

Joseph Cook

The Church Chronicle

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



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AVOCA,

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Commercial...	2	10	0	"
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1853	£3,350	£5,858
1856	£12,550	£17,412
1859	£27,000	£36,556
1862	£56,000	£143,543
1865	£100,270	£310,717

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DYEING!!!!

A. COX begs to inform the inhabitants of Sydney and suburbs that he has just received all the new and fashionable dyes direct from the manufacturers in London and Paris. A. C. is now prepared to dye silk, satin, crape, merino, and delaine dresses and shawls all the various shades of colour on the shortest notice.

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BIBLE SOCIETY.—The Annual
MEETING will be held (p.v.) in St. James's
School-room, Castlereagh-street, on the Evening
of MONDAY, the 28th instant.

E. ROGERS, } Honorary
G. F. WISE, } Secretaries.

THE CHURCH CHRONICLE.

Life Assurance Explained.

—O—
MR. B. SHORT,

Sydney Agent of the Australian Mutual Provident Society, will be happy to give full explanation personally, or by letter (without charge), to all persons wishing information in reference to the subject of Life Assurance, Present or Deferred Annuities and Endowments, Educational or otherwise, for children, by addressing him at the office of the Society, New Pitt-street, Sydney; or, Box 73, Post-office, Sydney.

NOTICE TO THE PUBLIC.—MUSH-ROOM HATS, MUSHROOM HATS.
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Brown, Black, and white ditto ditto, 2s 11d, 3s 11d, 4s 11d
Black satin straw mushroom hats all sizes
White, brown, and black pearl straw mushroom hats
Infants' white mushroom hats, 1s 11d, 2s 11d
Thompson's covered skirts, 2½ yards wide
New shaped eylet skirts, 2½ yards wide—12 rows, 3s 11d; 17 ditto, 5s 11d; 20 ditto, 7s 11d
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White calico, yard wide, 6½d; grey ditto 5½d
White sheeting, 1s 11d; grey ditto 14½d
Sun umbrellas, 6s 11d, 7s 11d; lined parachutes, 3s 11d
Josephine gloves, 2s 11d, equal to first choice
Jouvin's stitched back, 1s 11d; white ditto, 12½d
Black silk jackets, new shapes, 16s 9d, 18s 9d
Black cloth jackets, ditto ditto, 6s 11d, 8s 11d, 10s 11d
Scarlet, drab, and coloured clasp stays, 2s 11d, 3s 11d
Muslin needlework, from 6½d yard
Silk check mohairs, from 6½d
Washing grenadines, fast colours, 7½d
Washing delaines, checks, stripes, 6½d, 10½d
Cheap albums, for 50 portraits 2s 11d, 3s 11d
Ditto, handsomely bound, 4s 11d, 5s 11d
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SADDLE AND HARNESS
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ESTABLISHED 1855.

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OFFICE ALMANAC for 1867.
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[CIRCULAR.]

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(Established in 1840.)

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1. Drawing Room Department.

In this department will be found every article of furniture and ornaments suitable to the drawing rooms of the princely mansions or the cottage. It is all the best material and workmanship, and several suits are in the highest style. The most marked reduction in prices will be noticed in these rooms.

2. Library Furniture Department.

A large assortment of elegant and substantial goods suitable to every size of dwelling. Several thousand volumes of standard books to select from.

3. Plate and Fine Arts Department.

In this department the proprietors feel convinced they can gratify the taste of the most fastidious. They offer for selection, besides a large quantity of chastely-designed plated-ware, salvers, cups, vases, goblets, &c., in solid silver. They also invite attention to the oil paintings, engravings, statuary and

other articles of vertu, in bronze, parian, marble and glass, which they have collected.

4. Bedsteads and Bedding Warerooms.

This department with its various supplies is so well known to the public as not to call for special notice. It is now more complete in every respect than it has ever been before.

5. China and Glass Rooms.

The proprietors feel particular confidence in calling the attention of visitors to this department. They flatter themselves that no announcement can exaggerate the variety, the beauty, the finish, and the completeness of the goods here exhibited.

6. Musical Instruments Room.

Besides a considerable quantity of Pianofortes, Harmoniums, and other musical instruments there will be found in this department, Billiard and Bagatelle tables and other appliances for high class recreations.

7. Carpet and Floor-cloth Department.

Very large additions, with considerable reduction in prices have been made to this department. A very gratifying confidence has been bestowed on their taste in supplying this kind of stock.

8. Ironmongery Department.

Besides a large quantity of farming implements including Winnowing machines and Gardening tools to this department may be added, patent Mangles and every kind of Kitchen Furniture; and connected with it is the depôt for Carriages, Buggies, Gigs, &c., new and second-hand.

The proprietors in conclusion, beg to impress the fact on the public, that this advertisement gives but a faint outline of the contents and resources of their establishment. They take the opportunity of announcing that they receive and make advances on goods for sale by auction, without any charge beyond auctioneers commission. They also store goods in safe and well ventilated apartments at a moderate charge. Persons furnishing will best test the truth of these assurances by paying a visit to the old established

LABOUR BAZAAR.

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Sunday School Class Registers

FOR 1867.

6d. each, per post 8d. or 5s. per dozen, per post, 6s. per dozen.

JOSEPH COOK & CO.

Sunday School Lessons

FOR 1867.

Sheets, 6d. per dozen, per post, 8d., or 2s. 6d. per hundred, per post 3s. 6d.

JOSEPH COOK & CO.

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FOR SALE OR HIRE, TAKEN IN EXCHANGE, TUNED AND REPAIRED. The Improved Pedals for Organ practice fitted to any Pianoforte.

YOUNG & JACKSON,

Pianoforte Makers, Organ Builders, Tuners and Repairers, Pitt-street.

The Church Chronicle.

"Speaking the Truth in Love."

WEDNESDAY, JANUARY 9TH, 1867.

CONTENTS.

OUR NEW SERIES	1
A GOOD CHURCHMAN	1
CHURCH INTELLIGENCE—	
The Bishop of Sydney—The Bishop of New-	
castle—Ordination—Church Society—Church	
Services on New Year's Day—The Rev. W.	
Stack—Rev. T. Kemmis—Rev. E. Tanner—Rev.	
E. Symonds—Rev. W. F. B. Uzzell—Presen-	
tation—Waterloo—St. Leonard's, North Shore	2
ENGLISH CHURCH NEWS	2
Report of Synod (Concluded)	3
Palestine	8
CHILDREN'S CORNER	8

TO CORRESPONDENTS.

The Editor is not responsible for the opinions expressed by Correspondents. We can pay no attention to anonymous communications.

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

OUR NEW SERIES.

At the beginning of a New Year we greet our readers with the usual salutation—wishing them health and happiness. The weather is hot, the sun is bright, and toil is wearying. But how many blessings have we which should raise the song of praise and thanksgiving! The last year is said to have been a year of great trial, and to many of poverty and sorrow. But notwithstanding this, there have been, and there still are, manifold tokens of God's great goodness, in the temporal affairs of the Colony, as well as in things spiritual.

What is wanted in the people of this land is a greater sense of their responsibility, and a more wise and grateful use of the bounties showered upon them.

Most of the temporal distress which exists arises from the habits which are indulged and fostered. In cases of poverty, when we take the trouble to investigate them fully, we find nine out of ten are the result of intemperance, improvidence and waste. Our charitable institutions are rendered necessary mainly by the vices of the people, and would not be required if righteousness were the prevailing character of the population.

It should be the study of those who

wish well to the Colony, and to see its inhabitants prospering, to improve and elevate their character, to impart to them sound Christian principles, and to train them to habits of truth, uprightness, frugality and godliness.

In our humble sphere this will be our endeavour. And we ask our readers to make it theirs. We shall endeavour to "speak the truth in love," to exhibit the true principles of the Church of England in our pages, to offer such suggestions from time to time as may seem to be required, to guard against mis-statements and misconceptions with regard to passing events, and to keep the Church properly informed upon all matters which are interesting to her members.

It will be for those who wish to build up the Church in this Colony to help us. We believe they will. We shall confidently rely upon their help. And trusting in Him who is the only Author of True Wisdom, and the prime source of all blessing, we enter upon our work with a good will, and a good heart, resolved to do what in us lies to entitle us to the support of the members of the Church of England.

"A GOOD CHURCHMAN."

It was remarked in our hearing not long ago, that Mr.—— was "a good Churchman,"—"a really good Churchman."

The thought occurred—What does this mean? Who is entitled to be regarded as a good Churchman? And as we dwelt upon the subject, the following notes presented themselves to our mind.

1. No one of course can be considered worthy of this title who is not thoroughly and conscientiously attached to the Church of England. It does not follow that he must be bigoted, narrow-minded, or uncharitable towards others. If he is so, he is *not* a good Churchman, for this is not the spirit of his Church. But he *is* decided, and firm, and unwavering in his adherence to her doctrines, and polity, and worship.

2. As far as he has had opportunity he has acquainted himself with the doctrines of the Church, as set forth in the 39 Articles and the three Creeds; and he holds those doctrines not merely as taught by the Church to which he belongs, but because they are grounded upon Holy Scripture.

3. He is a constant and devout

worshipper in the Congregation to which he belongs: not fitful, or varying in his attendance, and never absent unless by reason of some unavoidable detention elsewhere, some higher claim, or some impediment which he cannot remove.

4. A good Churchman is a regular communicant. He loves his Saviour for having redeemed him by the sacrifice of His death, and he always thankfully embraces the opportunity of shewing forth that death till He comes. He looks upon it as a spiritual feast to his soul, by which his love and faith are strengthened, and Christ made more precious to his soul.

5. A good Churchman feels and manifests an interest in all those works by which the Church is built up and extended. He thinks upon them, talks of them, and does what he can for their promotion.

6. He supports such works by devoting his substance, his talents, and such influence as he may possess to their advancement. He feels it to be his duty to act as a steward for God in these things. He sets apart a certain portion of his weekly, or monthly, or annual income as sacred, for the support of the ministry, and ordinances of the Church, for helping to build sanctuaries for God, and spreading the knowledge of Him and His Blessed Son throughout the world. And he is ever ready to help—according to the means in his hand—in diffusing this knowledge in his own country, town, or parish.

7. A good Churchman strives to promote unity amongst brethren. He hates dissension, discord, and unfraternity, especially amongst the members of the same household. Though he may differ in some of his views from others, and may have strong opinions upon matters which are of less importance, he endeavours to keep the unity of the Spirit in the bond of peace, and to live in love and unity and concord with them.

8. He takes care to abstain from all things which might prove injurious to the Church, or become a stumbling block to the irreligious, or in any way hinder the progress of the Truth, and the kingdom of his Saviour.

9. The good Churchman loves his Bible, takes it as his guide for daily life, reads, marks, and inwardly digests it, that he may become wise unto salvation, and that he may know how to conduct himself in all conditions and situations as one taught of God, and led by His Holy Spirit.

Without pretending to great exactness in the definitions we have given, and bearing in mind how wide are the

differences in the outward circumstances of the members of the Church, and in their intellectual and social positions, we submit these notes as approximating to an answer to the question—Who is a good Churchman?

D.

Church Intelligence.

THE BISHOP OF SYDNEY paid a visit to Kiama and Jamberoo last week, when the new Church at the latter place was opened for Divine Worship. There was a large attendance, many visitors being present.

On Friday evening an Auxiliary to the Church Society was formed at Kiama.

THE BISHOP OF NEWCASTLE. We have heard, with much regret, that his Lordship has been seriously unwell within the last fortnight. He is now better, but is not able, we fear, to undertake much duty at present.

ORDINATION.—An ordination was held by the Bishop in St. Andrew's Temporary Cathedral on the 4th Sunday in Advent, when the Revs. J. Vaughan and R. S. Willis were admitted to the order of Priests, and Messrs. J. S. Rowsell and James Stack to the order of Deacons. Morning Prayer was read by the Rev. T. Kemmis, the Lessons by the Dean. The Sermon was preached by the Rev. Thomas O'Reilly. Mr. Vaughan and Mr. Willis continue in charge of the Districts assigned to them. Mr. Stack is appointed to Molong and Wellington. Mr. Rowsell to the curacy of Dapto.

CHURCH SOCIETY.—The monthly meeting for December, was held on Monday the 3rd, the Lord Bishop in the chair, Sir John Young and twenty-two other members being present. Prayers were read by the Secretary; and the minutes of the last meeting were confirmed and signed by the Chairman. The Finance Committee's report stated the receipts to be £616 10s. 2d., and brought forward a warrant for £160 16s. 1d. On the application of the Rev. G. E. C. Stiles, for assistance towards the improvement of Christ Church, Sofala, £10 was granted, as it appeared the parishioners had recently raised about £40 towards the object. The Finance Committee felt they could make no recommendation on Mr. Rolleston's application on behalf of the seat-holders in St. Stephen's Church, for a grant towards the rent of the curate's residence. The Bishop read a letter which he had received from the Rev. S. L. Chase, Melbourne, respecting the arrangement for the missions to the aborigines in the north-western portion of the colony. The Secretary stated that at the meeting of the Synod next week he should move that the Society be adopted by it as its agent for the promotion of the great objects for which the Society was instituted, and that the Australasian Board of Missions in this Diocese be adopted by the Synod, and that it be henceforth styled "The Board of Missions of the Diocese of Sydney." The Bishop, on behalf of the clergyman and churchwardens of Orange, applied for a grant of interest for three years on £500, to pay off their parsonage debt, which was referred to the Finance Committee. Mr. Charles Campbell withdrew the notice standing in his name.

We have heard, with much satisfaction, that the income of the Church Society during the year 1886, has been the largest received in any year since the Society was formed. It exceeded £9,200. But while we say this, we must add

that it has barely been able to meet its liabilities. The efforts of its friends have, however, enabled it to do so. The increase in subscriptions and collections, irrespective of amounts paid for stipends, is upwards of £800. We trust it will go on advancing in this way, that its power of usefulness may be greater.

New claims have arisen and will arise during the present year, which will render another £1000 necessary to meet them. And we would urge upon the members of the Church to increase their efforts forthwith, and persevere steadily that the required amount may be raised.

CHURCH SERVICES ON NEW YEARS' EVE.—In many of the Sydney Churches, St. Andrew's, St. Philip's, St. James', Christ Church, St. Paul's, and St. Barnabas', and in the suburbs, St. Mark's, Divine Service was celebrated as usual, at the close of the year.

The services commenced about eleven, and closed soon after midnight, the intention being to end the old and begin the new year with prayer, supplication, and thanksgiving. Large and attentive congregations were found in all these Churches. About four thousand persons, it is calculated, joined thus solemnly in acts of devotion to God. We do trust that this was not done in vain.

THE REV. W. STACK, with Mrs. Stack, leaves for England by the *La Hogue* on the 10th instant. Mr. S. deserves as well as needs, the change and relaxation he now seeks, after nearly thirty years' service in the Church in this colony. We trust he will return to us in about a year, invigorated both in mind and body, and greatly refreshed in spirit by intercourse with dear friends and fellow-Churchmen in the mother Country.

In consequence of Mr. Stack's departure for England, the Rev. W. LUMSDAINE will remove to Balmaln, taking charge of the Parish during his absence, and the Rev. J. R. BLOMFIELD from the Diocese of Newcastle, will supply Mr. Lumsdaine's place at Burwood and Five Dock.

We are happy to be informed the Rev. T. KEMMIS has returned to his duties at St. Mark's with health much improved by his temporary cessation from work and change of climate.

THE REV. E. TANNER, who has been taking the duty at St. Mark's for the last three months, is about to visit Bowen, Port Denison, with a view to taking the ministerial charge of that town and district.

THE REV. E. SYMONDS has accepted a cure in the Diocese of Newcastle.

THE REV. W. F. B. UZZELL, lately Curate of Dapto, has been appointed by the Bishop to the charge of the large and important District of Carcoar. The Rev. Mr. BURKE, the Incumbent, is, we regret to say, in such a state of health that he is unable to take any duty at present.

PRESENTATION.—On New Year's Day, the members of the Church of England attending St. Matthew's, Botany, and St. Silas's, Waterloo, took advantage of the opportunity afforded by the school festival at Botany to present the Rev. James Stack, lately student at Moore College, (and who for the last five months has performed Divine Service in those churches as lay reader) with a token of their respect on the eve of his departure for Molong and Wellington. At the request of those interested, the following address was read to Mr. Stack by the Rev. A. Stephen, of St. Paul's, Sydney, who is in temporary charge of Waterloo and Botany: "To the Rev. James Stack.—Rev. and Dear Sir—We are deputed by the congregations of St. Silas's, Waterloo, and St. Matthew's, Botany, to whom you have been

ministering for the last few months as lay reader, to convey to you their congratulations on your ordination to the ministry of the Church of England. During the short time you have been preaching to us the Word of Life, you have so won our affection and respect that we would thankfully have received you as our pastor. Our loss, however, will be the gain of our brethren in that sphere of labour to which, in the providence of God, you have been called. In token of our appreciation of your services, and of the regard we entertain for you personally, we beg your acceptance of the accompanying purse. With our best wishes for the happiness of Mrs. Stack and yourself, and praying that the Divine blessing may ever rest upon you, so that you "may be clothed with righteousness, and that the Word spoken by your mouth may never be spoken in vain," we remain, Rev. and Dear Sir, your faithful and attached friends.—Signed by the Churchwardens, on behalf of the two congregations. Botany, January 1, 1887." The purse contained twenty-eight sovereigns. Mr. Stack having replied to the address in suitable terms, the assemblage was addressed by the Revs. A. Stephen and J. Fletcher. Amongst those present were Mr. and Mrs. George Lord, of Eurimboola; with their family; Mr. Delaney, of Moore College; Messrs. Cook and Cox, the Churchwardens of St. Silas's; and Messrs. Morris and Stephens, Churchwardens of St. Matthew's.

WATERLOO.—The annual festival of the children attending the day and Sunday schools of this district was held on the 1st instant, in Mr. Beaumont's grounds, Botany, under the management of Mr. E. W. Cooke, superintendent of the Sunday school, who was zealously assisted by Mr. Holliday (the parochial schoolmaster) and the teachers. A very pleasant day was spent, notwithstanding the extreme heat of the weather.

ST. LEONARD'S, NORTH SHORE.—On the 1st instant, a small testimonial, consisting of a purse of twenty-five sovereigns, was presented by the ladies of the parish to the Rev. W. F. Greeny, M.A., Curate to the Rev. W. B. Clarke, M.A., Incumbent of the parish of Willoughby.

English Church News.

The telegram informed us in brief terms that Ritualism was much on the increase in England and certainly if the lighting of candles and burning of incense, marshalling of processions, and adoption of terms hitherto unheard of in the Church of England are evidences of this, there is no want of proof. These things would be comparatively harmless ("playthings" and "ribbons") if they did not indicate the existence of a very painful and alarming condition in the body of the Church of England. Why this longing after the *Mass*, this yearning for union with the Greek and Roman Churches if the tone and character of the Church of England is not greatly deteriorated? We cannot be blind to the existence of a changed feeling towards the Church of Rome on the part of a large body of clergy and laity, and we are alarmed at these evidences of decay. There is great activity and earnestness, large sums of money are expended, but much has a Romeward tendency, and if the Reformation is not to be abandoned, we do not see how a great struggle is to be avoided. For ourselves, we should be glad that it came. The conduct of the rulers of the Church can only be accounted for by divided councils, and by the existence of a sympathy with the Ritualists (in some quarters at least), which renders united and vigorous opposition impossible.

The Bishop of London has sent certain queries on the subject of the Colonial Episcopate, which we regret did not arrive in time to be submitted to the Synod. He asks an opinion as to the desirableness of the Bishops in the Colonies receiving their mission from Canterbury and taking the oath of Canonical obedience to the Archbishop. Also whether there should be an appeal in graver cases from the judgments of Church Courts or decisions of Bishops or Synods in the Colonies—how far the royal supremacy as acknowledged by the United Church of England and Ireland can be maintained in the Colonial Churches, and what seems the best guarantee for maintaining unity of doctrine and discipline between the different scattered branches of our Church in the Colonies. The best reply to these enquiries would be found in some of the speeches (that of the Rev. Mr. Stack for example), delivered in the course of the debate on Mr Gordon's resolutions. The supremacy as defined in our 37th article and in the Canons is, no doubt, the legitimate and only mode of keeping up that *kind of union* which is the subject of these enquiries. It is not *spiritual* union which is to be thus preserved. All the declamation bestowed upon this part of the subject is wasted breath. The Church of Christ will never be uprooted, but the Church of England may be. False doctrine may so prevail against the truth that the Church will cease to be a faithful witness for Christ and the candlestick will be removed. Such things have been. Where are the Churches of Asia and of Africa, of Ephesus and Carthage? What is Antioch and what is Rome? Look at Jerusalem and at Constantinople, and see how inapplicable are the quotations by which the perpetuity of Christ's mystical body is affirmed to the preservation of a "visible Church," be that Church even the beloved and hitherto faithful parent of us all. The union to be maintained is that of government, discipline, articles, formularies, and interpretation of doctrine, and thoughtful men will see that the rivet of this chain is the supremacy of the Crown. The subject will evidently occupy the attention of the Parliament, and we have no doubt that we shall not be exposed to such an inflection as Mr. Cardwell's Bill without strenuous opposition.

The Congress held at York was of the usual character. The attendance larger, and some of the subjects more ably treated than heretofore. A number of persons refused to hear Dr. Stephens because of some expressions used by him in a recent judicial enquiry. Another disturbance was occasioned by the mention of the Eirenicon of Dr. Pusey in connection with the subject of Foreign Churches. A Rev. Mr. Lee, who is Secretary for an association for promoting the Union of Christendom insisted upon introducing Dr. Pusey's work into his argument.

The Archbishop of Dublin has spoken in very decided terms of disapproval of Dr. Pusey's attempt to bridge over the gap which separated us from Rome, and shows the irreconcilable difference between the two churches on the rule of Faith, justification and other points.

Sir Roundell Palmer's lecture on Hymnody formed a very happy termination to the York Congress. He gave a history in chronological order of the Hymn writers of England and their hymns. He spoke of the hymn "Rock of Ages cleft for me," as the finest hymn in the English language.

The Bishop of Natal pursues his unhappy course and meets with opposition on the part of his clergy, and encouragement from some laymen, who do not however appear to be members of the Church of England. Being

accused of expunging the name of Christ from a Hymn Book to be used in his diocese he endeavoured to justify himself by stating that our Lord and His Apostles never instructed us to pray to Christ, and that only 3 or 4 of the Collects of the Church of England are addressed to our Lord. The answer is easy. St. Stephen prayed to our Lord. Christians are described Acts ix. 11—21, as those who "call upon the name of the Lord" and that Lord is Christ, and so in other passages. Even Pliny says that Christians, are persons accustomed to meet together and "sing a Hymn to Christ as God." If 3 or 4 Collects out of 180 are addressed to Christ this is sufficient to shew what is the mind of the Church. The Litany is founded upon a direct appeal to Christ, and it is only towards the close that the worshipper is taught by the words "Let us pray," to address himself to God the Father. The greater part of the *Te Deum* is addressed to Christ. But it is needless to multiply proofs of that of which every well instructed Sunday-school child is cognizant that all Christians call upon the name of the Lord Jesus.

The death of the Bishop of Calcutta is a great calamity. He had a clear view of the wants of India and brought all the resources of his great mind and truly Christian heart to bear upon them. His influence already very great was rapidly increasing and his character was fully appreciated by the educated natives of Bengal. He appears to have slipped while going on board a steamer and fell into the swollen river at 9 o'clock in the evening, to have been at once swept away by the current and the body had not been found. The obituary contains the name of the Bishop of Tuam, Dr. Plunkett. His appointment to the Bishopric was at the time regarded with dismay by all who wished well to the Irish Church. Few prelates have more signally disappointed the fears of his contemporaries. His Episcopacy has been marked by great success. The Irish Church Missions experienced his fostering care and the conversions which took place in his diocese requiring not only the erection of new churches, but the maintenance of additional clergymen, the Church Endowment Society for Tuam was formed and has been the means of endowing ten parishes in which the greater number of persons are converts from the church of Rome.

The Bishop of Cork has been named as a probable successor, his knowledge of the Irish language would make his appointment a very suitable one.

SYNOD

OF THE DIOCESE OF SYDNEY.

(Abridged from *The Empire and Herald*.)

SIXTH DAY.—Thursday, 13th December, 1866.

(Continued from page 403.)

The Synod met at 3.30. p.m.

After the usual prayers, the minutes of the preceding meeting were read.

Mr. W. Foster explained that he was prevented attending to re-open the debate yesterday, in consequence of being engaged at the time addressing a jury.

The words "in the absence of Mr. Foster" were erased from the minutes. With this alteration the minutes were confirmed, and signed by the Bishop as President of the Synod.

CONSTITUTION OF COMMITTEES.

Mr. J. F. Josephson, with the acquiescence of the Synod, called attention to the fact that the names of two gentlemen occurred on several

committees. He thought, for the good of the Church, that members of the standing committee should not be on select committees. The members of the standing committee might be supposed to be more under the influence of his Lordship—

The Dean rose to order. Mr. Josephson was not entitled to discuss this question without notice.

The Bishop said Mr. Josephson was not in order, but the Synod might permit him to speak.

The consent of the Synod was given.

Mr. Josephson continued: He spoke from no disrespect to any gentleman on the standing committee, but he thought it would be wise to enlarge the basis of the committee, so as to enlist the interest of many members of the Church. He believed the gentlemen named on the committees were all men of high Christian character. He wished to turn the thoughts of the Synod to the expediency of having more of its members on the committees.

The Bishop said the Synod owed thanks to Mr. Josephson for his admonition; the only fault was, that it was not given at the proper time, when they were naming the committees. They owed thanks to the Dean for preserving order.

DOUBLE ELECTION.

The Bishop announced that Mr. E. M. Stephen, elected for Christ Church and also for Kelso, had elected to sit for Christ Church. Kelso was therefore vacant.

REPORTS OF THE ELECTION COMMITTEE.

The Rev. Hulton S. King brought up the report of the election committee on the petition of the Rev. Richard W. Young. They thought that Mr. Young's petition could not be granted as he was not "licensed to a separate cure of souls" within the meaning of the 8th clause of the constitutions.

Rev. H. S. King also brought up the report of the same committee on the double elections, in which they referred the matter back to the Synod, recommending the Synod to make a rule providing for the contingency so as to leave it to the President to take the necessary steps to fill up any such vacancy.

The two reports were received.

CHURCH SOCIETY'S ROOMS.

Mr. A. Stuart, with permission of the Synod moved, that the standing committee should be authorised to make arrangements with the proprietors of the Church Society's rooms, to secure additional accommodation for the Synod and its committees. He said the piece of ground (northward) alongside that room belonged to the same trustees. It would be desirable to have additional rooms built for the library and committee rooms. They might also have a room for a Bishop's office, and one for the use of the Clergy. He found that a building with such accommodation as he proposed would be within the means at the disposal of the trustees. The new building might be joined with the present, having one front of an ecclesiastical style, the whole to be called the "Synod Hall," or the Church Offices. The trustees, he believed, would be satisfied with a moderate return for their outlay. There was a strip of eight or nine feet on the other (south) side, which belonged to the property. The property belonged to the trustees of Moore College.

The Rev. H. A. Palmer seconded the motion. At the same time he suggested, that if they could get some place of meeting away from the noise of the adjoining forge and anvil it would be much better. (A laugh). Perhaps they might have the use of St. James' School-room.

Mr. W. Foster asked if there was any limit to be proposed to the possible expenditure of money.

Mr. A. Stuart said there would be the narrow limit of the trustees' funds. The estimated cost of the building was from £1200 to £1400; and he believed the trustees would be satisfied with a moderate rental, 6 per cent. on the outlay, so that the whole rent would not exceed £200 a year, of which the Synod would only have to pay about £130 a year.

Mr. Jaques asked whether the proposed arrangement was to be in perpetuity, or only for a few years?

Mr. A. Stuart said that was a matter the committee would consider and report upon to the Synod.

Mr. W. Foster asked what was the tenure on which the Synod now held the room?

Canon Allwood said the Church Society paid £100 a year, holding from year to year. The committee should not be empowered to act without having first reported to the Synod.

Mr. Rolleston hoped the Synod would pause before empowering the committee to go to any expense of the kind. This was a very comfortable building. When once they began to build, there was no knowing where it would end.

The Rev. J. Fletcher concurred in the remark of Canon Allwood. And he suggested that instead of spending money on these buildings, they should consider the means of having a permanent building on the Cathedral close. This might be the beginning of a Cathedral institution.

Mr. W. Russell objected to the motion on the same ground as Mr. Rolleston.

Mr. A. Stuart proposed a modification of the motion in accordance with the suggestions made.

Mr. R. Jones thought the resolution was still objectionable. The committee ought only to make inquiry, not to enter into any agreement with the proprietors of the building. It was undesirable to suspend the standing orders. They were now asked, without notice, to authorise the expenditure of a considerable sum.

Mr. A. Stuart thereupon withdrew the resolution.

NOTICE—HYMN BOOK.

Mr. Shepherd Smith gave notice that he would, to-morrow (Friday), move a resolution on the propriety of having one duly authorised collection of hymns for the whole Church.

THE AUSTRALASIAN BOARD OF MISSIONS.

The Rev. G. Vidal moved:—"That the agency hitherto known as the 'Australasian Board of Missions,' in this diocese, be adopted by this Synod, and that it be henceforth styled 'The Board of Missions of the Diocese of Sydney.'" He said after the adoption of the Church Society by the Synod, he supposed the motion now proposed would be regarded as merely of a formal character. The Synod had affirmed the duty of the governing body of the Church as to the work of the Church in supplying the spiritual wants of the interior of the colony, it followed, as a matter of course, that they would affirm the duty of the governing body of the Church to see to the discharge of its Missionary work. Missionary work is one essential element in the character of a Church, that would follow out the command of the Saviour, "Go into all the world, and preach the gospel to every creature." There was no mission properly belonging to this diocese to the aborigines of this country. But in conjunction with the diocese of Melbourne, they sustained a mission, of which the head quarters were Yelta, on the Murray. The missionaries traversed a large portion of the country about the Darling. There was also a

mission at Gippsland. The mission at Yelta had been in operation for ten years. Very earnest and faithful men were labouring there, faithfully doing their work, leaving the result to God, hoping that in due time they will reap, if they faint not. The work of the Australasian Board of Missions had been confined to the islands of the Western Pacific. It was known by the name of the Melanesian Mission, or, as they loved to call it, Bishop Patteson's Mission. The work, which had hitherto been done through the agency of the Australasian Board of Missions should, it was proposed, be adopted by the Synod. He would place before the Synod, first, the character of this mission; secondly, what amount of support it had already had from this diocese; and thirdly, what were its claims upon them. First, as to the character of this Melanesian Mission: It commenced about seventeen years ago, when the Bishop of New Zealand, in his little schooner, the *Undine*, of about 22 tons burthen, visited these islands. It became apparent to the Bishop that there were difficulties in the way of evangelising these islands; first, they were very unhealthy. The other great difficulty was that there were very numerous and diverse dialects. There were no two islands where the same dialect was spoken. The problem the Bishop of New Zealand had to solve was this: How is it possible, with these two great difficulties staring him in the face, to convey the Gospel to the inhabitants of these islands? After mature deliberation, he found there was only one way—that was, to induce some native youths of these islands to return with him to Auckland, to learn their language, and to give them as much instruction as possible. This part of his plan succeeded admirably. Another part of his plan was to select certain central positions in these islands, to place clergyman upon them, in the hope that the good Christian influence might permeate to the islands around them. For this purpose both men and means were wanting. This mission had been, under God's blessing, successful to a far greater extent than, humanly speaking, they had any ground to expect. It had made many friends in those islands. Bishop Patteson could land safely in thirty islands where no other white men would be safe for five minutes. The reason was, that these people had learned to know that the mission meant good-will to them. (Cheers.) They had also gained considerable geographical knowledge of these islands. The system pursued in this mission had been eminently successful. In Banks' Islands the conduct of the natives had been materially changed through the influence of those native boys, who had been taken by the Bishop to New Zealand and there instructed. Many of these youths, when the time came for their return to their native islands, wished to remain in New Zealand. On the last voyage of Bishop Patteson, he brought back sixty-two islanders, twenty-eight from the Solomon Islands, and thirty-four from Banks' Islands. He said he could have brought away as many as he pleased. It was proposed to move the head quarters of this mission from New Zealand to Norfolk Island. Sir John Young had consented to make over to Bishop Patteson a piece of land as a site for this purpose. The mission head quarters were now at Kohimarama, where there is a school in active operation. They are taught reading, writing, &c., and also industrial pursuits. There is a printing press at this place, and a vast number of school books have been printed in the languages of Melanesia. The Acts of the Apostles, and the Gospel of St. Luke have been translated into the language of Mota, one of these islands. He read an extract from a letter written by Bishop

Patteson, on the 28th September last. He therein said—

"I turn for a supply of money and of men to New Zealand and Australia. I think my best hope lies in getting growing lads of thirteen to sixteen years to come and live with us; so that growing up in the work, they may learn the conditions of the work, and not have to unlearn the fatal notion that white men are to be held as gentlemen, and Melanesians to be held as inferior beings. . . . We have to feed and clothe, besides eleven or twelve English people, eighty-five Melanesians. These young men are acquiring different habits, learning to build houses. I cannot maintain advanced scholars at £10 per annum. I treat them as well educated young men. Then the expenses are heavy. On Norfolk Island, many more could be kept without adding to the expense. I have no doubt of its being the right thing. The climate, productions, &c., all show it to be so. In time, we ought to have nothing to buy in the shape of food, and to be able to export wool, &c. Our own necessities could be met by labour on the island. But the stipends of the clergymen must be paid from without."

Such was Bishop Patteson's account. As to the financial question, Mr. Metcalfe, one of the warmest supporters of the mission from the first, would be able to deal with that. He (Mr. Vidal) urged on the Synod to consider the grandeur of this work, which they were called upon to adopt as their own. There could be no doubt that this was a work in which they ought to engage. For there was no true life in any Church which was not seeking to gather into its fold every soul on the earth to whom Christ had not been named. He also urged on the Synod that if it were their duty to co-operate in missionary works, the work now proposed to them was their proper work. These islands are contiguous to us; this was not a matter they had now to initiate. This mission had been in successful operation for many years. It now asked only their sympathy, their pecuniary aid, and their fervent prayers. They had heard what were the peculiar and pressing wants of the mission. They could but revere the good Bishop and all the devoted men with him, who had left home, friends, the highest earthly prospects a man could have before him, to devote themselves to the cause of Jesus Christ. They could not but admire their zeal and self-denial. In supporting this mission, they were not acting blindly; they were supporting a system the wisdom of which had long been fully proved. They remembered how the Bishop spoke of the time when he said to those Melanesians "whom ye ignorantly worship Him declare we unto you." The Bishop said he soon found war and bloodshed ceasing. Where there had been revenge, there was now forgiveness. The gospel was embraced heartily; and its practical effects were obvious. They remembered also what Bishop Patteson said about attaching right meanings to the words they used, and warned them against a merely formal utterance of the forms of faith. There was one touching instance of affection when a little Melanesian boy came and threw a necklace round the Bishop's neck, in the fullness of his love. In every way this mission recommended itself to their sympathies and their support. He recalled the time when the young Bishop left home, and buckled on his Christian armour, and came here on his way to his diocese (New Zealand), when in this room he called on them to give up all for Christ; when they saw him kneel down before good Bishop Broughton and receive his

blessing: when in words that thrilled the hearts of all that heard him he (Bishop Selwyn) bade them lift up their voices for "the remnant that was left". That time could not be forgotten. And the glorious work initiated by the Bishop of New Zealand was still going on. Now that Bishop has grown venerable. Travel-worn in field, in camp, by the soldier's pallet hearing his dying words, praying with him—no longer young, the Bishop of New Zealand is no longer able to carry on his work as he once did. They had reason to bless God that his mantle had fallen on the shoulders of Bishop Patteson. It was Bishop Patteson and his work that he wished them to take under their wing. Over the sea came the words of the good Bishop. "Oh! help us," he seemed to say. Let us, he said, all seek to fulfil the mission which we have received of our Lord Jesus Christ.

Mr. M. Metcalfe seconded the motion. He feared they had lost sight of their duties as Christian men in having neglected to do what they could for the conversion of the heathen, who were the inheritance given by God to Christ our Saviour. He could not think how it was that so little had been done. In 1851, at a meeting in St. James's School-room, £1200 was subscribed; and they provided for the Bishop of New Zealand his ship. Since that time the interest appeared to have slackened. In 1864 they were visited by Bishop Patteson, and there was £600 raised; the next year £400; and this year only £200. Surely this was not a fitting amount for a large and wealthy diocese like this. The expenditure on the mission for the year was £3,790, for which all they received from Australia was £397 from Sydney, £375 from Melbourne, and £322 from Adelaide. He hoped the Synod would adopt this Australasian mission. There was now some prospect of success in the mission to our own blacks. They had been told that one squatter found them so useful that he desired to keep them. They ought to do something for this race, whom they had deprived of all their former natural means of happiness.

The Rev. W. Stack referred to the great meeting held in St. James's school-room in 1851. Then at the instigation of one gentleman, who offered to give £100, they raised £1200. The gentleman who made that gift was Mr. Metcalfe. He was still as zealous as he was that night.

The Bishop, in putting the resolution, said the adoption of the mission by the Synod did not prevent the board and office-bearers from holding public meetings as the Board of Missions of the diocese of Sydney.

The motion was carried unanimously.

REPRESENTATION OF PYRMONT AND SUTTON FOREST.

The Bishop read a letter from the clerical secretary, stating that there were no lay representatives from Pyrmont or from Sutton Forest.

The Dean moved that this matter be referred to the committee on elections.

The Rev. James Hassall seconded the motion, which was carried.

STATISTICS OF THE DIOCESE.

The Rev. R. L. King, on behalf of the Rev. A. H. Stephen who was absent, moved—"That the Lord Bishop be requested to obtain from the clergy and churchwardens of every parish, information to enable the standing committee to prepare and lay before the Synod annual statistical returns of the number of clergymen, catechists, consecrated buildings, money raised, persons attending services, communicants, children in day and Sunday

schools, baptisms, marriages, persons confirmed, and burials."

Mr. J. R. Street seconded the motion.

The Bishop said it was exceedingly desirable that statistics of the diocese should be obtained. It had been stated to him that some imagined they were going to require that all this money should be put into the strong box of the Synod, and dispensed by the standing committee at its will. It was not in the least the intention of the Bishop to exercise any such despotic power. He did not know what the Synod, in the plenitude of its power, might do. But he would say, woe to the Synod if they attempted to interfere with parochial funds.

The motion was then carried.

PRAYER FOR THE SYNOD.

Mr. Alfred Cook moved that the Lord Bishop be requested to prescribe a form of prayer for the service of the churches in the diocese while the Synod was in session, invoking the blessing of Almighty God upon their deliberations. Much might be said on the duty and privilege of prayer, but in such an assembly he thought it enough simply to propose the resolution.

The Rev. H. A. Palmer seconded the motion.

The Bishop: There were doubts whether it would be desirable for one Bishop to prescribe a form of prayer for this purpose. For it belonged to all the Bishops of the province, and he would have great pleasure in communicating with the Bishops of Newcastle and of Goulburn on the subject. By combining with the prayer for the Governor and the Parliament, one for the Synod, they might avoid increasing the number of prayers. He would have some hesitation in putting the resolution, and hoped Mr. Cook would withdraw it.

Mr. A. Cook, with permission of the Synod, after the explanation offered by the Bishop, withdrew his resolution.

HASLEM'S CREEK CEMETERY.

The Rev. H. S. King moved—"That it be an instruction to the standing committee to take steps, with as little delay as possible, to secure from the Government such portions of the general cemetery at Haslem's Creek as might be offered for the use of the members of the Church of England." He said the Synod had resolved on a former occasion to take action in a matter affecting members of the Church—marriages. It was not the wealthy members of the Church who were most interested in that question. There had been a temptation held out to the poorer members of the Church to leave their own Church on the occasion of marriage. The Synod was earnest for immediate action. He trusted it would be the same in regard to the cemetery question. He did not agree with many exaggerated statements that had gone forth as to the present arrangements for the interment of members of the Church in the neighbourhood of Sydney. But if the cemeteries now in use were closed at the end of the year, would it be creditable to the Synod to have separated without looking the danger in the face? The rich would always find people ready to bury them. But the case of the poor ought to be considered. There was a very strong feeling on this subject; and he always respected earnest feeling, especially when it was backed by physical force. If the cemeteries were closed, and they had to carry the mortality of Sydney over to North Shore, they might be met, even by the respected incumbent of that place, with serious opposition. (Rev. W. B. Clarke: You would.)

He hoped the Synod would show that they were desirous to secure to every member of the Church the advantages of the ministrations of their own Church. Expense was a secondary consideration in such a case as this. He was sure he appealed not in vain to such a meeting as that before him.

Rev. Percy J. Smith seconded the motion.

The Rev. Robert H. Mayne gave his hearty assent and support to this motion. The whole question of funerals as conducted in this city and colony might be taken up by the Synod.

The Rev. W. B. Clarke said reference had been made to North Shore. The cemetery there, was given by a private person for the burial of the dead belonging to people of that locality, and no others could be admitted.

Mr. M. Metcalfe said the conduct of the Government was utterly indefensible. The land at Haslem's Creek was utterly unfit for the purpose. For two feet below the surface it was so hard that it was impossible to dig through it. The trustees of the Camperdown Cemetery were prepared to assist in providing another in another place, if the Government would guarantee that they would not be ejected at the whim of a publican and a cabinet maker. The Camperdown cemetery was on Sunday the resort of hundreds of people. Considerable expense had been gone to in planting the ground.

The Rev. Thomas Smith hoped the Synod would not consent to the motion. If the proposal of the Government were carried out, they would congregate on that platform numbers of mourners; and the question of precedence might rise; also the expense would be greatly increased. It was the most monstrous piece of absurdity that a Government ever committed themselves to.

Mr. Gordon trusted the Synod would not give its assent to the motion of Mr. Hulton King—after the manner in which the Government had proceeded,—to force the standing committee without delay to take steps against their better judgment to do something detrimental to the Church of England. It was quite uncertain as to what course the Government would take in reference to the Camperdown Cemetery. But if the Government closed that cemetery it would be better for the Synod to leave that matter to the Bishop of the Diocese, with the assistance of the trustees of Camperdown Cemetery, and the advice of the standing committee, to adopt the necessary course.

The Bishop suggested that Mr. King might withdraw his resolution with perfect security. In case of an emergency, he (the Bishop) would do what the motion proposed for the standing committee to do.

The Rev. H. S. King would, with consent of the Synod, withdraw the motion. But they would show themselves behind the age if they attempted to perpetuate the custom of interring the dead in the midst of the living—especially after the warnings of the Health Officer, and the dictates of science.

The Rev. Percy J. Smith, the second, consented to the withdrawal. The cemetery should be within an easy walk from Sydney. But they might leave this matter to the discretion of the Bishop of Sydney.

The Dean said when he was in the country, they had a burial ground surrounding the church. But about two feet below the surface they came to a hard rock, so that it took a whole day for a man to dig a grave. He understood that the land at Haslem's Creek was of the same character. It would be better for the Church to have a cemetery elsewhere.

The resolution was then withdrawn.

Mr. W. Russell moved that no member shall be allowed to address the Synod on one question at greater length than half an hour.

The Rev. Canon Allwood seconded the motion. The Dean recommended the insertion of the words, "except with permission of the Synod."

The Bishop said they would get into great difficulties if they passed this motion. They would get a bad character if they restricted the freedom of debate. Why not tell the speaker, if they thought so, that he had spoken long enough? They might, in a way perfectly well understood, signify to garrulous old men or young men that they had spoken long enough.

Mr. M. H. Stephens supported the motion. He thought a rule of this kind would shorten debates. It would be painful to have to coerce a speaker to leave off. If he were ever coughed down, he thought he would never make his appearance in the place again. At the conference when they had a very important question to decide, they were limited by rule to twenty minutes each.

The Bishop said the rule was in conference peremptorily broken.

Rev. H. A. Palmer moved to add, as an amendment—This rule to be strictly enjoined in every case.

The Rev. W. Lumsdaine protested against any attempt to interfere with the freedom of debate.

The Rev. R. H. Mayne seconded the amendment of the Rev. H. A. Palmer. He recommended condensation by striking out every second word.

Mr. Gordon said in every conference this matter had been discussed. They made a rule, but it was perpetually broken. It would be very invidious to let one speaker go on, and restrict others.

Mr. R. Jones said if a speech was a bad one five minutes was too much. But if a speech was a good one on an important subject, it ought not to be cut down. It would be better not to make any rule of the kind.

The Bishop said the motion would give a very strong temptation to every member to speak for half-an-hour.

The amendment and the original resolution were both negatived.

The Synod was adjourned at ten minutes to 7 to Friday at 3:30 p.m. The Bishop invited members of the Synod to meet on Friday morning at 11, to consult as to the Bathurst bishopric. The standing committee to meet at 12:30.

SEVENTH DAY.—Friday, 14th December, 1866. The Synod met at 3:30 p.m. The appointed form of prayer having been read.

The minutes of the previous meeting were read and confirmed.

The Rev. William Stack, by leave of the President and Synod, desired to say a few words (in the way of explanation) as to what had fallen from him in a speech which he had addressed to the Synod a few days before. He thought such an explanation was due to Mr. H. K. James in respect of the statement then put forth by him (Mr. Stack) with reference to certain charges which had been made by Mr. James, for certified copies of entries in the registers kept at his office. A correspondence had taken place between himself and Mr. James, in regard to what he had then said on the matter, which, with permission, he would read to the Synod. One of the newspapers (the *Empire*) in reporting his (Mr. Stack's) speech, had reported his remarks as follows:—"It had become known that as much as £50 had been paid for one certified

copy of an entry in this register. This fact came under the notice of the House of Lords. And there were many other cases in which very large sums had been paid." He had received a letter from Mr. James, requesting that he would be pleased to say if he gave utterance to those reported assertions, and, if so, on what authority. [Mr. Stack here read Mr. James's letter and proceeded.] To this he had replied that he had heard from three different persons (whose names he declined to mention) that Mr. James had received £50 from the agent of the Earl of Limerick, for a certificate of the register of his father's marriage. He had also said that if they were misinformed and he (Mr. Stack) should receive an assurance from Mr. James to that effect, he would gladly ask the Bishop's permission to address the Synod with a view of withdrawing the statement he had made on the subject, and of expressing his regret at having uttered anything of which Mr. James could have any right to complain. [This letter, dated the 13th of December, Mr. Stack here read to the Synod.] To the end of the letter he had attached a postscript, of which he did not keep a copy, but which he believed to have been of the following purport:—"The report in the *Empire* is not quite correct, if I understand it aright. I said that the matter of the Earl of Limerick's certificate was referred to in the House of Lords, but not that the £50, supposed to have been paid for it, was mentioned there." In reply to this letter of his, he (Mr. Stack) had received a letter from Mr. James (dated also the 13th instant), in which that gentleman expressed himself obliged to him for his kind and polite reply. Mr. James, it appeared, considered the discrepancy on the part of the reporter referred to in the postscript of his (Mr. Stack's) letter (as to what had been said in the House of Lords) to be very important, and wished it to be corrected. Mr. James also stated that he had originally only asked the Earl's agent *less than half* "£50," and not for one but for two certificates. He also stated that he had not received one farthing on their account, but was, on the contrary, £3 3s. out of pocket for agency's expenses in England. Mr. James also stated that the other portion of his (Mr. Stack's) statement was likewise open to refutation. [Mr. James's letter was read by Mr. Stack to the Synod *in extenso*, and Mr. Stack proceeded.] He regretted he should have stated anything, of which it might appear that Mr. James had any just right to complain; and he would so leave the matter.

PUBLICATION OF MINUTES.

Mr. J. F. Josephson moved a resolution to the effect that the Minutes of the Proceedings of the Synod, as kept by the secretaries, should be published in a neat and commodious form for the use of the members of the Synod.

The President said he felt that they ought to be much obliged to Mr. Josephson for the proposition which he had just brought forward. They must have their minutes published.

Mr. Richard Jones wished to enquire how this publication of the minutes was to be provided for. Out of what fund was the money to come?

The President said that the matter might, as he thought, be very well left to the Standing Committee of the Synod. By the standing orders it would seem that to provide for the expenses consequent upon the meeting of the Synod was part of the declared duty of the Standing Committee. The publication of the minutes he considered to be indispensable, and therefore a part of those necessary expenses.

The resolution was put and carried.

PSALMS AND HYMNS.

Mr. Shepherd Smith moved, pursuant to notice, resolutions to the effect that it was desirable that there should be a uniformity in the psalms and hymns to be sung, during Divine service, throughout all the churches of the diocese; and that it was also desirable that the preparation and compilation of such a collection of psalms and hymns should be entrusted to the Standing Committee. In supporting his motion Mr. Smith took occasion to observe that he did not bring this motion forward as a party question, neither as the advocate of the Salisbury collection, the Chope Hymnal, or the Mercer Hymn Book; he desired only to bring it under the consideration of the Synod because he believed that a uniform system in this, as in all else, was contemplated by the framers of the Book of Common Prayer.

The Rev. G. E. Turner (of Ryde) seconded the resolution.

The Rev. R. W. Young (elected lay representative of Shoalhaven) was also favourable to the proposition of Mr. Shepherd Smith.

The Rev. W. B. Clarke (of St. Leonard's, North Shore) was also favourable to such a uniformity as Mr. Shepherd Smith had advocated.

The President said it was a very difficult question to interfere with, and one on which there was a difference of taste and opinion, which must be taken into due consideration. He should be happy to accede to Mr. Shepherd Smith's proposal, if that gentleman would consent to modify his motion so as to allow the matter to be referred to the meeting of the first Provincial Synod, whenever that might happen to take place. If Mr. Shepherd Smith withdrew his present motion, and moved one merely expressive of a desire for uniformity in this respect, he would see that it was taken into consideration at the Provincial Synod.

The motion was, by leave, withdrawn.

It was then moved by Mr. S. Smith, and seconded by the Rev. G. E. Turner, that it was desirable to have an uniformity in the hymn books used in divine service in all the Dioceses within the colony.

The motion was put and carried *nem. con.*

PETITIONS AGAINST MR. CARDWELL'S BILL, ETC.

The Chancellor (Mr. A. Gordon) reported on behalf of the Standing Committee that that committee had drawn up petitions for signature against Mr. Cardwell's Bill, and deprecating any Imperial legislation which might tend to sever the ties between the Church in the colony and the United Church of England and Ireland in the mother country. These petitions (six in number) were drawn up in accordance with the expressed desire of the Conference.

These petitions—all of a precisely similar purport, with difference in formalities only—were brought up by the Chancellor, and read, or considered as read.

Mr. Alexander Gordon moved that these petitions be adopted. One of them was a petition on the part of the Synod to her Majesty the Queen, to be entrusted to the care of his Excellency Sir John Young; another was a petition to the House of Lords, to be entrusted to the Earl of Harrowby; another was to the Upper House of the Convocation of the Province of Canterbury, to be entrusted (as was of right) to the Most Rev. the Archbishop of Canterbury; another was to the Lower House of Convocation for the Province of Canterbury, to be entrusted to the Rev. Canon Seymour; another was to the House of Commons, to be entrusted to Mr. T. D. Horsfall,

M.P.; and one to the House of Convocation for the Province of York, to be entrusted to the Archbishop of York.

The Rev. Canon Allwood had great pleasure in seconding the resolution, and in so doing would only occupy the time of the Synod with a very few remarks. The subjects contained in the petition had been so ably and fully discussed that he felt sure that there was only one feeling prevalent in the minds of all, that of satisfaction at the prospect of the question before them being brought to a happy and speedy termination. The petition involved two points—the first, a protest against the 10th clause of the bill; and the second, a prayer that no legislation might take place which should tend to sever the tie which bound us to the Church at home. In regard to the first point, he could not conceive how such a clause could have found its way into a bill drawn up by the late able Attorney-General, one who was so well known as an earnest and attached member of the Church of England, of whom it might be said that his book of praise was in all the Churches. Much less could he conceive how such a clause could have been sanctioned by the Bishops of the Church. He thought that it would be found that there was some mistake, or interpolation, and hoped that it would be found that we had been petitioning against a course which was never contemplated. He could not believe that the prelates of a Church whose appeal was to antiquity, whose boast was, *stare super vias antiquas*, would ever give their sanction to a measure empowering her Majesty, by royal mandate, to authorise any one bishop to consecrate bishops for the colonies. He would not weary the Synod by citing the canons of the General Councils which so clearly laid down the rules and regulations necessary in the consecration of Bishops; canons which were the rule of our own Church, and formed the basis of our Ecclesiastical Law. He would only say that he could not conceive any circumstance, short of heresy, which would be more likely to give a shock to the tie which united us to the Church at home, than that the princes of the Church at home should be found supporting any enactment which would tend to impose upon us innovations with regard to ecclesiastical polity, not only not in accord with, but directly at variance with the laws and usages of the Church at home; innovations which, he did not hesitate to say, were not only uncanonical, but uncalled for, and fraught with danger to us. Nevertheless, he must repeat it, he would not believe—unless he had further information—that this clause was correctly reported. He would still hope, even against hope. But with the words of the clause before him, he felt constrained, as a clergyman of the Church in Sydney, to protest and petition against what appeared to him a course most disastrous to the colonial Church. In regard to the second point, he felt there was but one opinion among them. There were, of course, differences of opinion in regard to the exact sense in which we are members of the Church of England. His learned friend (the Chancellor) held one view, and he held another; but they both heartily concurred in deprecating any enactment, either of the Imperial Parliament, or of any other authority whatever, which would tend to discover or weaken the tie which bound them to the Church of England. He would say no more on the subject, but express the hope that the members of the Synod would be as unanimous in their support of the petitions, as they were in the resolution which led to them. He earnestly entreated them, without further

discussion, to let the petitions go home with all the weight which would be attached to them of being the expression of the unanimous voice of the Church in Sydney; to tell our friends in England that, though divided from them by thousands of miles, we are one with them in heart and in affection to the Church of our fathers; and that, while we might differ amongst ourselves on minor points on a great question like this, there was no difference—that there was one loyal and prevailing feeling in the breasts of us all, *ne quid detrimenti capiat Ecclesia*—that nothing might be done to disturb or divide our Church.

The Rev. George Vidal expressed his hearty concurrence in all that had just been said—and so ably said—by the Rev. Canon Allwood.

The petitions were then adopted by the Synod by an unanimous vote, and hearty demonstrations of satisfaction and applause.

On the motion of Mr. A. Gordon, the Synod requested the right rev. the President to sign the several petitions on behalf of the Synod, and to transmit them to those to whom they were respectively addressed.

QUESTION AS TO MEMBERSHIP.

The Rev. Hulton S. King, as chairman of the Election Committee, brought up the report of that committee respecting the matter of the petition of the Rev. R. W. Young, [elected lay representative for Shoalhaven] in reference to his claim to sit and vote as a clerical member of the Synod in right of his chaplaincy of the gaol of Darlinghurst. The committee had investigated the claim, and had decided that Mr. Young had not such a right as he had sought to establish. He had not such a separate "cure of souls" as entitled him to be deemed a clerical member of the Synod. [The Rev. Chairman of the Election Committee entered into a statement of the legal ground upon which the committee had determined that Mr. Young had not established his claim.] He begged to move the adoption of the report.

Mr. Alexander Gordon (the Chancellor) seconded the motion.

The Rev. William Stack dissented from the view of the case which had been taken by the committee.

Mr. M. H. Stephen sustained the report of the Election Committee. The constitution did not contemplate clerical membership in that Synod of a clergyman in the position of a gaol chaplain.

The Rev. G. E. Turner regretted the Rev. Mr. Young should not have been considered to have established his claim to sit as a clerical member.

Mr. Russell supported the decision of the committee.

The President had no doubt whatever as to the correctness of the view of the case taken by the committee, as supported by Mr. Russell and other members of the Synod. The motion was put and agreed to.

DOUBLE ELECTIONS.

The Rev. Hulton S. King moved the adoption of the report of the Election Committee as to the cases of double elections.

The report was read and adopted.

Synod passed a formal rule (on the motion of Mr. Alexander Gordon) for the disposal of any vacancies caused by double elections—in accordance with the suggestions of the Election Committee.

The President, thereupon, declared the following vacancies in the elective representation. Sofala, Carcoar, Kelso, O'Connell, and Emu Plains.

RULES FOR THE STANDING COMMITTEE.

The Rev. Canon Allwood (by leave and without notice) moved the adoption of the following rules for the Standing Committee—

1.—The Standing Committee shall meet once a month, five members to form a quorum, and every meeting to commence with prayer.

2.—There shall be two Secretaries—one clerical, one lay.

3.—At all meetings the President of the Synod, if present, or the commissary appointed by him, shall take the chair. If the President and his commissary are absent, the meeting shall elect a chairman.

4.—A special meeting of the committee may be convened by the President or the secretaries.

5.—In cases of vacancies, arising from resignation, death, or removal from the colony, the Standing Committee may appoint new members to act until the next session of Synod.

6.—A minute of every resolution or proceeding agreed to at any meeting of the committee, shall be entered in a book to be kept for that purpose.

7.—It shall be the duty of the committee to cause such minute book to be laid before the Synod at the commencement of every session of the Synod.

8.—It shall be the duty of the committee to prepare and present to the Synod at its annual meeting a report of the proceedings of the committee, including an account of all sums received and disbursed by the committee.

9.—All sums of money received by the committee shall, immediately on receipt, be deposited in one or other of the Sydney banks, to be selected by the committee.

10.—All payments shall be made by cheques upon the bank which shall be signed in committee by three members, of whom the chairman shall be one.

11.—The accounts of the committee shall be referred annually to two auditors, to be appointed by the Synod.

The Rev. W. B. Clarke seconded the motion, which was put and carried without further discussion.

EXPENSES.

The President stated that the Standing Committee had proposed—in the matter of making provision for necessary expenses attendant upon the meeting of the Synod—that every member of the Synod should be called upon to tax himself at the rate of ten shillings a year. They proposed also to have three classes of parishes—the first class would contribute an annual sum of £10; the second class, £5; and the third class, £2. The President explained the further details of the proposed plan to the Synod. The bill for printing would be considerable. He did not think £400 would be more than sufficient to cover all expenses which in all probability would incidentally arise.

A debate arose of a conversational character. The scheme was opposed by Mr. R. Jones, Mr. Pinhey, Mr. Rowley, and other members, and supported in most of its features by Mr. Shepherd Smith, Mr. W. H. Wilkinson, and others.

Ultimately (at the suggestion of the President) the plan was withdrawn, and the matter left in the hands of the Standing Committee, with the understanding that they would make some arrangements in which the parishes of the diocese should be invited to concur.

WIDOWS AND ORPHANS.

On the motion of Mr. G. F. Wise, seconded by the Rev. W. Lumsdaine, the Synod agreed to a resolution to consider the best mode of establishing a fund for the widows and orphans of the clergy.

MARRIAGE QUESTION.—PROGRESS REPORT.

The Dean of Sydney brought up a progress report on the marriage question referred to committee. The report stated that sufficient time had not elapsed to allow the committee to take conclusive action herein. They had issued numerous circulars, but had as yet only received nine replies to the same. Some of these replies had been put into his hand since he had entered the room that evening. He moved the adoption of the report.

Mr. Richard Jones seconded the motion.

A debate ensued in which Mr. Sheppard Smith, Mr. Rowley, and other gentlemen expressed their dissatisfaction that the marriage question should not have been finally disposed of this session.

Mr. R. Jones and other gentlemen defended the progress report, and argued that the question was one which it required time to deliberate and report upon. It had been impossible to do what was required in the short interval that had elapsed.

The progress report was received.

THE SECRETARIES.

On the motion of Mr. R. Jones, seconded by Mr. C. Rolleston, a vote of thanks was passed to the Clerical and Lay Secretaries.

THE PROROGATION OF SYNOD.

The Rev. W. Stack moved, and Mr. M. Metcalfe seconded, a vote expressive of the grateful acknowledgments of the Synod to the Right Rev. the President for the admirable temper, ability, and dignity with which his Lordship had presided over their deliberations.

The vote was carried by acclamation.

The President thanked the Synod, and expressed his high sense of the peace, good order, and entire success which had characterised the proceedings of the Synod.

The Synod then recited the *Te Deum*, at the close of which the Bishop pronounced the Blessing.

The Bishop then pronounced the Synod to be prorogued until it should be further summoned to attend.

The Synod broke up at about half-past six o'clock.

PALESTINE.

The Society for Promoting Christian Knowledge has recently published a volume of singular interest on "The Land of Israel"—a subject that has now become familiar to nearly all readers. The learned researches of Dr. Robertson, or the beautiful delineations of Dean Stanley,—the careful compilation of Dr. Thompson, or the sketchy descriptions of Dr. Bonar,—with the valuable contributions of many other writers have not exhausted the wide field of enquiry and discovery. Many important Scripture localities remain yet to be identified, and the geological characteristics of the Holy Land are very partially explored. The present volume contains much new information.

The author was accompanied in his travels by a few scientific friends, the route they pursued was not one that is ordinarily chosen by tourists,—and the observations recorded on the physical and natural history of the land are especially interesting and valuable. Many descriptions have been given by others of "the Lake Asphaltites" or the "Dead Sea"—that huge cauldron of bitumen and brimstone which neither rain, nor mountain stream, nor even the Jordan can sweeten: but in this volume there is given the result of a scientific and laborious investigation of the geological formation of the basin of the lake and the surrounding region.

Many remarkable facts are carefully noted. A single example may be given. The author says:—"One recent discovery in Jerusalem, which I believe has not yet been published, was most interesting and may prove important. It was pointed out to us by Bishop Gobat, through whom it has been brought to light. Immediately under the south-west corner of Zion, on the steep leading down to the Wady-er-Rahibi (the Valley of Hinnom) is the

* "The Land of Israel." H. B. Tristram, M.A.

English cemetery. The Bishop has recently been levelling a portion of this, taking down the debris from the upper part of the slope, and making a steeper embankment below, to enlarge the burying ground. During the work the rock which forms the western face of the ground was laid bare, and exposed a series of steps hewn in its side, steep and much worn. Thirty-four of these have been uncovered, and it is impossible to guess how many more are still buried beneath. In no other spot do we obtain a more striking example of the enormous amount of ruin and debris, which for 3,000 years have been gradually filling up the valleys in and around Jerusalem. We have here revealed to us the steepness and formidable approaches of that fortress of Jebus, which in the very heart of the country bid defiance to Israel for 400 years, and was only captured by David when he proclaimed—"Whosoever getteth up to the gutter and smiteth the Jebusites, he shall be chief and captain."—ii. Sam., 5-8. On all other sides the accumulations of subsequent ages have sloped the cliffs of the impregnable fortress, and it is difficult at first sight to realize the native strength of the citadel of Zion, still more elevated, and, in the time of David, still more precipitous, than its sister mount of Moriah.

But when we turn to Nehemiah, we find a passage which points to another set of stairs: "But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the larks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty."—Neh. iii., 15-16.

Here we have the exact position of what are called the steps of Nehemiah. They were to the west of the Gate of Fountains, and the King's Garden, which are admitted to be in the valley leading down to the pool of Siloam, where they may to this day be seen and trodden, on the steep sides of Ophal, just above the pool of Siloam, to the east of the Tyropoean. In these two sets of steps cut in the rock we have revealed to our sight the only certain remains of the City of David prior to the Babylonish captivity.

Such facts as these are assuring to our faith in the Bible. Ambitious to rescue the Holy Land from the power of the infidel, and to regain the ascendancy of the Cross over the Crescent, the Crusaders lavished untold treasures. Fired with an enthusiastic ardour, they poured their valourous legions over the plain and the mountain, determined either to conquer or perish in the glorious enterprise. The grand conquest which the "battle of the warrior" failed to achieve is now accomplished in a true and holy sense by legitimate weapons. If the land is not ruled by a Christian prince, or filled with a Christian population, it is now made wholly subservient to the interests of Christian truth. Recent explorations have given *no triumph to the infidel*, but have rather contributed to strengthen the bulwark of the Christian Zion, and have afforded numerous illustrations of the historical narratives of Holy Scripture. The author of this volume says:—"The primary object of our journey was the investigation of physical and natural history, not however to the exclusion of other objects of interest. We passed through the land with our Bible in our hand—with, I trust, an unbiassed determination to investigate

facts, and their independent bearings on sacred history. While on matters of science the inspired writers speak in the ordinary language of their times (the only language which would have been understood), I can hear testimony to the minute truth of innumerable incidental allusions in Holy Writ to the facts of nature, of climate, of geographical position, corroborations of Scripture which, though trifling in themselves, reach to minute details that prove the writers to have lived when and where they are asserted to have lived,—which attest their scrupulous accuracy in recording what they saw and observed around them, and which, therefore must increase our confidence in their veracity, where we cannot have the like means of testing it. I can find no discrepancies between their geographical and physical statements and the evidence of present facts. I can find no stand point here for the keenest advocate against the full inspiration of the Scriptural record. The Holy Land not only elucidates, but bears witness to the truth of the Holy Book."

This paper is written to invite attention to the volume rather than to give a review of its contents, and may therefore be closed with the following quotation from the preface:—

"There are two circumstances which must be impressed upon every thoughtful visitor to the land which was selected to be the cradle of God's revelation to man, and of a faith that was intended to be universal: first, the absence in its scenery of the *romantic*, of all that could bewilder the imagination or foster a localised superstition; and secondly, the marvellous variety of its climate, scenery, and productions, from the dreary deserts of Southern Judea to the wooded glades of Gilead and Galilee—from the seething valley of the Lower Jordan 1300 feet below the level of the sea, to the almost Arctic heights of Hermon and Lebanon.—No land could have been found more capable of providing illustrations for a book which was to be read and understood by the men of the North and South Arctic, which was to teach the lessons of truth alike to dwellers in the tropics and under the poles."

J. K. TUCKER, D.D.

CLASS REGISTERS FOR SUNDAY SCHOOLS.—Messrs. Joseph Cook and Co. have just published their Register for Sunday Schools for 1867. It contains, besides the Register, a preparatory address to Teachers, a regular course of Lessons for each Sunday in the year, columns for payments by the scholars for books, religious objects, &c., and several tables useful to those who teach. The Sunday School Lessons may be had on sheets also.

THE CHURCHMAN'S ALMANAC is published by the same firm, is neatly got up, and contains much useful information.

Children's Corner.

FILIAL RESPECT.—A noble example of this duty is recorded of the Dean of Canterbury, afterwards the celebrated Archbishop Tillotson. He was one day sitting in his study, when his attention was aroused by a noise in the hall. On opening his study door he enquired the reason of the commotion, and was informed that his servants had just driven from the door a plain, farmer-looking man, who had asked if "one John Tillotson was at home?" The good dean hastened to overtake the old man, and returning with him to the house, exclaimed, in the presence of the astonished servants, "It is my beloved father!" He then fell down on his knees and begged his parent's blessing. How many a Sunday scholar might take a lesson from the conduct of this great man.

THE CHURCH CHRONICLE.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

Treasurers:

The Commercial Banking Company of Sydney.

Secretaries:

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

OFFICE:—Phillip-street, Sydney.

Receipts from 21st December, to 7th January.

SUBSCRIPTIONS.	£	s.	d.
Sydney Davis, Esq.	1	1	0
Rev. R. Allwood	5	0	0
T. W. Smart, Esq.	5	0	0
Dr. Rowland, Carcoar	2	2	0
M. H. Stephen, Esq.	5	0	0
S. Jeffry, Esq.	1	1	0
J. P. Mackenzie, Esq.	2	0	0
The Dean of Sydney	10	0	0
Rev. J. Fletcher (1867) ...	1	1	0

DONATIONS.

Kurrang Sunday School Children	1	1	0
Mr. Joseph Coleman	1	0	0

COLLECTIONS.

Christ Church ...	22	13	9
St. Peter's, Cook's River 13 15 0			

SPECIAL CONTRIBUTIONS—

William Price, Esq.	1	1	0
Mr. James Lindon	1	0	0
Mrs. Gould	1	1	0
Robert Hills, Esq.	2	2	0
Miss Johnson	1	1	0
	20	0	0

St. Mark's ...	26	9	0
St. John's, Parramatta ...	9	15	0
Sunday School Children	0	13	0
	10	8	0

Lord's Forest Collection			
to 30th June ...	3	0	0
" 31st December ...	7	0	0
	10	0	0

Trinity, Kelso ...	7	5	3
St. Ann's, Ryde ...	4	8	0
St. Andrew's ...	34	1	1
Surry Hills ...	9	3	2
Mudgee ...	7	2	6

AUXILIARIES.

Camden ...	27	4	6
Waverley ...	52	19	5
Carcoar ...	5	2	0
St. John's, Parramatta ...	12	18	0
St. Matthew's, Windsor ...	4	0	0
Kelso ...	15	4	6
Newtown ...	26	2	6
Paddington ...	16	18	0
St. Philip's ...	168	19	0
Surry Hills ...	9	4	6
St. Andrew's ...	227	16	3

FOR STIPENDS.

Waverley ...	75	0	8
Randwick ...	75	0	0
Richmond ...	60	0	0
Burwood ...	37	10	0
Newtown ...	25	0	0
Cobbedale ...	12	10	0
Ashfield ...	15	4	0
Emu ...	37	10	0
Trinity—for Infirmary ...	12	10	0
St. Philip's—ditto ...	6	5	0
Rouse Hill ...	22	10	0
Bathurst—for Catechists ...	18	15	0
Surry Hills ...	75	0	0
Darlinghurst ...	75	0	0
Manly Beach ...	26	0	0
Dooral ...	8	15	0
Castle Hill ...	19	4	0
Janaberoo ...	26	0	0
Hunter's Hill ...	62	10	0
Paddington ...	40	0	0

ENDOWMENT FUND.

The Lord Bishop ...	£10	0	0
Sir John Young ...	20	0	0
M. H. Stephen, Esq. ...	5	0	0

GOLD FIELDS FUND.

The Lord Bishop ...	10	0	0
Dr. Rowland ...	2	2	0
St. Andrew's, Collection ...	16	13	6

EMU & CASTLEREAGH AUXILIARY.

Mr. Firth ...	1	0	0
Mr. Cross ...	0	10	0
Mrs. Birrell ...	1	0	0
Mr. Bennett ...	0	10	6
Mrs. Dowling ...	0	2	0
Mr. Thomas Hadley ...	1	0	0
Mrs. Peasley ...	0	10	0
Mr. Richard Watkins ...	0	5	0
Mr. Jennings ...	0	5	0
Mr. Moxham ...	1	0	0
Mr. Thomas York ...	1	0	0
Mr. Tarnbull ...	2	0	0
Mr. Curtis ...	0	10	0
Mr. James Evans ...	1	0	0
Mr. Larkin ...	1	0	0
Mrs. Wakeford ...	0	10	0
Mr. Harris ...	2	0	0
Mr. George Child ...	0	10	0
Mr. George Hadley ...	0	10	0
Mr. Charles Hadley ...	0	10	0
	15	12	6

CARCOAR AUXILIARY.

Captain J. Henn Gennys, R.N. ...	1	0	0
Mrs. J. Henn Gennys ...	1	0	0
J. L. Cobb, Esq., J.P. ...	1	0	0
Dr. Rowland ...	2	2	0
	5	2	0

KELSO AUXILIARY.

Mr. Richards ...	1	1	0
Mrs. Richards ...	1	1	0
Mr. Ashworth ...	1	1	0
Mrs. Ashworth ...	0	10	6
Miss Ashworth ...	0	5	0
Master J. Ashworth ...	0	5	0
Master W. H. Ashworth ...	0	5	0
Master J. Ashworth ...	0	5	0
Mrs. Archer ...	0	12	0
Mrs. Nicholson ...	1	0	0
Mrs. W. Lee, junr. ...	1	1	0
Rev. W. Lisle ...	1	1	0
Mrs. Lisle ...	1	1	0
Mr. Lee, senr. ...	3	0	0
Mr. Rivett ...	1	0	0
Miss T. Rivett ...	0	5	0
Mrs. Cousins ...	1	0	0
H. ...	0	1	0
	15	4	6

WAVERLEY AUXILIARY.

Patron:

The Lord Bishop of Sydney.

President:

Rev. Stanley Mitchell.

Treasurer:

Robert W. Newman Esq.

Secretary:

J. F. Maddocks, Esq.

Representative:

R. G. Massie, Esq.

Committee:

Mr. J. Campbell,	Dr. Leahy,
" J. F. Maddocks,	Mr. McKenzie,
" T. O'Brien,	" Edward Raynes,
" S. Plummer,	" William Barker,
" Robbins,	" C. J. Stevens,
	Mr. Jewell.

Collected by Mrs. Barker, (Bishopscourt)—

	£	s.	d.
Messrs. F. and H. Evans ...	1	5	0
Mrs. Coops ...	0	10	0
Elizabeth Toghton ...	0	12	0
A Friend ...	0	12	0
Mrs. Edwards ...	0	7	0
Mrs. Joyce ...	0	12	0
Mrs. Robbins ...	0	12	0
Mrs. Jewell ...	0	12	0
Mrs. Taylor ...	0	5	0
Mr. Gullick ...	1	0	0
Miss Law ...	2	0	0
Mrs. Barker ...	1	0	0
A Friend ...	0	2	6
	9	9	6

Collected by Miss Symonds—

Mrs. Holdsworth ...	4	0	0
Miss Taylor ...	2	0	0
Angusta Hall ...	0	10	0
Rev. E. Symonds ...	1	1	0
Mr. Plummer ...	0	12	0
Master Mitchell ...	0	10	0
Three Misses Mitchell ...	1	10	0
Mr. H. H. Voss ...	1	0	0
Mrs. Hay ...	0	12	0
Miss Barnier ...	0	10	0
Mr. J. Davis ...	0	5	0
Mrs. Plummer ...	0	12	0
	13	2	0

Collected by Mrs. McKenny—

Mrs. R. W. Newman ...	2	10	0
Mrs. Kellerman ...	1	0	0
Mrs. J. Campbell ...	1	0	0
Miss Hall ...	1	0	0
Mrs. Baley ...	0	12	0
Mrs. Pottie ...	0	12	0
Mrs. Allen ...	0	12	0
Mrs. Weeks ...	0	12	0
Mrs. Wright ...	0	12	0
Mrs. McKenny ...	0	12	0
Mrs. Nunn ...	0	10	0
Mrs. Spring ...	0	6	0
Mrs. H. Burrows ...	2	0	0
Mrs. McDonld ...	1	0	0
Mrs. Maddocks ...	0	12	0
Mrs. Henderson ...	1	0	0
Mr. Scott ...	0	12	0
Mrs. Sevier ...	0	10	0
Mrs. Kersey ...	0	8	0
	16	0	0

Collected by Mrs. Stevens—

Mr. W. Barker ...	3	3	0
Mrs. A. McKenzie ...	1	10	0
Mrs. Stevens ...	1	1	0
Mr. Stevens ...	1	1	0
Mr. Hall ...	0	5	0
Mrs. Mitchell ...	1	0	0
Rev. S. Mitchell ...	1	0	0
	9	0	0
	£9	0	0

Collected after sermons at St. Mary's Church by Rev. W. Byrnes and Rev. Z. Barry

	5	15	2
Less expenses ...	53	6	8
	0	7	3
	52	19	5

THE CHURCH CHRONICLE.

CAMDEN AUXILIARY.

Patron :
James Macarthur, Esq.

President :
Rev. Henry Tingcombe.

Treasurer :
Mr. E. Simpson.

Secretary :
Mr. H. Carpenter.

Committee :
Sir William Macarthur.

Mr. T. Barrett, Mr. H. P. Reeve,
Mr. T. Dawson, Mr. J. Dungeate,

	£	s.	d.
J. and W. Macarthur, Esqrs.	4	0	0
George Cox, Esq.	1	0	0
J. R. Chisholm, Esq.	2	0	0
Rev. H. Tingcombe	1	0	0
Mrs. Tingcombe and Family	1	14	0
Mr. John Lakeman	1	0	0
Mr. T. Barrett	1	0	0
Mr. F. Ferguson	1	0	0
Mr. E. Simpson	1	0	0
Mr. R. Basden	1	0	0
Mr. J. Dungeate	0	12	0
Mr. John Ticknor	0	12	0
Mr. Fielding	0	12	0
Mr. H. P. Reeves	0	12	0
Mr. Amos Millar	0	12	0
Mr. J. Hayter	0	10	0
Mr. H. Carpenter	0	12	0
Mrs. Carpenter	0	12	0
	19	8	0

Collected by Mrs. Allen—

Mr. C. T. Cross	0	5	0
Mrs. E. Chisholm	1	0	0
Mrs. Phillips	0	5	0
Mrs. Cornwall	0	7	6
Mr. Vile	0	2	6
Mrs. H. Thompson	0	2	6
W. Dalmas, Esq.	0	10	6
Mr. Fielding	0	5	0
Mr. Matthew Kennett	0	10	0
Mrs. Miller	0	2	6
Miss M. Miller	0	2	0
Mr. Charles Miller	0	2	0
Mr. T. Dawson	0	2	6
Mrs. Waters	0	2	6
Miss Sarah Meal	0	1	6
Mr. J. Derriman	0	2	6
Mr. W. Ridgley	0	2	6
Mrs. Hilder	0	2	6
	4	8	6

CAMDEN ADDITIONAL.

J. Marriage	0	5	0
G. Willmot	0	5	0
E. F. Ferguson	0	5	0
Captain Onslow	1	0	0
Mrs. Hillier	0	2	0
E. Sharkey	0	6	0
L. Grundy	0	2	0
L. Blundell	0	2	0
L. Lane	0	2	0
Mrs. Clout	0	2	0
Jeremiah Hayter	0	5	0
J. New	0	2	6
Mrs. Hilder	0	0	6
R. Boyd	0	2	6
Captain Martin	0	10	6
	3	11	6



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