percival, and Messrs. Alexander, Allman, Anderson, Belcher, Rossi, Horn, A. Chisholm, Conolly, West, Welby, Thorn, &c., &c.

The meeting was opened with prayer by the Rev. W. Sowerby, after which the president called upon one of the secretaries F. R. L. Rossi, Esq., to read the report of the Committee, which was as follows:—

Your Committee have the pleasure to offer the second Annual Report of the Church Society of the Diocese of Goulburn.

Without preface, they proceed to give an account of the labors and work carried out during the past year ended 31st December, 1865. The grants from the Society were £1763 2s. 2d. Three Churches have been aided in the building by grants of £225—viz., at Bungendore, Young, Binda. Two glebes assisted to the extent of £40. Two new churches at Berrigalong and Berrigalong have been assisted in their erection by amounts of £75—at Yass and Queanbeyan. To a Catechist at Gunning £41 13s. 4d. was granted. A student at Moore College has obtained aid towards education by a grant of £50. £570 13s. 8d. has been expended towards the stipends of eleven Clergymen, and arrangements have been made for the introduction of four Clergymen from England, of whom three have arrived, and one is on his way, at a cost to the Society of £419 2s. 2d. for outfit and passage. The remaining half of the expense has, for the present, been borne by the Bishop.

The comprehensive character of the objects of the Church Society of Goulburn, your Committee believe have already been sufficiently explained. In those instances where the objects have been understood they have been appreciated. Time has now rendered apparent even to the remotest portions of the very large and wide-spread Diocese of Goulburn the advantages of your Society, in which it has been the desire of many of its friends to invoke an interest. Its operations will, we are persuaded, inform those who are distant from the seat of management that their necessities and claims are as scrupulously watched and as gladly cared for as other districts immediately contiguous; for instance, Corowa, Pambula, Breadalban, Cooma, Wentworth, Eden, Howlong, Moorwahia, Gundagai, North Goulburn, and Burrowa, which have received promises of aid in sums of £50 to £100.

Your Committee do very heartily congratulate your Society. They devoutly acknowledge the Almighty's blessing, and thank Him for the measure of success which has attended its anxious labors. The kind but masterly help that the Society has derived from the able counsels of the President, loudly demanding grateful acknowledgment; with such a leader for the time to come, and God's good and Holy Spirit to guide him and your Society, the best is hoped for the future.

Having relation to the prospects of income of your Society for the present year, doubtless, severe loss has affected the monetary position of all or nearly so of the inhabitants of this Diocese; but your Committee hope they may not be deemed as writing irreverently in their report if they affectionately solicit every measure of possible help, that your Society's hands may be strengthened and enabled largely to extend its sphere of usefulness. May not the happily now passed desolate condition of this country from drought, present to the minds of the friends of those who will but think a little, how fearful is yet the state of many of our Churchmen in the scattered interior who themselves require watering, and who suffer incomparably greater ultimate loss from the dearth of God's Word.

There is an interesting feature that your Society presents by the encouragement it has afforded to many undertakings connected with Church work. In several instances churches, schools, &c., have been erected in consequence of the friendly countenance of your Society, and the encouraging stimulus of grants in aid.

P. S. Mort, Esq., has intimated his intention of becoming a life member, by the liberality of his subscription he will take position as a Vice-President.

There are four students at Moore College, and others are expected to join; the accession of these gentlemen

to swell the numbers of the Clergy is a happy omen for the colony. There are seven additional Clergymen in the Diocese since the formation of the Society.

Your Committee lay little stress upon the necessity for a voluminous statement of work accomplished; fuller particulars appear in a tabulated form. They rest satisfied that abundant good has flowed to the Diocese, which will yet be increased by a more regular return of contributions from the branch associations, and your Committee take leave to hope, that this intimation will be borne in mind.

The depot for the sale of Christian books is exerting an extended and happy influence throughout the country, and its beneficial effects are thankfully appreciated. A well-selected library in conjunction with the above is used as a reference library by the Clergy, its foundation being a gift from a charity known as Dr. Bray's associates in London. Further, there is a lending library to the children of the Sunday schools.

Your Committee would now conclude with the earnest prayer for God's continued favor.

The Treasurer, A. ANDERSON Esq., read

### THE FINANCIAL STATEMENT.

Dr.	Diocesan General fund.	Parochial Stipend fund.	Total.
To balance at last year's meet.	£ s. d.	£ s. d.	£ s. d.
731 1 0	Dr. 54 17 8		676 3 4
.. receipts from 1st Jan. 1865, to 31st Dec. 1865	1888 6 11	2245 5 2	4133 12 1
	£2619 7 11	£2190 7 6	£4809 15 5

By expend. during same period	2902 9 2	2174 19 10	5077 9 5
Balance on 31st Dec., 1865	Dr. 283 1 3	Cr. 15 7 8	Dr. 287 13 0

J. J. ALLMAN, Esq., P.M., in moving the first resolution, said I congratulate your Lordship and the meeting on the results already attained. There is a vast improvement in the spiritual state of the Diocese, which is in a great measure due to your Lordship's travels throughout the length and breadth of it. Much remains to be done, and the people must be looked to, to assist in the good work. I have great pleasure in proposing the following resolution:—

That the report now read be printed and circulated under the direction of the Committee; and that the following be the Committee and officers for the year 1866:—Patron—His Excellency Sir John Young, Bart., K.C.B., K.C.M.G., Governor-in-Chief. President—The Right Reverend the Lord Bishop of Goulburn. Vice-presidents—J. Boucher, Esq., J.P.; George Campbell, Esq.; W. P. Faithfull, Esq., J.P.; T. S. Mort, Esq., J.P. Committee—J. J. Allman, P.M., S. H. Belcher, Joseph Bull, Andrew S. Chisholm, J.P., Hon. James Chisholm, M.L.C., J. W. Chisholm, J.P., W. Conolly, J.P., A. D. Farnes, Andrew F. Gibson, J.P., A. W. Hanford, J.P., F. Horn, J. Longfield, F. Moore, C. Phillips, W. W. Stacey, W. Teece, G. H. Thorn, J.P., H. Turner, J.P., E. Wynnam, H. I. West, H. Zouch, S.P., J.P. and all subscribing Clergymen licensed in the Diocese. Treasurer—Alexander Anderson, Esq., Bank of New South Wales, Goulburn. Honorary Secretaries—Rev. W. Sowerby, Rev. P. Lamb, M.A., C. S. Alexander, Esq., C.P.S., F. R. L. Rossi, Esq., J.P. Secretary and Collector—W. H. Maybury.

A. S. CHISHOLM, Esq., J.P., seconded the motion, which was carried unanimously.

The President then said:—The arrangements for the remainder of our proceedings will differ in some respects from the usual course; the programme, which I will now read, will exhibit our plan, and the subjects upon which addresses will be delivered:—

I.—“ON THE PROGRESS AND OBJECTS OF THE CHURCH SOCIETY, by the Rev. W. Sowerby, Minister of Goulburn.”

II.—“ON ITS RESOURCES AND INCOME.”

1. “Whence to be obtained?”

(a.) “From Annual Subscriptions.”

(b.) “From donations and thank offerings for the late mercies,” by A. Anderson, Esq., Treasurer.

(c.) “From Colonial Missionary Societies in England,” by W. Conolly, Esq., J.P.

2. “How to be augmented?”

(a.) “By Ladies' Associations in each Parish.”

(b.) “By local collections in each district.”

(c.) “By Annual Offertory Collections in all the Churches of the Diocese,” by S. H. Belcher, Esq.

III.—“THE WEEKLY OFFERTORY?”

(a.) “ITS FOUNDATION in Holy Scripture,” by the Rev. P. Lamb, M.A., one of the Honorary Secretaries.

(b.) “ITS REASONABLENESS as enjoined by the order of the Church,” by F. Horn, Esq., Churchwarden.

(c.) “ITS ADVANTAGES to the Diocese at large, and to each Parish therein,” by P. R. L. Rossi, Esq., J.P., one of the Honorary Secretaries.

IV.—“THE CHURCH SOCIETY IS A MISSIONARY SOCIETY FOR THE DIOCESE,” by the Rev. S. Percival, late Missionary at Tanjore in India.

V.—“THE SOCIETY IS A MUTUAL BENEFIT SOCIETY FOR THE DIOCESE,” by the Rev. R. Leigh of North Goulburn.

“THE CHURCH SOCIETY, ITS PROGRESS, OBJECTS, AND SOURCES OF INCOME.”

The Rev. W. SOWERBY said:—The Society of which I have now to speak is of a description similar to those which have been established by the wisdom of the rulers in the Church of England in the adjoining Dioceses in New South Wales. They are admirably adapted to meet the requirements of the Church under existing circumstances. The Society is as yet only in its infancy, but the good it has already been able to accomplish is most encouraging, and thankful indeed ought every faithful member of the Church to be, that the giver of all goodness has so greatly blessed its manifold operations. It embraces every object necessary to render the Church efficient, and it has spread its influence over all parts of this large Diocese. However, we do not say that more than the skeleton or framework has yet been established.

We trust that when this is filled up in all localities, as we anticipate it will be, we shall possess machinery for our great work, which will be found to answer all the purposes contemplated by those who have expended their time, and exercised their talents so largely and beneficially in its formation. The population of the Diocese numbers about thirty thousand belonging to the Church of England. Of this large number of souls not more than seven hundred are found to be subscribers to the Society's funds. It is then to be presumed that when the Society has spread its ramifications more extensively, it will receive still greater support, and that the great body of Churchmen will be reached, and will cheerfully come in and enrol themselves upon our lists. There has been a great outcry for voluntarism in many quarters; we are now in a position to test its sincerity, and it is to be hoped that like many outcries it will not end in sound. Our efforts hitherto have been crowned with success; but every one must perceive at a glance that to reach the members of the Church scattered over such an immense territory will require our combined and most active exertion. As to our funds, in our first year, ended 31st December, 1864, there were received

For general purposes	£866 13 1
For stipends of Clergy	172 12 4
	£1039 5 5

In the year 1865, there were received

For general fund	£1888 6 11
For stipends of Clergy	2245 5 2
	£4133 12 1



Now, seeing that the Society had been in operation for five months only in 1864, and calculating that had it been working during the whole year, its revenue would have been doubled, that is, it would have amounted to £2078 10s. 10d. Even had that been the case, the income was just about double this sum in 1865, thus holding out the most satisfactory prospects for the future. It cannot, however, be concealed that the population is now suffering from a severe trial. God has been pleased to afflict the land with a more than usual drought, causing great, but, I trust, not irreparable losses on all hands. A blessed change has come over the land, and what was lately a barren and parched desert now "rejoices, and blossoms as the rose." Let us then not forget Him who has caused so marvellous a change; but so far as we are able, let us not act, as is too frequently the case, and deprive God of our usual gifts. I fear it is too much the custom that when any worldly calamity befalls us, the first thing we do is to act thus, and that which might have been greatly blessed had it been rightly appropriated, is perchance rendered a curse to us by its misdirection. The objects of our Society embrace a wide field, and you will find in last year's report they are classed under eight heads:—

1. To aid in providing a sustentation fund for the clergy of the Diocese.
2. To obtain additional clergymen for unsupplied districts.
3. To procure endowments for the several churches.
4. To aid in erecting, repairing, or enlarging churches, parsonages, schoolrooms, teachers' residences, &c.
5. To assist in supporting catechists, whether schoolmasters or others, in districts which cannot be regularly visited by the clergy.
6. To circulate the Holy Scriptures, the Book of Common Prayer, and other religious and useful books by means of the Diocesan Depot: to form lending libraries, &c.
7. To establish or to encourage missions to the aborigines, or other heathen races.
8. To encourage the establishment of Elementary Church Schools, Grammar Schools, a Diocesan College, &c.

It will not be necessary for me to advert to each of these, and, indeed, the time would not permit my doing so. There are, however, one or two statements which are very important. Our first object is: "to aid in providing a Sustentation Fund for the Clergy of the Diocese; and, secondly, to obtain additional Clergymen for unsupplied districts." You are perfectly aware how I and others engaged in the endowment of the Bishopric pressed this consideration upon the public, that the advent of a Bishop would almost of necessity lead to the introduction of additional Ministers. In this respect our most sanguine anticipations have been more than realised, and we are most thankful upon this which is unquestionably the first and greatest want of the Church. Since the formation of the Society, in July, 1864, seven Clergymen have been added to our then diminishing number, and we trust that matters are now in such a train as will enable the Bishop, from time to time, to supply the requirements of the Diocese; and it is to be hoped that in all cases the Parishioners will consider it their bounden duty properly to provide for their Minister, and upon no account to permit the stipend to fall into arrears. The objects embraced in Nos. 4, 5, and 8, are met by the Society, by giving grants in aid for different purposes, to as great an extent as its funds will permit. This is exemplified by a statement I will now give you. For instance, grants have been made for various purposes embraced in the list of objects, amounting to £510. This sum, judiciously distributed, has led to an aggregate expenditure of £5435, and it is found that, although the Society contributed less than one-

tenth of that amount, yet the contribution in a majority of instances had the effect of encouraging the parties to go on with their work and to have it completed. Thus was their expenditure, although small, the means of completing works which otherwise might have remained long in abeyance. Object No. 6, has been so far, most efficiently accomplished; but I am almost ashamed to have to state, without any help whatever from the Society. So far from that being the case, the Society, he considered, was really in debt to the Depot, for it has provided a Committee-room, and otherwise helped us to a very great extent, and all I can say is, that I trust we shall whenever required, be in a position to promote the views of those who have established an institution of the most vital importance. I do believe that it is doing a work silently and quietly, the good effects of which it is impossible for us to estimate too highly. It commends itself to the patronage and support of every true Christian, and I pray God that that support may never be withdrawn from it. And now my friends may I congratulate you, and rejoice in what has been done. We have great difficulties to encounter, great difficulties have already been overcome. May the Spirit of the Living God enable us to conquer every obstacle in our way, for the sake of Jesus Christ our blessed Lord and Saviour. There seems to be a notion, not general certainly, that we render assistance to objects beyond the demands of our own Diocese. We receive support from all quarters from which it can be procured, but the Society's operations are confined exclusively to the Diocese of Goulburn, and surely we have sufficient work upon our hands in supplying our own wants. Let no one then go away with the impression that any part of our income is spent in anything but what appertains to our own Diocese.

A. ANDERSON, Esq., who was next called upon, after a few introductory remarks proceeded to say:—The resources of the Society's income are threefold, annual subscriptions, donations, and thank-offerings. The chief source of revenue of the Society is of course the annual subscriptions, first, to the *Diocesan General Fund*, for the General purposes of the Society, namely to assist in building Churches, Parsonages, and school-houses, to provide grants in aid towards the income of Ministers and Catechists, for travelling expenses, and other incidentals; secondly to the *Parochial Stipend Fund*, for the local maintenance of the Ministers in their various parishes or districts. It is of the utmost importance that every member of the Church of England in the Diocese should consider it, not only his duty to contribute annually so far as he is able, to the support of the ministrations of the Gospel in his own particular district; but he should also regard it as a privilege to aid in a work so calculated to confer lasting benefits upon the community at large. The Diocese contains at present about 30,000 Members of the Church of England, and it must be evident that if only half of that number contributed to the funds of the Society in a manner adequate to their means, the revenue would be quite equal to a far greater expenditure than has been incurred. The second source, donations, must of necessity be variable. His Excellency Sir John Young, has shown an example of liberality which might with advantage be imitated by others, in giving the Society a donation of £25. It is to be hoped that this high example will be followed. The third source of revenue is thank-offerings for special mercies. This should

be much more productive than it is. In this country so much of individual prosperity is directly (and visibly so) dependent on the will of Almighty God that it can scarcely seem too much to expect that gratitude for special mercies should take a form more substantial than that of mere words. We have lately received, in common with other parts of the colony, a special mercy in the shape of copious and abundant rain, and when we remember that had this great mercy been much longer delayed, the loss to the colony in general, and to every member of the community, would have been almost ruinous; surely such a mercy demands a special recognition at our hands.

W. CONOLLY then addressed the meeting. He said; My Lord it must be admitted a great, night I not say an alarming necessity exists for calling upon all our resources to increase the efficacy of the Goulburn Church Society, the success of which Society must materially aid in preventing the crime, alas, too common at present, and I fear increasing. For a long period the Diocese of which you have now the charge, had a career of almost unexampled prosperity; at present we are suffering from the depression natural to a contrary state of things. We are aware that people require to be educated to bear adversity, and we know that the people of this Diocese are only now gradually obtaining the means of education for such a condition. We know that to fear God, to honor the Queen, and to love our neighbour as ourselves, the people must receive a religious education; and such is the great object of this Society, and that we are endeavouring to have such an education imparted must be a matter of much comfort to us at a period so big with fear for the future. When about to take charge of this Diocese, your Lordship issued an appeal to Christian people and Societies in England, which was so successful that your Lordship received great assistance, not only from individuals, but from some of those noble Societies which are the glory of our land, and without which assistance, you would not have been able to accomplish as much as you have done. The Societies I refer to are the *Colonial and Continental Church Society*, and the *Society for the Propagation of the Gospel in Foreign Parts*. I believe that I am correct in stating that these Societies with the assistance of English Christian friends, provided the greater part of the funds necessary to defray the expenses of the Clergy brought here through your Lordship's instrumentality. I believe I am also correct in stating, that out of £3000 required, we have not been called upon for more than about £500. In looking over the reports of these Societies I find that they assist us to the extent of £300 each. Should we not make great exertions to induce them to continue that support. The members of these Societies have not, like us, a stake in the country. They are possessed of no property or interest here; have nothing to stimulate them but the love of God, and the desire to spread his Gospel; and yet to what an extent does this one object affect them. When we find them disposed to assist us liberally, the more we do the more likely are we to obtain assistance from these Societies, which it is my object to recommend to your notice this evening, as a means of increasing our resources, and also to stimulate us to greater exertions. I am sure the friends of the Church Society will join with me in desiring that the few remarks I have made may be considered by our Right Reverend President as a vote of thanks on the part of the meeting to the



*Colonial and Continental Church Society and the Society for the Propagation of the Gospel* for their most liberal assistance. I know that your Lordship will join with us most cordially in the feeling of gratitude to them, and I trust they will long continue their support to our Church Society, which has, in common with them, that one great object in view, the spread of the Gospel of peace to the honor and glory of God.

S. H. BELCHER, Esq., then said: The subject entrusted to me is clearly of the utmost importance, as it relates specially to the Augmentation of the Funds, by which the Church Society may extend its sphere of labours, and so be enabled to reach, with a helping hand, those remote portions of the Diocese, which are greatly in need of our assistance. All of us who have listened to the admirable paper read by the Rev. W. Soverby, describing the objects and progress of the Society, must have been struck with the great and good results wrought in so short a space of time. What then may we not expect under the Divine blessing in a few years. The seed is but sown; when the softening influence of the Holy Spirit shall have fallen upon the soil, where that seed is scattered may we not hope, and reasonably hope, for a harvest which shall be free from the tares of bushranging and cattle-stealing hitherto so prolific throughout these Districts? And our Church Society will accomplish this with God's help; but to do so funds must be provided, increased funds, in order that the sound of the Church-gong bell may be heard in regions as yet unreached by Clergymen. To raise these funds, or rather to increase the annual income, now at the disposal of the Society, I throw out the following suggestions, trusting that at our next Annual Meeting I shall find my notions of their usefulness realised. 1st. The establishment of Ladies' Associations in every District. 2nd. The appointment of Local Collectors for each parish. 3rd. Annual Offertory Collections in every Church in the Diocese. The efficiency of the first has been sufficiently manifested in Goulburn, without requiring any advocacy on my part. By means of Ladies' Associations, considerable sums have been heretofore raised for various Church purposes and always with marked success; indeed I feel assured that if such machinery were properly organised, our Church Society would gain great additions to its income. With regard to the Local Collectors—acting without remuneration or otherwise, as the case may require—any one who has attended the Committee meetings of the Church Society will at once perceive the benefits likely to accrue from their establishment. Nothing is easier than to forget annual subscriptions, and many whose subscriptions are overdue would have given their cheques had they been personally reminded. This suggestion I recommend more particularly to the notice of Auxiliary Societies, the members of which are not thrown so frequently in contact as we in Goulburn. They seldom, perhaps not more than once in six months, hear a word about the Church Society, and it would clearly be advantageous to remind them by means of Local Collectors. My third, and last suggestion, referring to the establishment of an annual Offertory Collection throughout the Diocese, has admirable examples at home. In England it is usual to have special services for the benefit of Local or Missionary Institutions, and here we might copy them. I feel confident that a very large sum would be realised annually for our Church Society by this means, and I strongly urge it upon your Lordship and those whom it more immediately

concerns. This we are all assured of, that to promote the usefulness of the Church Society is to spread throughout the length and breadth of the land the knowledge of salvation through Jesus Christ, to increase the facilities for education, and by these two means to suppress vice and immorality.

HIS LORDSHIP said that the ladies would soon have an opportunity of acting as Mr. Belcher had suggested. The weekly Offertory was their next topic, was an important one. He trusted that the speakers would succeed in removing misconception as to the objects of that collection. If these were understood not less than £2000 a-year might be raised thereby in the Diocese.

**"THE WEEKLY OFFERTORY; ITS SACRED ORIGIN, REASONABLENESS, AND ADVANTAGES."**

The Rev. P. LAMB, M.A., Minister of Collector, Tarago, Tiranna, &c., and one of the Honorary Secretaries, in proving that the foundation of the Weekly Offertory was in Holy Scripture, said:—My dear Lord and Friends,—The Weekly Offertory, as adopted by our Church, evidently has its foundation in the following passage: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." We find liberality inculcated throughout the Scriptures; and exhortations thereto are numerous, both in the Old and New Testaments, but in this passage additional instruction is given respecting it, and a rule laid down for our special guidance. The time and measure are both enjoined. The time specified is "the first day of the week." It was customary for the early Disciples to meet together, for the purpose of public devotion, upon the first day of the week, as did the Jews on the seventh; and the custom has prevailed ever since. This first day of the week is the Christian Sabbath, or Lord's Day. This occasion is selected by the Apostle as the most suitable for the exercise of our Christian liberality; and we may depend upon its being the best method that can be devised. With regard to our offerings to God (the neglect of which cannot be indulged without great injury to ourselves), we should endeavour to give, upon principle, according to a defined system; and not impulsively, capriciously, or at haphazard. We acknowledge it to be our duty not to appear before the Lord empty, and our privilege to declare our gratitude, and dependence upon Him for all we are, and all that we possess. Besides, we all know that when money increases we are very apt to set our hearts upon it; and we are inclined to keep back part of what is due to God. Accumulation increases the desire for more: but when a habit like this is cherished and established in the mind, we become, by the power of the Holy Spirit, less liable to such temptation. It is a wise safety-valve, graciously provided by God, and it contributes as much benefit to the giver as to the receiver; yea, "it is more blessed to give than to receive." Moreover, the measure of our liberality is here determined. "Let everyone of you lay by him in store as God has prospered him." It is very important to remember this. Our gains are best known to God and ourselves; and if we withhold what He knows to be due, we rob, not man, but God. You see that prosperity is ascribed to God, as flowing from Him: "as God has prospered him." It is impossible, then, that He can be deceived. To have, and not to give, is to make our property a burden, and even a curse, instead of a pleasure and a blessing; and to provoke God to withdraw it from us,

as much in mercy as in judgment. From the Jews we know that the law demanded a tenth, and certainly Christians are not under less obligations than the Jews. The demand, however, is not made in a similar way upon Christians; and for this reason, that God expects more from a grateful heart and a loving service; more from a friend than a menial; more from a child than a hireling. "Where much has been given much will be required." There is no fixed rule for filial love and conjugal affection. We should remember that God saves us by His own sovereign grace and mercy, and not by our desert. He, therefore, does not impose, as a duty, what He expects from a loving and grateful heart. The question should be, not *how little*, but *how much* does He expect, and how much ought we to give to Him who has done so much for us. The Christian's language should be:—

"Were the whole realm of nature mine,  
It were a present far too small,  
Love so amazing, so divine,  
Demands my soul, my life, my all."

And now observe in the next place, the Apostle says "let everyone of you lay by him in store." There is no exception you see; the poor are not excluded; the widow's mite was particularly observed, and commended by our Lord; and the Apostle specially notices the liberality of the Macedonian Churches who had "given out of their affliction and deep poverty;" as redounding to their immortal honor and credit. It is not the quantity so much as the proportion that God looks at. Some are continually postponing their contributions, and proposing to give when they are richer, forgetting that a man's obligation springs from his present condition; according as he uses his present blessings and favours, will they be increased or diminished. Among the Jews, those who could not afford to offer a lamb, were required to bring a pair of turtle doves. O, dear friends, let us beware, let us beware of covetousness, the cankerworm, and plague spot of the human heart; and let us beware of plausible excuses for covetousness. It is by our "fruits," our substantial fruits, that we are now, and shall hereafter be known; not by our empty professions. We shall be judged hereafter according to things done in the body, whether they be good or bad; faith and works must go together; faith without works is dead, and works without faith are dead likewise. I fear that the Church of the present generation is sadly degenerated from the Church of the early Christians, whose prominent feature was entire consecration to God; they took joyfully the spoiling of their goods, and gave up readily this world's property for a more enduring substance above. We are evidently deficient in love to Christ, and can scarcely say with the Apostle, "the love of Christ constraineth us." The great puzzle to the world is, how Christians can really be in possession of such a belief as they profess, and yet sacrifice so little to God; hence infidels scoff. Thus, not only are they withholding what is due to God, but they are also actually doing injury to the cause which they profess to love, and hindering its progress in the world; yea, so general is the apathy in this respect that the few who are earnest and devoted are branded as benevolent fanatics. But it is impossible thus to serve God and Mammon. Shall we consume the loaf, and give God only the crumbs; as some do, when they dole out their small pittance to this cause? What would you think if labourers were to expect wages from their masters, when they had been employing all their time and talents for their



own ends and purposes? Yet this is the way in which we treat our heavenly Master. We expect Him to give us health, strength, food, and raiment, and are all the while living to please ourselves, and spending all we have upon our own ends and purposes. O, then let us esteem it a privilege to give, and let us not give grudgingly, for God loveth a cheerful giver.

F. HORN, ESQ., one of the Wardens of St. Saviour's Cathedral, enforced the *reasonableness* of the weekly Offertory. He said, it is designed to aid in sustaining Divine Worship in the Church, in supplying the stipend of the Clergyman, and in relieving the sick, the poor, and the distressed. It is *reasonable* that the worshipper should share the privilege of providing for the proper arrangements of the worship of God and of our Lord and Saviour Jesus Christ; that they should do this week by week as they are able, and that all should endeavour to be regular and systematic in their offerings. It is reasonable that all who benefit by the ministrations of the Clergy should strengthen their hands by following the injunctions of the Apostle, and in return "Minister unto him that teacheth, in all good things." The few have their names in the Stipend Subscription List, the many, yea all, have an opportunity Sunday by Sunday of contributing, by means of the weekly Offertory their worldly things to them who have sown unto them spiritual things. It is reasonable that we should "remember the poor," and minister unto the necessities of others, and particularly the poor members of our Church. The offerings at the Communion on Sunday morning, once a month, are devoted to this last object—that is, to relieve the poor. What can be more cheering to the heart of the giver, than to know his gift benefits the poor. We never give without receiving a blessing. People should give according to their means.

F. R. L. ROSS, ESQ., J.P., one of the Honorary Secretaries, said the *advantages* of the habitual and weekly use of the Offertory may be said to be so evident as to require no demonstration. To properly carry out the conduct of Church matters, we know as imperatively requires the aid of money, as secular business. In a commercial view, the rapid accumulation of even small sums creates prodigious results; so by the inconsiderable gifts regularly given by congregations, are vast sums raised from time to time. It is to be remarked that probably no other mode or device would create such vast results. Large contributions from individuals for Church work are sometimes followed by a reaction of almost indifference; the giver unhappily in many cases thinking that after an effort he may afford to rest, and content himself with the good he fancies he has done. In a very different spirit should we be guided in our liberality. We are not ashamed to acknowledge our dependence, and ask day by day for our daily bread; we are not ashamed to receive that aid: but where is our thankfulness of heart, if the less frequently we are disposed to give of that which a merciful God has showered upon us? How abashed must stand the heart which man designates liberal, at the recollection of the humble creature, a widowed heart, that gave (not as fashion rules, but with fullest integrity of purpose), "of her penury, all the living that she had." Can any better answer be given to one who would argue, "I cannot afford it?" I believe it was never intended that we should literally imitate this glorious example, by giving all that we may

possess; at the same time, how frequently is the very instance, I have quoted, of the widow made an unworthy justification for giving the smallest contribution. "I will give my mite," says one; and over and over again do men imagine that they are doing their duty while they withhold all but the least help. "Abel brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering."—*Gen. iv. 4.* "Thereby," remarks Bishop Horne, "instructing us, as the law afterwards did the children of Israel, that we ought not to appear before the Lord 'empty,' or to offer to Him of that 'which cost us nothing.'" The prime of our years, the flower of our increase, should be dedicated and devoted to Him who makes us all we are, and gives us all we have. "The King shall answer and say unto them: Verily, I say unto you, inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me."—*Math. xxv. 40.* This memorable and gracious answer of our Saviour is fit to be engraven in the hearts and ever sounding in the ears of all industrious promoters of charity. True it is, our Saviour says: "Me in person ye never relieved, supported, comforted; but since ye performed these kind offices to others who belonged to me, at my command, and for my sake, I consider what you did to them as done to myself, and shall accordingly give you a most valuable recompense." These words, considered as they ought to be as to their general drift, press upon us two powerful motives to the practice of charity: the one, that upon this point we shall certainly be tried and examined at the Great Day of Account; the other, "that acts of mercy done to the poor will then be accepted as done to our Saviour Himself."—*Bishop Atterbury.* "Among all the thousands who give to these objects, how few deny themselves of one comfort, even the least, that they may advance the Kingdom of Christ!"—*Barnes.* I would earnestly invite all our Churchmen throughout this land, to the utmost of their power, to make more palatable the acceptance of the Offertory in their churches. It may in some few cases be required to remove prejudices which may possibly have crept in against its universal use. I will not now enter into a discussion more than to adduce the successful result at the church that I have been so long connected with—now St. Saviour's Cathedral. We are now, by the Offertory collections, in the receipt of about £300 per annum. I will name to you that when first it had been proposed, some years since, to have what were then called collections, certain officers in that church absolutely refused to carry the plate round. The weekly collections have now reached nearly to the maximum of what were received heretofore per month. There is another practical and very important item connected with the frequent or weekly Offertory, that strangers, and liberal strangers, from time to time come among us, and we have the advantage of their gifts. If any church will adopt the course desired to be recommended, I think I may venture to say that the practice would never be given up.

"THE CHURCH SOCIETY, A MISSIONARY SOCIETY, AND A MUTUAL BENEFIT SOCIETY, FOR THE DIOCESE."

THE REV. SAMUEL PERCIVAL, who has recently arrived in the Diocese, had been a Missionary in India. He said: A few months ago, while advocating the spread of the Gospel abroad, I was met with the old saying that "Charity begins at home." This no doubt is true, for the Apostles were first to

preach at Jerusalem, and afterwards elsewhere. Their preaching was not to be confined to home. The Gospel is a light; when it flickers something is wrong. While one being remains unconverted our duty is plain. I have read an anecdote of the late Bishop Wilson, of Calcutta, who, while on a tour through his immense Diocese, came to a station which no Clergyman had ever visited. Finding no hearers, he was about to proceed on his way, when a young man besought him to remain, promising to try and get a few together to hear him. On being asked by the Bishop what had turned his heart, he stated that two years before that time he was in a billiard room with several others, one of whom had lost heavily, and who having staked his last coin, pulled out from his pocket a Hindoo idol, and addressed the most urgent entreaties and prayers to it for success. This shocked the young man, and awakened his soul. I relate this anecdote to show how our own kindred white people brought up in a Christian land may, under some circumstances, sink down to the level of the heathen. During the rebellion in India of 1857, Madras was the quietest presidency. Why? Because there were more Christians there. During the Lancashire distress, I collected five hundred rupees (£50) from the heathen poor at Tanjore, showing that the seed was sown even in their hearts. An old man, nearly a beggar, ninety years of age, tottered up to me with ten rupees for the same purpose. Good feelings once awakened, we know not how far they may reach. We must seek to give others the religious principles we possess. At the siege of Agra the heathen servants fled. Some native Christians fleeing from their heathen brethren asked for admittance, which was somewhat reluctantly granted, it being feared by some that they might prove treacherous. However, they faithfully performed their duty, and under Providence prevented another massacre like that of Cawnpore. The Society ought to aim not only at local good, but at extension abroad. Some people who had resided in India said that Missionary effort had done very little in that country, but that is not correct. Fifty years ago people immolated themselves under the car of Juggernaut; not so now. A car festival was discontinued owing to the impossibility of getting men to drag it. It had been the custom of the native officials to press men for the purpose, and this having been represented to the Government, the officials were ordered to discontinue the practice. Some of these ponderous cars required two or three thousand men to move them. As a last resource they applied for a steam engine! There were hundreds, nay thousands, who, without moral courage to brave the opposition of their fellows, were still secretly convinced of the truth of Christianity. Every Society of this kind must be a Missionary Society. Our duty is to obey the commands of our great Captain.

After Mr. Percival's address (which is imperfectly reported), a collection was made, amounting to £12 15s. While it was proceeding,

THE REV. D. P. M. HULBERT said that evangelically speaking, the only way to bring souls to God is to make them know the value of those souls. The labourer is worthy of his hire. His Lordship is not able without such a Society as this, to provide Clergymen with incomes. All should help in the good work of providing the necessary means, and give liberally.

THE REV. R. LEIGH said:—My Lord, and Dear Friends,—What we have already



heard furnishes us with an admirable comment upon the subject placed in my hands, viz., "The Church Society as a Mutual Benefit Society;" for who, listening to the admirable papers read and addresses given by the different laymen on the present occasion, could fail to be interested and instructed? There are many Societies, under many names, each serving their special end, and all contributing in their degree to the general good. We have Mutual Provident Societies, making temporal provision for the too probable wants of a future day: anticipating contingencies remote, it may be, but often, alas! too sadly realised. On the other hand, we have Mutual Improvement Societies, instituted for the furnishing of the mind with facts, and helping to the utilising and diffusion of the knowledge there obtained. The Church Society is a Mutual Benefit Society in another, higher, and infinitely more important sense. As we have learned from the Report, the sphere of its operation is commensurate at least with the extent of this vast Diocese; whilst its objects are the highest possible, and worthy of the best talents and most devoted energy. It meets abruptly one of the weakest points in our social structure, the narrow selfishness and petty localism of isolated communities: a chief impediment in the way of progress, both ecclesiastical and civil. It teaches us to make provision for the soul as well as for the body, and to look on to a day coming when such provision will be a blessing. It reminds us of Divine facts, and that their reception in the case of the individual implies the existence of a desire to diffuse them, and, further, that God, in His ordinary providence, has committed the fortunes of His truth to this diffusive principle. As men, it shows us that there are blessings we may mutually enjoy, and that there are things which, if secured, make for our best interests; and that mere secularism is the worst possible policy, and productive of the least obtainable good for country or for home. As Churchmen, it furnishes us with a platform on which we may severally play our parts in the extension of a Religious System, as holy as she is useful and wise. As Christians, it shows us a common bond of union in a holy work, evoking our warmest and best sympathy. I am expected to say something about "Ministerial Incidents;" or those events, encouraging or otherwise, which interfere with the calm serenity, the equable and peaceful flow, of an Australian clergyman's life. And here let me express our hearty welcome to our new brother (Mr. Perceval), and tell him that he has entered upon a noble sphere of usefulness; and that, to the earnest worker, Australia is as truly the field of missionary effort, and as full of thrilling incident and interest, as India or Africa possibly can be. Of course, here, as elsewhere, there is much to discourage in the apparent indifference of great numbers of our people; but yet there is, on the other hand, much to rebuke our complaining and unbelief. As an instance in point, I was mourning mentally over the condition of what I had deemed the most hopeless of my congregations, and looking upon the Church we had built as exhibiting so much time and money lost, when one of my congregation came to me and said with much feeling, "there are those, and I for one, who have reason to thank God that you ever came amongst us." Another writes and says, "it is with feelings of gratitude to God, and with the hope of cheering you in your path of labour and love in the cause of Jesus Christ, that through your faithful sermons, kind Christian advice,

you have been the means of bringing me to a knowledge of my guilt and danger, and of that loving and gracious Saviour in whom I have found peace the world cannot give." I might multiply instances in which similar encouragement has been afforded. I now turn to another feature in relation to the office of the Minister of Christ. It is a pretty general complaint that the official character of Clergymen is not understood or respected by many in the bush, I was much pleased by a little incident, trifling in itself but not so as regards the subject in question. Visiting the hut of an old Peninsula warrior, whose grandson, a beautiful little child, was poking his curly head out of the window, inviting a caress and a smile from me as I stood by. Suddenly the old man, drawing himself up with military precision, said: "Please, your Reverence, lay your hand on his head and bless him, in the name of the Lord." Thus we are encouraged and stimulated, and drawn on in our work. I must tell you another story, in which you will see that the idea of reciprocity or mutual benefit does not always enter into the wise heads and large hearts of Local Church Committees. And at the risk of perpetrating a shocking bull, must say, that we sometimes find to our cost that the reciprocity is all on one side. A Church Committee met at —, to talk about my stipend; the subject was discussed, and being thoroughly ventilated, it was finally resolved that, "Nothing could be done in the matter until the Church we are about to build is finished and paid for." This being told me, I ventured to suggest that another resolution was needed, to make the thing complete, which should be to the effect that, "The horse, that drew the stones for the erection of the building should not have a single feed until the building was completed; then, as far as they were concerned, both the horse and their clergyman would be in the same condition, very thin and very poor."

J. H. THOMAS, Esq., of Yass, in a few words commended the objects of the Society.

The LORD BISHOP then addressed the meeting:—"The results of the Society's operations for the past year are by no means of an unsatisfactory character when we consider the trials of the colony under the visitation of God. A sum of £1888 for the Diocesan General Fund, and of £2245 for the Parochial Stipend Fund, making a total of £4133 received by the treasurer, and dispersed by the Committee during the past twelve months, should cause us all to thank God and to take courage. It affords me special pleasure to record my gratitude, to the friends around me and to all in the Diocese who have already aided us in this great and blessed work; and specially to His Excellency the Governor. A vast machinery has been brought into operation by the creation of this Sec, and by the formation of the Church Society. Fourteen clergymen have been added to the ministerial staff since the separation of the Diocese; seven of them since the inauguration of this Institution. Five more are expected within the next three months. Six churches have been completed; eighteen new ones are either in process of erection, or are in contemplation; and twelve others are much needed. One of the requirements of this portion of the colony is the multiplication of scriptural schools. In the language of his Excellency the Governor, at our last meeting, "the evil (of the colony) can only be permanently met by introducing a sound religious education amongst the young." And again—"We must give the young a sound religious education." I know well what is in-

cluded in a sound religious education in a Church school, under the supervision of a zealous clergyman and the instruction of a well-trained, pious teacher. For my own part I think, that no gratulations should be indulged in, until each portion of the Diocese is mapped out into a manageable parish; that no organisation can be complete until each parish has its Church, parsonage, glebe, and school, under the personal instruction of godly pastors and Christian teachers; and that no satisfactory results can be attained until, through the ministrations of the Church, souls are brought by the Holy Ghost into living union with Jesus Christ. It will be gratifying to some of our friends to know that the Fund for the Endowment of the Sec has been progressing simultaneously, and that there is ground for hope that the exertions of our friends will be crowned with the desired success. This object, as well as the provision for the multiplication of the clergy, is largely indebted to the generosity of English Christians, who are deeply interested in the extension of the Church of Christ, and who contributed out of the abundance of their love and liberality, expecting nothing in return, but the welfare of their fellow men and the answer of a good conscience towards God. The object of the Committee is to enlarge the area whence contributions may flow into the treasury of the Society. Let us hope that a feeling of thankfulness to God for His merciful providence in sending timely rain may cause thank-offerings to occupy a prominent place in the pages of next year's Report, and that a larger measure of weekly bounty through the channel of the Offertory, may enable each parish to complete its arrangements for the sustentation of the ministry and the celebration of Divine worship.

His LORDSHIP then pronounced the benediction and the meeting terminated.

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Annual subscription—Twelve shillings.

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Three lines, each insertion ..	One shilling
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SYDNEY.—Printed and Published by the Proprietors JOSEPH COOK & CO., 370, George-street, Sydney, Archway opposite the Bank of New South Wales, on Wednesday, March 21st, 1866.