

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

Published on or about the 7th } VOL. I. No. 9.
and 21st of every month. }

SYDNEY, MAY 8, 1866.

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

Contents.

Diocese of Sydney—

THE CLERGY DAUGHTER'S SCHOOL AND MOORE COLLEGE	151
CHURCH INTELLIGENCE—	
The Bishop of Sydney—The Church Society—	
Prince Consort's Statue—St. Peter's, Cook's River—Petersham—Rockley—Rylstone—	
Canterbury—Mudgee—Dubbo—Windsor—	
Newtown—Castle Hill—Ashfield and Enfield	152
Laying Foundation Stone of St. Peter's, Sydney	154
Clerical Meeting	155
Report of Moore College	156
Report of Clergy Daughters' School	157
Correspondence	157

Diocese of Newcastle—

CHURCH INTELLIGENCE—	
Grafton	158
Clarence River	159
Correspondence	159

Diocese of Goulburn—

STATE-AID—A HINT TO SQUATTERS	160
CHURCH INTELLIGENCE—	
Albury—Sunday School	163
Cooma—Offeratory Collections	162
Election of Wardens	162
Gundagai—Progress of the New Church	162
Marengo—Foundation of New Church	163
Moruya—Thanksgiving Day	164
School Examination	164
Vestry Meeting and Church Society	164
CORRESPONDENCE—	
Letter of "Q."	165
Letter on the Church in Natal	165

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

Diocese of Sydney.

THE CLERGY DAUGHTER'S SCHOOL, AND MOORE COLLEGE.

WE present our readers with two Reports of a deeply interesting character to all who are anxious for the well-being of the Church of England, and especially of the Clergy.

One is the Report of ST. CATHERINE'S, the Institution for educating the daughters of the Clergy of the Church of England; the other—Moore College—for training young men for the Ministry of the Church of England.

The former, as is well known, is the work under God of the excellent lady of our Bishop. It required a woman's heart and sympathy to conceive and carry out an Institution for the daughters of the Clergy. We may congratulate Mrs. BARKER upon the marked success which has attended her labour of love. An excellent and commodious house free from debt, and seven hundred pounds towards an endowment fund, are some of the results of the last ten years; while though ordinarily only receiving 15 pupils, the Institution is capable of such extension as to meet the wants of all the dioceses in New South Wales. Between 40 and 50 pupils have already passed through the School. An appeal is made for the completion of the endowment fund, and if possible, to obtain a response to the voluntary offer of one generous friend to give one hundred pounds if nine other persons would do the same in the course of the year.

We most cordially commend this proposal to the active consideration of our readers. It would be an immense advantage to the diocese if such an endowment was secured as to make it unnecessary to appeal for annual subscriptions.

Of MOORE COLLEGE it may suffice to say that it is pursuing its course with the manifest approval of the great Head of the Church. No one can read the Report of the Principal addressed to the Trustees, without feeling assured that the end for which the College was founded is being answered, and that a large blessing has rested upon its work.

There are at present twenty-five clergymen in the dioceses of Sydney, Melbourne and Goulburn, who have been trained at Moore College. On Trinity Sunday seven more will, in all probability, be ordained. The character of those who are placed amongst us in different parts of the diocese is well known; and it is a cause of thankfulness to Almighty God that they are labouring usefully and acceptably in this great field.

This Report also contains an appeal to the Trustees to enlarge the buildings. We understand that the whole cost of the recent improvements has been defrayed by the contributions of friends in England. Is it too much to expect that the dioceses which are now reaping the benefit of this Institution should mark their sense of that benefit by enabling the Trustees to comply with the Principal's request? If five hundred pounds was contributed for this object, it might be carried out.

Another request contained in the report will, we trust, be generally remembered. Prayer is asked for on behalf of the Institution. Considering the influence the Clergy must ever exercise upon the community in which they minister, their high vocation, their many difficulties, their great responsibility, they above all men need that prayer should be made by the Church on their behalf. Our blessed Redeemer has taught us to ask the Lord of the harvest that He would send forth labourers into His harvest. The Rogation days of the present week, the Ember days of the middle of this month, remind us that we should implore the descent of the Holy Spirit, the gift of our ascended Lord, upon all who are or may be hereafter called to any sacred office or function in the ministry; and that the Bishops and Pastors of the flock may faithfully and wisely make choice of fit persons to serve in the sacred ministry of God's Church. We trust that the spirit of prayer may be evoked by this appeal; and that not only at the seasons indicated by the Church, but that continually there may arise heartfelt petitions to the throne of grace that our Bishops, Priests, and Deacons may be men of God full of faith, and of the Holy Ghost; and that our students may go forth to their labour duly qualified for their calling, endued with that heavenly wisdom by which souls are won to God, and the service of His blessed Son.

Church Intelligence.

THE BISHOP OF SYDNEY.—His Lordship, with Mrs. Barker, left Sydney on Thursday, for Liverpool, Campbelltown, Wollongong, at which places Confirmations are to be held. His Lordship will be absent from Sydney about a fortnight. We are happy to be able to add that the Bishop's health has improved since the cooler weather set in.

THE CHURCH SOCIETY.—The monthly meeting was held on Wednesday, the 4th April. The chair was taken by the Lord Bishop, sixteen other members being present. Prayers were read by the Secretary, and the minutes of the last meeting confirmed and signed by the Chairman. The Treasurer's statement showed the receipts to be £1163 18s. 7d., and a warrant was presented by the Finance Committee for the payment of £1638 12s. 6d. There were no receipts on account of the Gold Fields Mission Fund. The Bishop said he

had to bring under the notice of the committee the revival of an Auxiliary in St. John's Parish, Darlinghurst; and that the Treasurer, Mr. Ford, had that morning sent in the sum of £201 9s. Mr. G. F. Wise stated that the stipend from Paddington would in future be paid through the Society. The Bishop gave notice that at the next meeting he should move that the stipend to the Aborigines Mission at Yelta should cease after the termination of the present quarter. There were several new applications, which were referred to the Finance Committee for their report, viz.—From Rev. James Ross, Rylstone, for £50 towards a new church in course of erection at Windeyer; Rev. Thomas Sharpe, Bathurst, for £75 per annum for a catechist; Rev. G. H. Moreton, for £100 towards the new church being built at Woolloomooloo; and Rev. William Lumsdaine, for £40 10s. towards enlarging the school church at Five Dock, which amount remained unpaid of a grant of interest on a loan taken for securing the edifice to the church. Mr. Lumsdaine informed the committee that the gentleman (Mr. Wright) who had a mortgage of £300 on the school church at Five Dock had written to the Bishop foregoing the balance of £250 yet due to him, and expressing his intention of conveying the building to his Lordship as sole trustee. The Secretary, by direction of the Finance Committee, moved the following grants, which were agreed to:—1. £32 towards the erection of a parsonage at Molong. 2. £45 towards the new church at Wellington. 3. £50 in aid of the erection of the church at Yetholme, £25 upon a certificate that the walls are up, and £25 when the church is completed. 4. £50 in aid of the erection of the church at O'Connell Plains. 5. That the stipend of the clergyman at O'Connell Plains be supplemented by £100 from the funds of the Society for one year. 6. That £20 be granted to defray the travelling expenses of the Rev. John Vaughan from Sydney to O'Connell Plains. 7. That a stipend of £100 be granted to the catechist to the Chinese at Sofala for the present year. 8. That the stipend of the catechist at Lucknow be supplemented by £75 from the general fund; and that £10 be granted to the catechist towards defraying his expenses from Sydney to Lucknow. 9. That £25 be granted to the Rev. Z. Barry towards his expenses in the colony before his appointment to a cure. Mr. Campbell gave notice that at the next meeting he should move,—“That it is desirable that the committee should meet on Tuesday, instead of Monday.” Upon the motion of the Secretary, Mr. Henry Moore was appointed a member of the Finance Committee.

THE INAUGURATION OF THE LATE PRINCE CONSORT'S STATUE.—We had intended to have noticed this, and to give a short account of the ceremony; but our space forbids. There are, however, two or three small matters which we think it right to mention. In the course of the proceedings the Bishop of Sydney offered up the prayer contained in the collect of thanksgiving for her Majesty's accession to the throne. This was done after His Excellency had announced it ‘with the consent of the Committee, and the vast assemblage then present.’ In the *Sydney Morning Herald's* account, no note was made of this. In the programme of proceedings it was arranged that the Clergy should follow in the order observed at the levee. The Church of England Clergy of Sydney and the suburbs did so; and this manifested their loyalty; but in the *Herald's* account their presence was ignored. Again, it was stated that the number

of *Denominational* School children present was about 3,500. These were not of various denominations, but from the schools of the Church of England. Everything passed off happily. At some of the schools refreshments were provided for the children after the ceremony.

ST. PETER'S, COOK'S RIVER.—On Sunday morning last the Rev. George King, the incumbent of this parish, took leave of his congregation in a most affectionate and impressive manner, from the words of St. Paul:—“And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and give you an inheritance among all them which are sanctified.” after which, the Sacrament of the Lord's Supper was administered to about eighty persons. The rev. gentleman is compelled to leave the colony for a short period (we believe, ten months,) on account of his failing health, and sails for England, *via* Melbourne, per the *Great Britain*, during this week. Our earnest hope is that he may return again with renewed health and strength, to labour in this portion of the Lord's Vineyard.

PETERSHAM.—A Meeting was held during the Easter week, at which the Committee of the Parochial Association presented a Report to the parishioners. We may state that in 1863 there was some probability of the Temporary Church being closed for the want of funds. From that time however there has been a steady improvement in the Church income until it has reached the sum of £203. In addition to this amount, £87 was collected for the enlargement of the building, making a total for the year of £290. The Temporary Church has been made half as large again, and the interior cleaned and fitted up at an expense of £180. It was re-opened for Divine Worship by the Bishop, on the 17th December. His Lordship preached on behalf of the building fund on a previous occasion also. The committee record their sense of his Lordship's great kindness, in thus assisting their efforts. Large collections were made after each service. The debt on the Church is now £150, and the Treasurer has a balance in hand of £23. The Report urges the parishioners to subscribe more generally to the Stipend Fund, that it may no longer be necessary to supplement it from the Pew Rents and Offerings. The Sunday school is reported to be well attended, and to be admirably conducted under the superintendency of Mr. W. M. Martyn. The same Gentleman kindly holds Sunday Services once a fortnight for the children and others who may wish to attend. The state of the Day School is not so satisfactory to contemplate. There is no improvement, in the attendance, but rather a falling off. The Report concludes with the expression of a hope that ere long a large and substantial Church may be commenced for Petersham and Stanmore combined.

ROCKLEY NEAR BATHURST.—On Wednesday, March 28th, the Members of the Church of England in the neighbourhood of Rockley were invited to meet together to consider the advisability of erecting a Church in that district. Notwithstanding the threatening character of the weather, about 120 friends sat down at 3 p.m. to an excellent tea, kindly provided by the ladies of the neighbourhood. Tea being ended, the company adjourned to the Presbyterian Church, (kindly lent for the occasion) when J. F. Clements, Esq., J.P. was voted to the chair. The Chairman said it gave him great pleasure to meet so many of them together, although, many of their friends from O'Connell and other parts had

been prevented from joining them on account of the pleasant fall of rain. He had some misgivings as to the ability of the people to raise a Church, or do much towards it this year, on account of the drought, which had been so severely felt by the small settlers in this district. However, if they felt it was desirable that any immediate steps should be taken, for his part he should be most happy to do all that was in his power to help forward the good work. The Rev. G. M. Fox moved the first resolution—"That in the opinion of this meeting it is desirable that steps should be taken for the erection of a Church of England in this district, and that a subscription be set on foot forthwith."

The Rev. John Vaughan (the clergyman of the district) said the great question for the meeting to decide was, is it advisable that immediate steps should be taken for the erection of a Church for the Members of the Church of England? In his opinion it was desirable, and therefore he had called this meeting. He thought they had waited long enough. It was true that many would not be able to contribute as much as they could wish this season, on account of the drought; but begin to build Churches whenever you will, there will sure to be some objections raised. This scheme was talked about some years since, and now the Wesleyans had their chapel and the Presbyterians have theirs; (and they all felt grateful to the latter body for the use of their Church), and surely the members of the Church of England, who form so large and influential a part of the population, should have a church for themselves. He believed the meeting too thought it advisable. At all events he had a small list in his hand that told them some did so. Two gentlemen, William Bowman, Esq., J.P. and Charles McPhillamy, Esq., had each put their names down for £25, and the rev. speaker would not return to O'Connell with a very light heart unless they managed at that meeting to get some £200. He believed they could and they would do it, and also that they would obtain, in addition, a grant from the Church Society, possibly £50. He thought a neat little Church could be built for about £400. With respect to his ministrations amongst them, the rev. Speaker regretted his inability to give them a service oftener than every three weeks,—but he intended making an effort to visit them every fortnight as he felt the importance of the district demanded it.

The second resolution appointing a committee to receive subscriptions and to make all the necessary arrangements was moved by W. A. Steel, Esq., J.P. who promised to assist in the good work as much as possible, feeling that the want of a Church was very great.

Mr. H. Schwartzkoff in seconding the resolution said it had been the great desire of his heart for the past four or five years to see a Church erected and now he believed one would soon be built. He wished them God speed. Votes of thanks having been awarded to the ladies, and also to the chairman; The Rev. J. Vaughan announced that the Tea Meeting and the subscriptions promised, amounted to about £205. The Meeting was closed with the benediction.

RYLSTONE.—To-day our Easter Tuesday meeting for the election of Churchwardens, and the transaction of other business, took place in the Church, at noon, the Rev. James Ross, Incumbent, presiding.

Prayers having been offered, and the Churchwardens having been called upon for a statement of accounts, the Treasurer presented

with a more than ordinarily favourable one showing that all liabilities had been met, the debt £250 paid off, and a balance now in hand of £21 16s. 10d.

The liquidation of the debt has been accomplished through the impetus given us in November last by Edward K. Cox, Esq. of Rawden promising £100 if the other £150 were raised before Easter Tuesday, which has been done. The Election of Churchwardens then took place, E. K. Cox, on behalf of the Trustees; John Walton, on behalf of the people; Joseph Taylor on behalf of the Clergyman. It was then agreed;—

I. That the subscription list (debt) be published in both the morning newspapers.

II. That Tenders be immediately called for stumping and clearing the Church Paddock.

III. That a complete set of Communion plate be purchased forthwith.

IV. That a soiree be held on the 2nd May at which a statement be made as to the Stipend Fund, and exertions put forth towards securing a regular service on two Sundays out of every three.

No other motion being brought forward, the Chairman pronounced the Benediction and the meeting departed.

Rylstone 3rd April.

CANTERBURY.—The following gentlemen have been elected churchwardens of St. Paul's Church for the year 1866-67.—Major Fanning, Mr. William S. Bell, Mr. T. L. Gittins.

MUDGE SCHOOL FEAST.—At 10 o'clock on Easter Monday about 150 children attending the St. John's Day and Sunday Schools assembled in the Church, where, after a short service, a plain and affectionate address exi. Psalm and 10th verse, was delivered by the Incumbent Rev. J. Günther. After service the children with their banners flying and accompanied by their teachers and a number of their friends, repaired to the site selected for the day's festivities, where they entered with much hilarity into the sports provided for their amusement and were subsequently regaled with an abundant supply of eatables of various kinds. Soon after 4 p.m. they marched to the Parsonage, where each child was presented with a memento of the happy day in the form of a small book, by Mrs. Günther, a lady who has ever evinced a most lively interest in these schools.

CHURCH OF ENGLAND, DUBBO.—A meeting of the parishioners of Holy Trinity Church was held in the Court-house, Dubbo, on the afternoon of Easter Tuesday. The chair was taken by the Rev. Mr. Coombes, who opened with prayer, and read a communication from A. Gordon, Esq., Chancellor of the Diocese, giving information on church affairs generally, but principally in reference to the nature of the business usually transacted at the meetings held on Easter Tuesday. The minutes of the church meeting, held in Dubbo on the 12th November last, were confirmed. The churchwardens' account, showing a balance due for sundry alterations and incidental expenses of £20 14s., were then examined and passed. Mr. R. J. Campbell was continued in office as the trustees' churchwarden, Mr. James Samuels, junior, was elected churchwarden by the pew holders, and G. H. Taylor was chosen churchwarden by the Rev. Mr. Coombes. The great deficiency in the annual stipend for the clergyman was then brought before the meeting, when it was unanimously resolved that the churchwardens, who had just been elected, should make an earnest appeal to the members of the Church of England residing in this

wealthy and thickly populated district, to set before them the financial position of the church, to rouse their dormant spirit, and, if possible, to obtain occasional subscriptions to the stipend fund, so that the minister might be adequately supported. The meeting was then closed by prayer.

ST. MATTHEW'S, WINDSOR.—The following address was presented to the Rev. H. T. Stiles at the Vestry Meeting held last Easter Tuesday.

Rev. and Dear Sir,

We the undersigned, friends and parishioners of St. Matthew's, Windsor, take this opportunity of expressing our sympathy and esteem for you. While we remember that for more than thirty years you have ministered to us the Word of Life, we cannot but feel that you have ever directed us to the only source of spiritual life and strength, our Lord Jesus Christ. We beg to express our confidence, and trust in your sincerity as a member and clergyman of the Church of England, and our readiness to accord to you the rights and privileges which belong to your office.

Wishing you renewed health and strength for the continuance of your ministrations among us, and that you may have Divine assistance and support under all the varying circumstances of life.

We remain,

Rev. and Dear Sir,

Your faithful friend,

Then follow the signatures of 160 persons including none who have not been confirmed, or who are under twenty-one years of age.

The following reply has been received by the Churchwardens.

My dear friends and parishioners,

The address with which you have presented me is very gratifying.

Nothing comes more closely home to the heart of the pastor who loves his flock, than the assurance of their "confidence and trust." This assurance is conveyed to me in your address, so heartily worded, and numerous signed.

Under present circumstances, to which I shall not more distinctly refer, I am strengthened and cheered by the renewed expression of your sympathy and esteem.

Be assured of my best wishes and prayers, for the well-being of yourselves and families, and believe me to remain,

My dear parishioners and friends,

Your faithful and loving pastor,

HENRY T. STILES.

Windsor, April 1866.

To Messrs. Coley, White, Dunstan, Churchwardens.

And the 158 who have signed the address.

ST. STEPHEN'S SUNDAY SCHOOL, NEWTOWN.—On Wednesday the 11th inst., the annual examination of the children (more than 300) took place, conducted by the Incumbent the Rev. C. C. Kemp, the Rev. R. Taylor, the Rev. T. Kemmis and the Rev. T. O'Reilly. The Dean of Sydney was unable to attend. After singing a hymn and prayer, five classes were called up in rotation for examination in Scripture of which they showed a good knowledge. The most interesting feature, perhaps, in the days proceedings was the examination of the infants on the leading events in the life of Christ. Prizes were distributed to the most deserving, and were awarded from records kept by the teachers of conduct throughout the year,—care at the

same time being taken that every scholar received some presents. After the more serious business of the day was concluded, the children were marched to a paddock belonging to Mr. C. Rolleston, where at tables placed under large awnings, decorated with flags and flowers, they were plentifully regaled with the refreshments usually provided on such occasions. Next followed games which had previously been arranged by a committee of management. Croquet, rounders, climbing the pole, races, football, &c., afforded excellent amusement, and materially contributed to the happiness of the day, which will be long remembered by the teachers and children as one of the most delightful they have ever spent together.—*Communicated.*

CASTLE HILL.—The feast of St. Mark witnessed the interesting ceremony of laying the foundation stone of the parsonage at Castle Hill, and, being made the occasion of a picnic, though it was a very wet day, drew together upwards of three hundred persons from the adjoining district. At noon, Mrs. Edwin Rouse, of Rouse Hill, accompanied by her daughters, and surrounded by the assembled company under cover of umbrellas, took her place at the corner of the intended building, and, after a short service, performed the usual routine preparatory to lowering the stone in its place. The *Te Deum* was then chanted, after which the Rev. H. H. Britten presented the trowel and mallet to Mrs. Rouse, accompanying the same with appropriate remarks complimentary to that lady's well-known liberality and zeal in all benevolent undertakings especially in connection with the Church of England. A large barn had been fitted up with tables, and hither the multitude with haste retreated on the conclusion of the ceremony to partake of the viands liberally provided for them. When the tables were cleared, the Rev. Thomas Smith, of Sydney, addressed those present in a humorous speech, and with the usual result, which led to a collection in the room, realising, we believe, a handsome amount towards the object of the day's gathering. The Band of the Paramatta Rifles was present, and enlivened the proceedings with appropriate music.—*Communicated.*

ASHFIELD AND ENFIELD.—An influential meeting of the Parishioners of Ashfield was held in St. John's Church on Wednesday evening 11th April, for the purpose of forming an Auxiliary to the Church Society and for the consideration of other matters connected with the spiritual interests of the Parish. The Rev. W. C. Cave, M.A. presided and commenced the proceedings with prayer. After some interesting remarks bearing upon the business of the evening, and his recent appointment to the cure, he called upon the Rev. Thomas Hassall to move the first resolution.—“That a branch association be formed in the Parish of Ashfield to be designated the Ashfield Auxiliary to the Church Society for the Diocese of Sydney.” The Rev. gentlemen in an interesting address gave some particulars of the beneficial operations of the Society and earnestly pressed its claims upon the notice of those present. The resolution having been seconded by S. Smyth, Esq., was carried unanimously. The second resolution.—“That the affairs of the Association be under the management of a President, Secretary, Treasurer, and a Committee all of whom shall be elected annually” was next proposed by T. Haylock, Esq., M.D. and seconded by Mr. Croker and carried *nem. con.* The third resolution moved by Mr. Packer and seconded by Mr. Birch nominated the Officers and Committee.

The other business of the evening was then proceeded with and a resolution moved and carried as follows.—“That it is desirable that a School-house in connection with the Church should be erected.” The second resolution urging the necessity for “Church union and co-operation amongst her members in the parish in carrying out the resolutions adopted at that meeting” was also carried. The third resolution appointing “a deputation to inquire whether a portion of the Government Stipend attached to the former Incumbent under the old arrangement could not be transferred to the present Minister on the division of the parishes,” was the subject of some discussion, but was carried by the majority of the meeting. Nothing more remaining for consideration, the Chairman closed the proceedings with the benediction. It may be mentioned that subscriptions to the Minister's Stipend were promised by the Members of the Meeting alone to the amount of £100.

A similar meeting for the same object was held at St. Thomas's school-room, Enfield, on Monday evening the 30th, April at 8 o'clock, at which the Rev. W. C. Cave presided and which was addressed by the Rev. A. Stephen of St. Paul's, Sydney, and the Rev. Percy Smith of Canterbury. An Auxiliary to the Church Society was formed, and a Committee appointed. We trust that the liberal spirit, and the lively interest, which seem to have been evoked in these Districts, will be sustained, and that the newly formed Auxiliaries will prove to be flourishing branches of the Church Society.

LAYING THE FOUNDATION STONE OF ST. PETER'S CHURCH, WOOLMOOLLOO. The Foundation Stone of this Church was laid on Monday the 1st instant, St. Philip and St. James's Day, by His Excellency Sir John Young. The ceremony commenced at noon, at which time a large concourse of people was assembled on the ground, both of rich and poor, who appeared to take a lively interest in the proceedings. The Bishop and Clergy assembled at the residence of the Rev. G. H. Moreton in Palmer Street, and walked in procession to the site. The number present was nineteen besides the Bishop. On their arrival they ranged themselves around the Stone which was to be laid, and near which Sir John Young and the Bishop were standing. The ceremony was commenced with the 132nd Psalm, the Bishop, the clergy and people repeating alternate verses. The Rev. Canon Allwood then read the 14th chapter of the Gospel by St. Matthew, 13-19 verses. The Right Rev. the Bishop, then read the collects for St. Peter's Day, and for St. Philip and St. James' Day. His Excellency Sir John Young, having assisted in placing the stone, said:—“I lay this as the foundation and corner stone of a church, to be built in this place, to be named St. Peter's Church, and to be set apart for the preaching of the pure word of God, and administration of the sacraments according to the order of the United Church of England and Ireland, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.” The Bishop added:—“The glorious majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us: O prosper Thou our handiwork: for the sake of Thy Son Jesus Christ. Amen.” The bottle placed in the cavity of the stone contained copies of *The Church Chronicle*, and the daily papers, some current coins of the realm, and a statement, of which the following is a copy:—“This foundation stone of St. Peter's Church, for the preaching of the pure word of God, and administration of the sacra-

ments according to the order of the United Church of England and Ireland, was laid by his Excellency the Right Honorable Sir John Young, K.C.B., Governor of New South Wales, on the 1st day of May, in the year of our Lord 1866. Her Majesty Victoria, Queen of Great Britain. The Right Reverend Frederic Barker, D.D., Lord Bishop of Sydney, and Metropolitan. Building committee: Revs. Canon Allwood, B.A., Incumbent of St. James's; Thomas Hayden, M.A., Incumbent of St. John's; G. H. Moreton, Incumbent of St. Peter's; Messrs Charles Marlyn (deceased April 25), J. P. Mackenzie, William Hemming, trustees and wardens of St. James's; James Gordon, treasurer of St. Peter's; Alderman Oatley, M.L.A., Osborne Otley, Charles Bate, Messrs. Richard Johnson, attorney; Oswald H. Lewis, architect; Newland and Son builders.

The 100th Psalm was then sung by the choir of St. James' Church. The Apostles' Creed and Lord's Prayer were repeated by the Bishop, clergy, and people, after which the Bishop read two other prayers.

Sir JOHN YOUNG said that he wished the duty of making an address had fallen upon some of the clerical gentlemen present; they would have been much more competent to discharge it than he could possibly be. But as he had been asked to speak he willingly consented to do so. In ancient times when a band of citizens set forth to found a new settlement, it was their custom to take with them a priest, a part of the fire which they considered sacred, and all the means of celebrating the rites to which they had been accustomed. By that they showed their reverence for their religious observances. It would be a pity if we who had a purer faith, were to lose our reverence for the religion which we professed. From any reproach of the kind, however those were free who had taken an active part in forwarding the preparations for the ceremony which had that day been performed. There was certainly some resemblance between this district and a new colony, for he had heard that little more than fifteen years ago all this ground where we now stood was without a dwelling upon it. Since that time thousands had poured in to occupy it. The population of the suburban districts had within fifteen years or less doubled. It was only right that people should be followed with the ordinances of religion, and he was confident that the hopes of those who took an interest in the undertaking would be realised through the excellent ministrations of the reverend gentleman who was to preside over the district. His diligence had been shown by the instructions he gave, and the lectures he prepared, with so much anxiety for the welfare of the people. All these things were exceedingly praise worthy, and would be followed by the best effects. Although the inhabitants of Sydney might be free from much of the gripping misery which beset the poor in Europe, and even from that competition which brings down the price of wages in old countries to the starving point—although they were free from the temptations induced by extreme penury and suffering yet still they were exposed to other and peculiar temptations. This was a genial and a beautiful climate, but it brought both young men and girls to an early maturity and they became exposed to temptations incident to their condition before they had gained that experience which was necessary to preserve them from dangers into which they might ruinously fall. Against these dangers the only safeguards were to be found in sound teaching and religious instruction. He was confident that the Rev. Mr. Moreton would inculcate on all occasions to his congrega-

tion that the main principle for them to consider was virtue and religion, the conduct of life and of morals. Virtue was undoubtedly the only true happiness of man, and virtue was to be found alone in good actions emanating from sound religious principle. This ceremony in which they had been engaged, had, he had no doubt, been witnessed by many among the bystanders, with watchful hearts and yearning hope. He trusted that those hopes would be realized, and that the impressions which the ceremony had made would deepen in after years into thankful gratitude as the results from this undertaking developed themselves in the morality and right conduct of the congregation.

The Rev. G. H. MORETON said that for seven or eight years there had been an earnest desire felt by many members of the Church of England to see a church erected in this populous part of the city; but, in consequence of church extension in other parts of the city and country, it did not appear to be the time to begin this work until two years ago. Mr. Charles Kemp had pressed upon him in his dying illness to do all he could to have a church erected in this part of Woolloomooloo; and by God's blessing upon the efforts of the few earnest men associated with him, the work had prospered so far. Their intention was to build a church, the sittings of which would be entirely free; that the church might be like the heaven to which it would lead—wide open, and free to all to enter in. He hoped that every church yet to be erected would serve to explode the system of pew rents. They had taken the first contract for £1760, and they nearly saw their way clear for the payment of this amount. He then invited the assembly to contribute towards the erection of the church.

The BISHOP OF SYDNEY said he should not be content to allow the company to separate without expressing his gratification at the proceedings of the day. He was also desirous to express the obligation which they, and all who were interested in this undertaking, felt under to the Rev. Canon Allwood for the lively interest he had taken in this design. His (the Bishop's) recollection for the necessities of this district extended to a period before his consecration, when, having the privilege of meeting the Rev. Canon Allwood in England, he had strongly impressed upon his mind the want of this particular locality. Since his arrival in the colony, St. Michael's, with its parsonage and its schools, had been completed, and St. John's was finished and nearly out of debt. They had now advanced into the very heart of this locality, and they were here to raise a citadel for the defence of divine truth against the world, the flesh, and the devil. He felt sure that the Rev. Mr. Moreton would justify the opinion of the late Mr. Charles Kemp, and that hereafter, if life should be prolonged, we should have to congratulate the community upon the proceedings of this day successfully carried to their proper termination. It was a great addition to their gratification to know that this church would be free to the population, that every labouring man would find here his suitable accommodation; but it was a higher gratification to him to believe that in this place Christ and His Gospel would be set forth. A collection was then made, and the proceedings were closed with the benediction, pronounced by the Bishop of Sydney. Among those present besides the persons officially connected with the proceedings, we observed Lady Young, Mrs. Barker, Lord John Taylor, Mr. Deas Thomson, Dr. O'Brien, and many others.

CLERICAL MEETING

At Bishopscourt, 24th April (last Tuesday of the Month).

ACTS, XV.

We hear, at the conclusion of the 14th chapter, that when Paul and Barnabas returned to Antioch from their long and eventful missionary journey, the Church assembled to receive the deeply interesting account of their labours: to hear what cities they had visited, what signs and wonders had accompanied their preaching, what souls had been rescued from the dominion of Satan, what daughter churches had been formed. At that hour all seemed prosperous and promising; persecution had ceased, the Gospel was going forth with unexpected power "conquering and to conquer," God seemed to be opening the door of faith for all the nations of the earth. But at that very hour Satan, beaten in his own dominions, saw his opportunity, and attempted to strike at the faith within the Church itself, even as now he has done with the Church of England. Now, in the hour of her noblest exertions, when, throughout Great Britain, over the whole wide circle of our colonial empire, and in many a heathen land, she is labouring mightily, and rejoicing greatly at the success of her labours: he has attempted to turn his plagues inwards upon her heart; he has raised up enemies in her household; he has profaned her sanctuaries and her high places with unbelief; he has filled her with internal discord, and has made light of her solemnities by the frivolities of excessive ritualism.

A new crisis had come in the history of the Church; a new struggle had begun which (as we learn from the *Epistle to the Galatians*, and from other writings of St. Paul,) continued to disturb the Church for many a year, and in almost every scene of Apostolic labour. Certain Judaizing tendencies began to be manifested in the Church at Antioch, due (it was thought) to "false brethren" (*Gal. ii. 4*), who came like spies among the unsuspecting Christians, to betray them to their enemies and bring them back into bondage. These taught: "Except ye be circumcised ye cannot be saved." Against this attempt to subvert the Gospel, Paul contended from the first. He did not give way, "no, not for an hour." He disputed against the "false brethren" in Antioch, and he carried an appeal against their teaching from Antioch to Jerusalem. We should mark the prudent measures taken by the Church at Antioch at this alarming crisis: from Jerusalem the Judaizing faction had come, as if armed with authority from that stronghold of the faith; and to Jerusalem Paul and Barnabas, and others, were sent, to receive a final determination of the question from the Apostles themselves.

Verse 3.—The true Christian feeling with which the Church was then filled was manifested in the journey through Phenice and Samaria. As Paul and Barnabas went on their way to Jerusalem, they "declared the conversion of the Gentiles;" and there was great gladness among Christ's people, the gladness as of angels rejoicing over repenting sinners. No purer or more heavenly joy can touch the heart of man, than that which is caused by hearing that souls have been rescued from the grasp of Satan; have passed from darkness to light, from death to life, from bondage to freedom; that their chains have been broken, and they are delivered. In history, the escape of a prisoner unjustly condemned causes a thrill of joy; unexpected deliverance from impending danger, from shipwreck, or battle, or death in any of its

ten thousand forms, gives such relief to the heart of him that hears of it as causes a gush of pleasure. And we, who know the value of a soul, and the dangers of everlasting ruin that encompass the darkened and the impenitent, should cherish within us a burning desire to see that darkness and impenitence pass away, and souls come forth from the thralldom of Satan into the glorious liberty of the sons of God.

It was presumed on good grounds that Paul's journey to Jerusalem, mentioned in this 15th *Acts*, is the same as the journey referred to in the 2nd of *Galatians*; when he and Barnabas were received by "James, Cephas, and Joim." (*Gal. ii. 9*.) James is mentioned first by Paul; he who, as we learn incidentally from history, presided over the Church in Jerusalem, a man, (even in the estimation of unbelievers) of such remarkable and inflexible integrity, that he was named *James the Just*.

It appears from the 5th verse that the enemies of Christian freedom were on the alert, and ready to renew in Jerusalem the disputation that had begun at Antioch. And from *Galatians ii. 2-10*, it appears that before the general assembling of the Church, there was a preparatory meeting, when Paul and Barnabas conferred in private with men of highest reputation and influence.

Verse 6, 7. The sacred narrative has preserved only the concluding and most important part of the proceedings at this General Council of the Church. "After there had been much disputing," Peter rose and spoke. His appeal was made to the indisputable testimony of wonderful facts that had occurred years before at Cesarea, in the case of Cornelius the Centurion. God Himself had then by infallible signs showed that He looks not at forms nor at nationalities, but that it was His gracious purpose that the Gentiles should be received into the Church. He showed that purpose afterwards also in the wonderful reformation of character and manners which he wrought among the Gentile converts, "purifying (not the outer man only, but) their hearts by faith." By faith! not by any virtue there is in faith itself; but by that union with the Saviour of which faith is the link. By faith the soul comes into vital connection with Christ; is grafted on "the true vine," shares in that vine's life, draws nourishment and strength therefrom, until in due time fruit appears—the blessed fruit of holiness of thought and feeling, and of victory over sin and Satan, and the world.

Verse 10. Peter speaks of Judaism as "a yoke," Paul called it "the beggarly element;" and "our pedagogy" (*Gal. iii. 24*), "our slave to lead us to school." That is the utmost that can be said of it. It can convince of sin, it can present a shadow of the Saviour, it can awaken a painful sense of need, and a desire for salvation, and thus lead the soul to Christ, but in itself it cannot save. Not in all the multitude of its sacrifices, and all the magnificence of its ceremonies, and all the complications of its ritualism (considered in themselves apart from that they pointed to,) was there one spark of life for the soul. And it was a yoke—burdensome and expensive even to the poor, if not in the offerings demanded from them, at least in its requirement that they should appear three times in the year at Jerusalem. It was such a yoke as the people could not and would not have endured, if they had not known that they received it from God Himself.

The 11th verse contains a beautiful statement of the Gospel: "through the Grace of Christ we shall be saved." "Through the

Grace of Christ." Through that which Christ gives, and *gives freely*; that is not earned by our own doings, nor won by our own services, but freely given to us by the Son of God. Men do not easily shake off the feeling that they are doing something to earn and purchase this salvation for themselves. They will not cast themselves on the complete work of Christ, or receive in simple faith the fulness of the Gospel. They cannot in their blindness be made to understand what their true state is, nor see the accumulation of sin and guilt that is upon their souls, but still think of something good or great in themselves. They know not what sin is. Like the man who said that "if he was brought before all the judges in the world, and all his offences made known, they would not put him in the stocks for more than six hours." So light did his sins appear. It is only the Holy Spirit that can purge the film away from the eye of the heart, and make the whole truth clearly discerned. When the germ of divine grace is within, then all the darkness and disorder passes away. Every thing takes its proper place; faith takes its place in the heart, holiness in the life, outward works in the character; everything is found in due Christian order, harmony and proportion.

Verse 12.—There are incidental touches in the narrative true to the feelings of those who lived amidst these great events, and affording most convincing internal evidence of the truth of the history. At first the name of Barnabas is placed before that of his great associate Paul. It is at first "Barnabas and Saul." Barnabas was in Christ before Paul—he was a Levite, he was in great reputation among the brethren, the appointed messenger to the Church at Antioch, we might almost say Bishop of that place; he was a man of commanding presence, (*Acts* xiv. 12.) and great generosity, (*Acts* iv. 36, 37.) a truly good man (*Acts* xi. 23). Paul was at first only a second to him, his chosen assistant. But by degrees Paul's greatness came forth; his matchless energy and wonderful intellectual vigour, gave him a pre-eminence to which all others yielded. Then it was "Paul and Barnabas," but only with St. Luke. Still, with the members of the Church at Jerusalem, (as in verse 25.) Barnabas is placed first (our own beloved Barnabas and Paul).

Verse 13.—All were silent: the time had come for the presiding Apostle to sum up and conclude. Peter had claimed no pre-eminence, had not assumed the primacy, nor acted as supreme in the Church. He had spoken from the natural impulsiveness of his character; probably before any of the other leaders, but not until after there had been "much disputing" (probably between inferior persons who were permitted to set forth the case fully before the Apostles interfered.) Then Peter spoke. His appeal, as we have seen was to facts, not to opinions or authority. Paul and Barnabas followed; they also appealed to facts. They entered not into any theological argument, but simply related the things which God had done. They, as well as Peter, adduced what was in reality the testimony of the Holy Ghost. Thus, without drawing any inference, by simply narrating undoubted facts, they prepared the way for the final settlement of the question. Then all were silent—then James spoke, —spoke last. He cited the words of the prophet Amos. Thus there was a double reference to the testimony of the Holy Ghost. First to His power as manifested in the history of Christ; secondly to His word as heard in prophecy. When James had spoken the matter was

brought to an end, and the Church used the great words, "it seemed good to the Holy Ghost."

Verse 20.—They were told to abstain from four things connected with the abominable festivities of idolatry. It is remarkable that Paul does not mention this decree in his Epistles; perhaps because it was needful for him to maintain his Apostolic independence and authority, as one who received not his instructions from men, but from God. He puts abstinence from things offered to idols on other grounds, in his Epistles to the Romans and Corinthians. It is remarkable also that Peter afterwards sinned against this decree (*Gal.* ii. 12). As his great sin, his denial, was a sin after warning, so his sin at Antioch was in opposition to a law of the Church, to the enactment of which he himself contributed. His weakness and vacillation show that "the best of men are but men at best."

An interesting conversation on the quotation from the prophet Amos, in 16th and 17th verses, followed. It was alleged that the words in the prophecy seem to refer to the literal return of the Jews, whereas James applies them to the spiritual greatness of the Church; thus giving as a key (as does Paul also, in his reference to *Jeremiah*, xxxi. 31, in *Hebrews*, viii. 8 and x. 16, 17), by which we can interpret large portions of the Old Testament; by which, in fact, we are authorised to apply many of the promises—which the Jews claim as their own, and understand in an earthly sense—to what Paul, in his *Epistle to the Ephesians*, calls "the mystery (which in other ages was not made known to the sons of men) that the Gentiles should be fellow heirs, &c." And though some may say of us that we are disposed to take all the blessings to ourselves, and leave all the curses to the Jews, we may answer that it is no curse that *their king should be the king of all*; that it is a most glorious blessing that their nation should be a fountain of blessing to the whole earth. Still, there must be a certain latitude allowed in the application of this rule: for St. Paul himself expects a glorious future for his nation. It was shown that, though the words cited by James do not exactly correspond with the words in our translation of the Prophet Amos (which is from the Hebrew), they do correspond exactly with the language of the Septuagint.

THE DEAN OF SYDNEY undertook to read a paper on "Primary Education in the Colony," at the next Clerical Meeting, which is to be held on the last Tuesday in May, at 3 p.m.

MOORE COLLEGE.

REPORT for the year 1865 presented to the Trustees of Moore College on March 1st 1866 by the Rev. the Principal.

My Lord and Gentlemen.—It is with strong feelings of thankfulness that I proceed to lay before you or rather to recall to your recollection some of the events connected with the College which have occurred during the past year and which afford evident proof of its successful progress and increasing prosperity.

For a considerable period the number of Students resorting to the College had been so much in excess of the accommodation provided in the existing buildings that some further additions were urgently required. I have therefore to discharge a very pleasing duty when I express my grateful acknowledgements of the kind and prompt attention which as Trustees, you have shown to my representations on this subject. The Foundation-stone of the present addition to the College Buildings was laid by

the Lord Bishop of Sydney, in the presence of a numerous and highly respectable company of interested spectators on March 22nd, 1865. Within six months from that date the completed addition was declared to be ready for occupation. The convenience and comfort of the Principal and the Students have been most materially augmented by this arrangement. There is now in the College a handsome and commodious Lecture Room: and twelve Students are at present lodged with comfort in the Buildings as they now stand.

A further extension to include Dining-hall, servants' offices, and a few additional Students' Rooms would be highly desirable. The College Chapel also stands in need of being completed. So much however has already been done, that in these particulars, I feel reluctant to make any representation which might have the appearance of trespassing on your kindness. We have at the present time a *thirteenth* Student who attends the College Lectures &c. and resides in the town of Liverpool, but not in the College. At the commencement of the present term I had in consequence of want of room in the College, to decline receiving as Student a gentleman who was very desirous of being at once admitted and who was strongly recommended by the Lord Bishop of Melbourne. It must therefore be admitted that a still greater measure of prosperity might attend the Institution, if it had a greater capacity for receiving it.

Of the *three* Students who during the past year have been admitted to Deacon's orders by the Lord Bishop of Sydney, one, being a graduate of the Sydney University, has been resident at the College during two terms only. There are at present *twenty-five* Clergymen who have been ordained upon the College certificate: and I rejoice to hear from time to time that they are all labouring efficiently and acceptably in the spheres to which they have been severally appointed.

The College continues to enjoy the confidence and support of the Metropolitan and of the Bishops of Melbourne and Goulburn. During the second Term of last year there were from the Diocese of Sydney five resident Students, from that of Melbourne three, and for Goulburn four.

The number of Students now at the College is (as already mentioned) thirteen: and it is perhaps desirable to state that in this Diocese Students are not admitted until they have passed a preliminary examination conducted by the Dean of Sydney and the examining chaplains. A similar course is adopted by the Bishop of Melbourne with the Students from that Diocese; while the Bishop of Goulburn requires to be personally satisfied as to the fitness for admission of the candidates whom he recommends.

Under the sanction of the Lord Bishop of this Diocese services have been conducted as heretofore in various places by Students of the College. The number of such services held during the past year at Holdsworth, Smithfield, Banks Town, Enfield, Five Dock, and at the two branch establishments of the Government Asylum in Liverpool, has been nearly two hundred (191). The visits made by them at these places for the purpose of reading the Scriptures and supplying spiritual consolation or encouragement have exceeded eleven hundred (1142).

In compliance with an application from the Rev. Percy J. Smith, Incumbent of Canterbury, a distant part of his parish has, with the sanction of the Bishop, been added to the places in which services are conducted by the Students.

The College Library has, during the year, received a large accession of valuable books. A very handsome present of about two hundred and fifty volumes has been made by a clergyman in England, the Rev. J. F. Bailee. I have also to acknowledge a copy of the last edition of the Rev. E. B. Elliott's *Horæ Apocalyptice* as a gift to the College from the Author.

A remarkable spirit of union has during the year prevailed amongst the Students: and I think it is not too much to say that, while each is more favorably acted upon by the stimulus of increasing numbers, the work done by the collective body has been more solid and more extensive.

The blessing of the Almighty has been evidently resting upon the Institution: and for the securing of the continuance of this blessing upon the clergymen who have gone forth from it, upon the Students still within it and upon the efforts made by the Principal, I trust that prayer in the Redeemer's name will ascend unto God from many fervent hearts.

I have the honor to be,

My Lord and Gentlemen,

Your's very gratefully,

WILLIAM HODGSON.

To the Trustees of Moore College.

REPORT OF THE CLERGY DAUGHTERS' SCHOOL, FOR THE YEAR 1865.

THE School for educating the daughters of the Clergy has now been in operation for a period of ten years, and we are thankful to acknowledge, that, by the goodness of Almighty God, it has been enabled, through all vicissitudes, to hold its ground, and to carry on the important work for which it was established.

The last year has been one of unaccustomed trial. It began well with a flourishing school, and so continued until June, when the lady who acted as Superintendent, and who had been brought from England for the purpose, left without any previous intimation, on the plea of ill health, and took another situation. This was a serious loss and disadvantage to the school. No suitable successor could at once be found to carry it on, and the only alternative that remained was to close the Institution for a quarter of a year, thus causing much inconvenience to the parents, especially to such of them as lived at a distance.

At Michaelmas, however, the school was again opened under the care of a former Lady Superintendent, and went on well and happily to the end of the year.

The number of boarders is now thirteen, and, with two more who are shortly to be added, will make the usual average of fifteen. Of these, two are from the Diocese of Newcastle, and one from the Diocese of Goulburn. One dear pupil, who had for some time been at the head of the school, after a residence there of five years, left at Christmas.

The state of the finances has been a source of anxiety during the last year, from the difficulty of making the income sufficient to meet the expenses. In addition to those already alluded to, the verandah has been completed at a cost of upwards of £200, and the heavy charge of £15 for local rates has for the first time been enforced. An appeal, which there is reason to hope will meet with success, will be made to the Municipal Council of Waverley, against the repetition of this claim in future.

The effort to form an endowment fund seems to be more than ever called for, and some encouragement has been held out in this direction by the voluntary offer of a generous friend to give £100, if nine other persons would do the same in the course of the year.

Is it too much to hope that those who value a sound religious education, who are, moreover, attached members of the Church of England, and desire to see their clergy placed beyond anxiety in the matter of their children's education, should now come forward and meet the offer that has been made in a like liberal spirit, thereby placing the Institution upon a more secure basis than can, under existing circumstances, be the case?

It is earnestly hoped that friends may be raised up, in addition to those who kindly continue to help it on from year to year, to carry out this much wished for and much needed plan of endowment.

It is with a feeling of deep thankfulness, that, while seeking assistance from man, a proof has within the last few days been afforded that our work has not been forgotten of God, and that He, whose are the silver and the gold, can turn the hearts of His creatures to give of their substance in His cause. While writing this report, the information has been received that a legacy of £50 has been bequeathed to the Clergy Daughters' School by the late Felix Wilson, Esq.

This is the third gift of a similar kind that has, unsought, been bestowed; and while it would lead to the humble hope that our work is blessed with the favour of God, it also conveys the gratifying assurance that it commends itself to the judgment and kind feeling of the community at large. We would further record our gratitude, that, during the most trying and protracted season of drought and sickness which has prevailed this year throughout the colony, the inmates of St. Catherine's have been preserved in excellent health. Any medical advice which has been required has been most kindly, as heretofore, given by Dr. Alfred Roberts.

The Institution is once more commended to the merciful care of our Heavenly Father, with the earnest prayer that He will shed upon it His choice blessings, and make it a nursery in which precious souls may be trained to serve Him on earth, and be prepared, through a Saviour's merits, for a place in His Heavenly Kingdom.

Correspondence.

CHORAL SERVICES.

To the Editors of *The Church Chronicle*, GENTLEMEN,—In your leading Article for the Diocese of Sydney, of the 21st of March, you comment upon the action taken by the Lord Bishop of Melbourne, in reference to the performance of Choral Services; and you give it as your opinion that the Bishop in doing what he has done in reference thereto, has laid his hand upon a great and acknowledged evil.

Will you allow me a small space in your columns to make a few remarks on this subject?

It appears that the Bishop among other reasons for the disallowance of Choral Services, gives the following, namely:—"The Book of Common Prayer does not authorise Choral Services."

With very great deference to, and respect for his Lordship's opinion, I, on the contrary, submit that the book of Common Prayer expressly authorises the performance of such services.

The Litany is, undoubtedly, a service of the Church of England.

Now, if we turn to the Rubric for the performance of this service, it will be seen that it is expressly provided that it may be performed chorally. The Rubric is as follows:—"Here followeth the Litany or General Supplication, to be sung or said upon Sundays, Wednesdays, and Fridays, &c."

In the service for the ordination of Deacons, there is the following Rubric:—"Then the Bishop (commending such as shall be found meet to be ordained to the prayers of the congregation,) shall, with the Clergy and people present, sing or say the Litany with the prayers as followeth."

A little further on in the same service is the following Rubric:—"Then shall be sung or said the service for the communion, &c."

In the service for the ordination of Priests there are similar Rubrics as to singing the Litany and the Communion Service. There are also express Rubrics authorising the singing of many portions of the Morning and Evening Services. I cannot understand how it is possible with these Rubrics to come to the conclusion "That the Book of Common Prayer does not authorise Choral Services. Moreover, the Church by her canons has expressly authorised the performance of the whole of the Common Prayer and Litany Chorally."

The 14th Canon provides as follows:—"The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer." The 15th Canon directs that "The Litany shall be said or sung when, and as is set down in the Book of Common Prayer."

It appears to me that as the Church as I have shewn, expressly allows the Service to be sung, the direction in the Prayer Book as to resorting to the Bishop for the resolution of doubts concerning the manner of executing the things contained in the Prayer Book (upon which direction the Bishop of Melbourne founds his order,) has no application to Choral Services; because there can be no doubt as to performing the service chorally when the Canons expressly and clearly direct that the whole of the Common Prayer and Litany may be sung or said; and of course, upon a matter not doubtful, there is nothing upon which to resort to the Bishop. I would further observe that the direction in question does not appear to contemplate the Bishop's taking any action of his own mere motion, but only upon parties entertaining doubts resorting to him on the subject.

The Bishop of Melbourne, it appears, interdicts the introduction into the Service on the ground of ancient usage of any ceremonial which is not directed or sanctioned by the Book of Common Prayer.

If this rule were to be carried out, I fear sundry things which it has been the custom to observe and use in the Church of England, would have to be disused. For instance—bowing at the name of Jesus in the Belief, singing or saying the words, "Glory be to Thee, O Lord" after the Gospel is pronounced, and the wearing of a black gown by the clergy in preaching, which last matter I understand the Bishop of Melbourne is most rigid in compelling his clergy to observe, even at the Morning service. If it were not for the usage and the custom of the Church to the contrary, I think it would be extremely difficult to prevent the clergy under the Rubric as to the ornaments of the Church and the Ministers thereof, from wearing the greater part of the vestments used by the Clergy of the Church

of Rome. If we are to pay no attention to the custom and usage of the Church, I am afraid we shall be very much at sea upon many matters connected with the performance of the services and ceremonies of the Church; and that many things might be introduced which would be very obnoxious to Protestant feeling.

How are the processions, improper vestments, &c., alluded to by you, to be suppressed except by shewing that by the practice and usage of the Church they are not allowed. If it were not for the practice of the Church explaining the meaning of the Rubrics, Canons, and Acts of Parliament on the subject, I fear there would be great difficulty in preventing weak or wrong minded Clergymen from dressing themselves in the vestments of Romish Priests.

Now, if it is allowable to appeal to the practice of the Church upon matters of this sort, why is it not equally allowable to do so in reference to Choral Services. The performance of the service in this manner is, I contend, the birthright of the sons of the Church of England. To many of them it is the most solemn and appropriate mode of conducting the Public Service. It has been the practice to do so in Cathedral, Collegiate, and many other Churches from the time of the Reformation; and it seems to me most improper, in the face of the Rubrics, Canons, and practice of the Church, for any one now to attempt to discontinue or put it down. To say that it is Romish or tends in that direction, is to my mind simply absurd. Surely no one who has heard a Choral Service in the Church of Rome, will say a Choral Service in the Church of England is at all similar. Is it wrong or an *acknowledged evil* to sing the Litany and the prayers following, or the Communion Service, according to the Rubrics? If so, those Rubrics should be struck out of the Book of Common Prayer; but so long as they are in force, (and I sincerely trust and believe they will never be altered) I do not understand how any member of the Church can consistently allege that it is improper to do so, or that they ought to be discontinued. If Choral Services are not allowable by the Book of Common Prayer, it is strange that although they have been continually performed in England since the Reformation, no objection or exception should have been taken to the practice in all that long period.

I daresay there have been Bishops in England who have had as great objection to Musical Services as the Bishop of Melbourne appears to entertain; and who, if the law would have upheld them, would have put down the practice; but finding, as the Bishop of London observed in the House of Lords, that the law would not bear them out in such attempts—i. e.—that the practice was not contrary to the law of the Church, they very wisely desisted from interfering in the matter. And I think it is much to be lamented that the Bishop of Melbourne did not adopt the same course which would have saved the Church in his diocese a great deal of disquietude, and left many devout and earnest minded Christians to worship in a mode most conducive to their devotion, and as allowed by the Rubrics, Canons, and Practice of their Church.

Rd. J.

[We have inserted the foregoing letter from a desire to give those who differ from us an opportunity of stating their reasons for such dissent. But we must decline the opening up in our columns of a controversy similar to that which was carried on in the *Melbourne Church Gazette* of last year. And

for this reason we decline to publish several other communications, partly original, and partly printed, referring to our previous article, which have been forwarded to us.

In justice to the Bishop of Melbourne we think it right to lay before our readers the "injunction," as issued by him, which has been the subject of so much discussion. It is as follows:—

"To my Beloved Brethren in Christ, the Clergy of the Diocese of Melbourne.—Whereas it hath been represented to me that certain diversities in the mode of conducting the services of the Church other than authorised by the Rubric of the Book of Common Prayer, have arisen in this Diocese: know ye therefore that, for the appeasing of all such diversities, I have, by my discretion, taken order 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 grounds of ancient usage, or because it has been adopted in some Churches in England, or on any other pretext whatever, any ceremonial which is not directed or sanctioned by the Book of Common Prayer."

Having announced our intention not to open up a controversy upon the subject, we must ourselves refrain from noticing some points in our correspondents letter which are peculiarly vulnerable, though we are strongly tempted to do so. We must content ourselves with the remark that the Bishop in appealing to the Rubric as the written law of the Church, gives as much latitude as wise and reasonable men can ask, with a view to the edification of the people committed to their charge.

From all we have heard we do not think 'Choral Services' are much appreciated except by very musical persons in this Diocese, while we know them to be exceedingly distasteful to many who have attended them, and who have resolved not to do so again. Ed.]

Diocese of Newcastle.

Church Intelligence.

GRAFTON, CLARENCE RIVER.

The Annual Meeting of the members of the Church of England, was held in the church, on Tuesday evening last. The attendance was small. The Rev. A. E. Selwyn presided, and after singing a hymn and offering up prayer, the rev. chairman called upon the secretary to read the report of the Church Committee.

Mr. W. H. H. BECKE then read the following Report:—

"GRAFTON CHURCH COMMITTEE'S REPORT FOR THE YEAR 1865—APRIL 3RD, 1866.

"In accordance with our annual custom, we again present to the congregation a brief report of the proceedings of the Church in this district during the past year.

"In several directions important steps have been taken, after having been carefully looked forward to for some considerable time—and while we have no reverses or losses to record, we may, on the other hand, thank God for many blessings vouchsafed to us. Foremost amongst these is the fact, that after many years patient expectation, one high in estimation at home has accepted the office of our Bishop, and will soon be amongst us.

"Only a few, perhaps, who have marked the effect of the division of large dioceses, can estimate the importance of this fact to this and the adjoining districts. For the future, and for ever, we trust, the Church will have one specially chosen from the multitude of able and zealous men in our mother country, to direct and help us—one whose business it will be to supply what is wanting, and to control and reform what is amiss everywhere.

"He will bring additional clergymen so sorely needed, and rouse our scattered Church people to provide for the ordinances of public worship, and to build houses of God, where they may meet together for prayer and praise, instruction and edification.

"He will, if he is what we believe him to be, infuse new life into us all, and be a link which will unite us to the Church of our fathers. He will form the centre and head of a new body, attracting new sympathies, and calling out new efforts to aid us.

"Moreover his presence amongst us will add nothing to the Church's burdens, except so far as a present temporary effort will be required to provide him a residence. For his maintenance will be provided from the interest of the fund which, begun so liberally by the late Mr. Clark Irving, has been largely added to by the great English societies, and now only requires to receive what has been promised by the various parts of the new diocese, to become henceforth sufficient for ever, to provide the income necessary for this purpose.

"It is supposed that the new Bishop will remain some few months in England to be consecrated, and to select clergymen whom he may bring out with him, and that we may probably expect him about September or October next. It will probably be known to you, that his name is Dr. Samuel Waddellow.

"With regard to the long talked of Synod, some very important steps have been taken, and advances made to a satisfactory adjustment of the question. The three dioceses of Sydney, Newcastle, and Goulburn have agreed to elect delegates, to meet in a general conference, there unitedly to discuss the questions which affect them all equally. They are to meet in Sydney on the 11th. of this month, and it is confidently hoped that as the result of their deliberations, Synods in each of the three dioceses will, after no great length of time, be summoned. Until this last step of a conference of the three existing dioceses of New South Wales was taken, there was danger that each acting by itself would diverge widely from the others, and that the grave inconvenience would have arisen of Churchmen finding entirely different customs and practices prevalent, whenever they moved from one diocese to another.

"We turn now from these matters which affect the diocese at large, to those which more immediately concern ourselves. Here in this district the usual Church work has been carried on during the past year. Services have been held twice a day every Sunday in the year in the church; and at South Grafton every third Sunday in the month.

"At Ulmarra, we are happy to say that by the kindness of several members of the Church services have been held since the Church there was opened every Sunday without intermission. These services have been conducted by Mr. Lardner, Mr. Mayor, and Mr. Trollope, who have not grudgingly to give up, in a great degree, their Sunday rest, that they might minister to the spiritual wants of others. We do not doubt that their fellow Churchmen at Ulmarra are thankful for their kindness, and we are sure that such labours of love will

not be forgotten, where even the cup of cold water will be remembered.

"Divine service has also been held at various times at nearly every station throughout this and the adjoining district of Richmond River, and the seed thus sown, though we may not be able to trace its growth, will not, we trust, be without fruit.

"During the year one hundred and thirty-six children have been baptised; and during the visitation of the Bishop of Newcastle, seventy persons were confirmed by him, thus taking upon themselves, in the face of the church, the promises made for them by their sponsors at their baptism.

"In the Sunday school there has been a change of system and supervision, which we trust will shew itself to be a great improvement. Mr. Bayden has undertaken the very onerous office of superintendent, and with a change in the system of marking the conduct of the children, we already see good results. There are several additional teachers, who together with those who have long laboured in the work deserve the warmest thanks of the whole Church, for the work they are undertaking. For we must specially remember that this work if not done by them, will not be done at all, and that the greater number of the children owe almost all their special religious knowledge to the Sunday school. We trust then that there never will be a lack of teachers, and that from time to time, those who can, will offer their services to the superintendent of the school.

"We may mention that, last month, rewards for good conduct and regular attendance were given to all those who deserved them: and a holiday feast given to the school, at which more than three hundred children were present. It is gratifying in many ways to mark these things, when we remember that about thirteen years ago the school began with about fifteen children. These numbers attest a rapidly increasing community. The Sunday school in South Grafton is also carried on as efficiently and zealously as ever; and the day school which has during the year been broken up by the resignation of the master, and which during the time he held it, gave so much satisfaction, might be re-opened if a sufficient number of children could be guaranteed.

"The church library has not added to its number of books during the past year, but a new supply is expected shortly. It has about three hundred and fifty volumes, and its terms being but 5s. to adults and 2s. 6d. to children, are easy for all.

"We are glad to be able to record the completion and opening of the church at Umarra. Its services have been well attended ever since; and we are especially glad to say that within the last few days, by gifts of money, and articles which have been sold and the proceeds applied to this purpose, the whole debt upon it has been provided for, and a considerable surplus will remain.

We are also able to record the welcome fact that a clergyman—the Rev. Thomas Shaw—has been appointed to the Richmond district, and that he is even now present on his way thither. This will relieve the clergyman of this district and enable him to give more time to his work here, but it should be borne in mind that it will also make it necessary for churchmen here to supply funds to take the place of those that will be withdrawn when that district is entirely separated from us.

"The committee desire to conclude this report with the expression of their thanks to Almighty God for His past mercies; and in the hope that the church, and its working

officers, will not slacken their exertions to provide all necessary means to promote the glory of God, and the salvation of men.

Signed ARTHUR E. SELWYN, } SECRETARIES.
W. H. H. BECKE.

TREASURER'S REPORT.

Mr. ALFRED LARDNER, J. P., then read the following financial statement:—

BALANCE SHEET OF THE GRAFTON CHURCH FUND FOR THE YEAR 1865.

To Balance, 1864.....	£13	5	1½
Subscriptions.....	159	4	6
Collections in Church.....	43	12	11½
Pew Rents	43	17	6

TOTAL..... £260 0 1

Cr.			
By Repairs, &c.....	£9	0	0
Collector's commission, two quarters.....	11	15	0
Verger's salary.....	8	6	8
Register books.....	5	11	0
Lights and petty expenses	2	5	2
Stipend	200	0	0
Balance to 1866	23	2	3

TOTAL..... £260 0 1

BALANCE SHEET OF THE GRAFTON CHURCH FUND FROM JANUARY 1ST, 1866, TO MARCH 31ST.

Dr.			
To Balance, 1865	£23	2	3
Subscriptions.....	61	12	6
Special ditto	46	10	0
Collections in Church	6	14	6
Pew rents	31	12	6

TOTAL..... £169 11 9

Cr.			
By Verger's Salary to December 31st, 1865.....	£6	13	4
Newcastle Church Society, 1865	10	0	0
Lights and Repairs, 1865.....	2	10	0
Stipend for 1865.....	100	0	0
Ditto to March 31st, 1866.....	50	0	0
Balance	0	8	5

TOTAL..... £169 11 9

ALFRED LARDNER, *Treasurer*.

MR. W. LAYTON moved, MR. S. AVERY seconded,—“That the reports, as read, be received and adopted.”—Carried.

CHURCHWARDENS.

The meeting next proceeded to elect churchwardens, when Messrs. A. Lardner, J.P., and T. Fisher, J.P., were re-elected by the congregation; and Mr. H. J. Mayor nominated on behalf of the minister, as the churchwardens for the ensuing year.

CHURCH COMMITTEE.

The following gentlemen, with the edition of the name of Mr. W. Layton, were re-elected the church committee for the ensuing year, viz:—Minister and Churchwardens (*ex officio*), Messrs. W. H. H. Becke (secretary), S. Avery, P. R. Donaldson, T. Bowden, E. Potts, R. Payne, J. Carson, J. Westmore, and J. Trollop.

It was unanimously resolved,—“That the thanks of the congregation be given to Mr. Thomas Bowden, who had kindly undertaken the superintendence of the Sunday school, and to those parties, who had given their time and services in teaching the children of the same.”

Alderman PAYNE proposed,—“That the thanks of this congregation are justly due, and is hereby given to the lady, who at considerable labour had collected the very handsome sum of £46 10s., which had so augmented

the funds of the committee, as to enable the congregation to clear off the debt so long standing.”

MR. H. J. MAYOR, in a few appropriate remarks, seconded the motion, urging upon the congregation the necessity to stimulate and not to relax in their efforts on behalf of the Church, in order in future to keep themselves in the position which, through the instrumentality of a lady, whose example was worthy of imitation, they were in that night—*i.e.*, free from debt.

The motion was unanimously adopted, and the Secretary instructed to convey the same to the lady, for her kindness.

This being the whole of the business, the Rev. CHAIRMAN addressed a few remarks to the meeting in reference to Church matters, reviewing the subjects touched upon in the report; at the close of which the Evening Hymn was sung, and the Benediction pronounced, when the meeting broke up.

PORT MACQUARIE.

The usual meeting was held at the Vestry at St. Thomas', Port Macquarie, on Easter Tuesday. The churchwarden's accounts were approved of, showing a balance in hand of £11 14s. 3½d., and pew rents owing amounting to £32 6s. 3d. The churchwardens were re-elected, viz: Messrs. T. G. Wilson, H. Brown, and M. Spence.

Easter school feasts were given at Frederickton and Port Macquarie, on the 9th and 11th, respectively. The school children at Frederickton were examined by the clergymen of the district, which resulted much to the credit of the master Mr. John Lancaster, who was gratified by his scholars having a feast provided for them by Mrs. Chens and other ladies. Notes of the examination were taken and kept, in order that prizes may be distributed at an early date. After prayers and short lecture, the children to the number of 70 sat down on the green, and were treated to the usual viands of cake and tea, the whole passing off smoothly and well.

At Port Macquarie much the same course was taken as at Frederickton; except that at this feast the children marched with flags, fife, and drum, in procession through the town; and were entertained before leaving for home with a short exhibition of the mysteries of the magic lantern, and singing God Save the Queen. Cheers for Mr. Eden, the school-master, and all other Church notorieties, were lustily given.

Correspondence.

CHURCH LEGISLATION.

To the Editors of *The Church Chronicle*.

GENTLEMEN,—In resuming the subject of a former communication, respecting the prevailing absence of unanimity as to the true solution of various questions affecting the legal rights and privileges of the members of our Colonial Church, there arises a question, *in limine*, which would seem of sufficient importance to arrest attention.

In developing this question, it is scarcely necessary to observe that our Colonial Church possesses a definite code, however meagre, yet a definite code of statute law. That code is co-extensive with the unrepealed Anglican Church Acts which have been passed from time to time by our Colonial Legislature. In conformity with the various provisions of these several enactments, it is usually supposed that the temporal affairs of the churches and chapels of the United Church of England and Ireland in New South Wales must be regulated, if it be intended to invest the ar-

rangements with the forms and force of law. "It is usually supposed"—why not *universally*? The answer to this enquiry will form a suitable introduction to the matter in dispute.

Of the numerous churches and chapels belonging to the Church of England in the colony, some have been built with the assistance of the State, and some *without*. To the former class alone, in the opinion of many persons, do the requirements of our Church Acts apply; while to the apprehension of more, they are applicable to all church buildings alike, whether erected with or without State-aid. This, then, is the precise question at issue, and, in pursuing it into detail, I am concerned—

I. With the fact itself.

II. Its possible solution.

III. Its practical bearings.

I. The divergence of view thus summarily indicated is real, not imaginary. The point raised is a point felt. In proof of this assertion, it is only necessary to turn to the proceedings of the late Goulburn Conference, reported in your special number of January 8th. When Clause 3 of the "Fundamental Constitutions" was under consideration, it was proposed by F. R. L. Rossi, Esq., and seconded by the Rev. D. P. M. Hulbert, that the words, "and for the election and appointment of churchwardens and trustees of churches, burial grounds, church lands, and parsonages," be omitted. The reasons of the proposer and seconder for desiring the omission are not given; but I conceive they may be *inferred* from the subsequent remarks of the Chairman of Committee, who, in deprecating the proposed omission, said: "The clause adverted to in the Church Act had reference *only* to churches to which the Government had granted aid. In other cases there was nothing to prevent the appointment of trustees. Here the Chairman's view would seem to discriminate between churches to which the Government had granted aid, and other cases; in other words, churches to which the Government had not granted aid. And the clause adverted to in the Church Act, in so far as it related to the appointment of trustees, is held to have reference to the one, not to the other. In the latter case, "there was nothing to prevent the appointment of trustees." But the appointment of trustees by whom—the Synod? The Synod must have been meant; and for this reason: It was proposed in Clause 3 of the Constitutions to vest the power of appointing trustees, &c., in the Synod. Exception was taken to this, as being a contravention of the statute. The above distinction was then drawn to justify the retention of these words, and to meet the objection of contravening existing law, by showing the *non-existence* of any statutory regulation in the cases supposed, and the consequent impossibility of contravention. The statute, however, it is submitted, *en passant*, invests with this power the *person or persons erecting or providing* churches or chapels at his, her, or their own cost, and, therefore, notwithstanding the above distinction, the objection previously mentioned, as regards any attempted exercise of such powers by the Synod, would still really lie—"the other cases" being, in fact, already provided for by statute. To resume. On the other hand, in opposition and contrast with the Chairman's view, the mover and seconder of the amendment would appear to have been unable to recognise any such distinction and limitation; but, concerning the Act to be applicable to every case alike, whether with or without State-aid, re-

garded the passing of a clause in the Constitutions, in their opinion, at variance with the statute, as tantamount to the Conference stultifying itself. Further, the correctness of this inference is actually confirmed by the expressed views of a subsequent supporter of the amendment, which views were, no doubt, representative:—"The Rev. S. S. Harpur supported the motion. He thought that these two lines ought to be expunged, for the words could not be retained so long as the Act 8 Wm. IV. No. 5 was in force."

To pass from particulars to an instance of a general character. On the proposed recommitment of the same clause, for the purpose of omitting the same words, after the Constitutions had passed through Committee of the whole, "the Rev. D. P. M. Hulbert enquired whether the Church Act applied where no money had been furnished by the Government?" The Chancellor replied: "There was not a word in the Act confining it to churches built with State-aid." In other words, the Act did apply. Upon which W. D. Campbell followed, and affirmed that, "as he read the Church Act, he differed from the Chancellor's opinion, which in his judgment was altogether wrong."

Of the fact, then, of a decided difference of opinion, as to the extent of the applicability of the Act, there can be but little doubt. The next consideration will be—

II. Its possible solution.

On this point the title and preamble of the Act would appear decisive. The title is "An Act to Regulate the Temporal Affairs of Churches and Chapels of the United Church of England and Ireland in New South Wales." There is no limitation here to Churches built with State-aid—there is no exception of Churches built *without* it. Of both alike the title is inclusive.

So, too, of the preamble. It is more specific, and not less comprehensive. It contains a distinct recognition of Churches built *without* Government aid; besides a direct reference to churches erected with it and both classes, in all the details of their management, are brought equally within the operation of the Act. The words relied on in the preamble of the Statute are the following:—"Be it therefore enacted.....(A) that whenever any person or persons shall at his or their own cost and expense erect or provide a church or chapel which shall be approved by the bishop.....(B) or whenever any number of persons shall by subscription contribute any sum not less than £300 for or towards erecting or providing a church or chapel.....(A) it shall and may be lawful for the person or persons so erecting or providing the same at his or their own cost—(to nominate trustees).....(B) and for the subscribers towards erecting or providing such church or chapel.....to elect, by plurality of votes, trustees.....subject to the approval of the Governor and Executive Council....."

I am not aware of any special exception in favour of the former, by way of relief from the subsequent provisions of the Act. And if no exception, no exemption—the regulation of the temporal affairs of both, to be legal, must be identical. The above considerations would appear decisive—but they are not. In the Goulburn Conference the chairman's line of argument was similar, yet indecisive, affirmed by an intelligent lay representative present, to be altogether wrong. But unanimity on this point eventually obtained. The unanimity of compromise, not of conversion eventually obtained. The view of a merely prospective character attaching to the Constitution having

been suggested by the Right Reverend President, was at once perceived to absorb all differences, and conciliated all disputants. It was then, and apparently on that ground alone, that the amendment was withdrawn; and the objectionable words, proposed to be omitted, were suffered to remain as part of Clause 3 of the "Fundamental Constitutions."

To both sides, however, as well to the champion of limitation, as "his opponent," it must be evident, that their respective forces were not spent, but simply neutralized. The conflict of tongues was merely hushed; the matter in dispute consigned to oblivion—the common ground on which all could unite, though all might differ, was wisely recognised as the more excellent way:—"the clause indeed was carried in its completeness, that it might spring into full and vigorous life, when the old Church Act, with its much abused faults and failings, should be buried with the buried past; but the convictions of either party remained unchanged—each disputant retiring from the field as confident in the supposed impregnable stronghold of his own well-founded conclusions, as before the recent conflict had given place to concord, or the mutual understanding of a common compromise. It is thus the matter rests. The possible solution then, on its own merits of this question would seem remote. The prospect of legal interpretation seeing "eye to eye"—an Utopian prospect.

III. The practical bearings of this question appears not unimportant. Whatever may be the views entertained respecting it, they will all be found to converge towards a common centre—the need of synodical action.

Supposing the advocate of a *limited applicability* to be correct, the value of Synodical action with respect to all those cases which fall *without* the operation of the Act, is clear.

Supposing the advocate of a *limited applicability* the importance of Synodical action to relieve the Church from the obstructive presence of an effete legislation, is no less evident.

Supposing the solution of the whole question be involved in hopeless uncertainty, the necessity of Synodical action for the introduction of an entirely new régime, is still more obvious.

Here then, happily, is an example of unity amid diversity: the general tendency of existing differences being in relation to the exercise of Synodical functions, centripetal.

May the general Conference fulfil the ardent hopes which its approaching session wakes, imparting to the year 1866 the lustre of inaugurating a new era in the annals of our Colonial Church.

Respectfully yours,
QUESTOR.

Diocese of Goulburn.

STATE AID.—A HINT TO SQUATTERS.

The State Aid question has again been opened. The last action in this matter decided that, on the death of any clergyman at present receiving Government aid, the salary should cease, and thus it was imagined and intended the whole system should, in due course of time, die out. The question, how-

ever, has been renewed by the member for Central Cumberland. It is now proposed by Mr. MACPHERSON that, as the salaries fall in, they shall be kept as a general fund, and be applied solely in country districts, but not in any town where there are a thousand people. Without any reference to the modified form which this proposition assumes, there has been a great outcry in some quarters about the revival of State Aid, and gloomy have been the apprehensions respecting the probable consequences of such a movement. It is unfortunate that such questions always elicit very strong feelings, and many things—in the heat of debate—are said on either side of the question which had much better be left unsaid. The question is thus narrowed into a very small compass. Can the religious wants of the far interior, especially in its scattered districts, be adequately supplied without Government aid? And, in reply to this question, the fact meets us that nothing has been done for those districts but by those churches who have been in the receipt of Government help. The congregationalists who are entirely dependent on the "voluntary principle" have some eight or ten places of worship of large or smaller dimensions in Sydney and the suburbs; some half-dozen in different country towns, but, beyond that, they have done nothing. And, such being the case, it is hardly a right view of the question which is presented by a minister of this body at a late meeting in Sydney. "The time will come when Christian feeling will do what legislative enactments will not accomplish." We hope it will, *but what is to be done in the meantime?* Is the much-vaunted voluntary system to build large churches and to lavish large salaries in Sydney, and to leave the poor heathen to "perish for lack of knowledge?" We who live in these country districts know what the Sydney clergymen who preach in Sydney pulpits and speak on Sydney platforms know very little about, and, we sometimes fear, care still less. It is not for the first time that the truism is to be repeated that "Sydney is not New South Wales," and, judging how much the question now involved is more impor-

tant than any other, by so much is it more necessary that this truth should be repeated with all distinctness; and its practical consequence with this reference be duly realised. Were it on a less serious question, the ignorance of some who prate about the rural districts, as they are called, and who have never travelled 100 miles beyond Sydney, or, if they have, have seen matters only as they are presented in large towns and in best attire, would be simply ridiculous. And some of the statements carry with them their own refutation. The speaker from whom we have formerly quoted talks about gentlemen "who brought population into these far-off districts from the midst of a community where they might hear the word of God preached Sunday after Sunday, and took them into the bush and let them go wild as the cattle they are hearing." We do not intend to criticise this passage or any other tempting bits, or we might have abundant scope for fair retort. We might ask, are their cattle to be herded at all? Are the inhabitants of the colony all to be centered in towns? But it really is not worth serious comment. It is only a sample of the manner in which prejudice may blind intelligent and over-good men. Of what use is talking of the voluntary system to people who are so wild as those here represented? This voluntary support pre-supposes a desire to receive and profit by religious instruction; in this case, this is just the very desire that requires to be induced. When it is, then the Christian feeling will doubtless do all that is necessary; but again we ask what is to be done in the meantime? The subject is a very extensive one, and much that suggests itself must for the present be omitted. This article must not close without an appeal to our squatting friends. It is an old saying that it is allowable and sometimes safe to learn even from an enemy. While a great deal has been said in very bad taste, and much by those who lay themselves open to very fair retort, still let us be generous enough to forgive all this, and acknowledge that the squatters have not done all that they might for the moral

and religious training of those employed on their stations. We can then with better grace apply to our own squatting friends on this ground, because, to a great degree, we go with them in their present movement. But we do not think they should ask the Government to do all. We think they might themselves do something, and, in some cases, do much. It would not be much addition to the year's expense of some stations if a respectable person were kept who should instruct the children, and always conduct a religious service on Sunday. Some useful books, many of which may be had for a very small outlay, might, under proper regulations, be lent to shepherds and their families. Much moral influence might be exerted which, we fear, is never used. On some stations, we believe, every shepherd's hut is supplied with a Bible, and there is no reason why this should not always be done. We do not believe that, if such efforts were made by our stockholders, they would be met with derision or contempt. We believe they would bring their own reward, and, when the employed found the employers were indeed thus interested in their welfare, they, in their turn, would be all the more induced to exert themselves for their advancement. If masters more fully acted up to their responsibilities, is it not very likely that servants would more fully realize their's? At any rate, if thus on every station such efforts were made, there would be a very strong additional argument when an appeal was made for Government assistance. Then the employers of labour might fairly go to the Legislature and say: "We have done our part, now come and do your's; we have realised our responsibility, now act upon your's. For, we believe, if the work is to be properly done, for some time to come, Government aid must supplement, not supersede, the most zealous private efforts. The great end to be attained is that both should work hand in hand and harmoniously together for the accomplishment of the same object. When shall we be gladdened by such a sight? Then we shall no longer be subject to the taunts of those who talk about our being "wild and unchristianised," and

who, "sitting under their own vine and fig-tree," seem well contented that we should remain so.—*Wagga Wagga Express*, 31st March, 1866.

Church Intelligence.

ST. MATTHEW'S SUNDAY SCHOOL, ALBURY.

The following account of the Soiree, held in connexion with our Sunday school, as well as of the preliminaries in reference thereto, may be acceptable to some of the readers of *The Chronicle*. As an opening measure, and to dispense with the formal appointment of a committee, some of the ladies of the congregation met, by invitation, at the Parsonage, when all the necessary arrangements were soon made, each lady becoming responsible for a certain share in the treat. It was proposed on this occasion, to substitute a ship for the German tree (as recently tried in the parish schools of Wolverhampton) and to ornament the yards and rigging with presents to be distributed according to the method usually adopted. To facilitate matters a "Bee Meeting" was subsequently held at the Parsonage, in order that a number of fancy articles might be quickly made up; and by the combined efforts of the ladies, a great quantity of work was in a few hours accomplished. The ship, constructed for the purpose, was built partly of wood and zinc. The ribs and beams were of wood, and the sides of zinc. She was painted in imitation of the "old three-decker," and furnished with standing rigging. The dimensions were as follows:—Length of deck 6 ft., beam 18 in., and height from water level to the bulwarks 15 in., the height of mainmast from the same level 7 ft. The ship was gaily dressed with flags, and by the handiwork of the same lady who made the flags, a number of little sailors formed out of stiff paper, and neatly painted in naval uniform, manned the yards. Altogether the ship, covered with flags and toys, presented a most beautiful appearance. The tickets for the meeting were readily sold; but the school children were admitted free. At the appointed hour, the Mechanics' Institute, which had been tastefully decorated by the ladies, assisted by the Rev. Mr. May, of Yacandandah, (Victoria), was completely filled by the Sunday school children, their parents, and many persons from other denominations. During the course of the evening not fewer than about 400 persons could have attended. After tea, the tables being cleared away, the ship was placed in an elevated position in the centre of the room; and when named the "Queen," several hearty cheers were given. If noise might be taken as an indication of happiness, certainly the children were then most happy. Quietness being restored, the distribution of the presents commenced. At this time the amusement was added to by the grown up people drawing tickets and receiving prizes. This part of the proceedings being at an end, an address was delivered by the Rev. Mr. May, (the Incumbent being unable to speak to the meeting in consequence of hoarseness.) The reverend gentleman, on behalf of the Incumbent, thanked the ladies for their kind assistance, attributed the unequalled success to their zealous efforts, and after an earnest appeal for more teachers to aid in the Sabbath school, concluded with an interesting account of the Lancashire Sabbath schools. The address was listened to with much pleasure and attention. At the close of the

address the pleasantness of the evening was further enhanced by glees being sung by some of the ladies and gentlemen, conducted by our musical instructor, Mr. Alpen. The National Anthem was then sung, and three cheers given for Her Majesty the Queen. Thus terminated a most successful and pleasant meeting.

P.S.—Photographs of the ship, selling on behalf of the Sunday school, will be sent to any part of the colony, on receipt of 2s. 6d. Applications may be made through the Rev. Mr. Brownrigg, to Mr. Thomas, Photographer, Albury.

CHRISTCHURCH, COOMA, MANEROO.

The appointed prayers of thanksgiving were offered on Easter Day, and a collection was made on behalf of the Church Society amounting to £2 6s.

At the Easter Tuesday Meeting Mr. Robert Dawson was elected Trustees' Churchwarden. Mr. Thomas Evans on behalf of the Parishioners, and Mr. R. H. Blomfield was nominated by the clergyman.

The offertory; and other collections in Church during the past year, were found to have amounted to £42 15s. 7d.

GUNDAGAI.

CHURCH OF ENGLAND TEA MEETING.

This Tea Meeting, so anxiously looked forward to by the juvenile portion of our community, took place on Wednesday, 4th April, in the Court-house, and proved in every sense but a commercial one, an undoubted success. The number of tickets sold we have not heard; but there must have been over one hundred and twenty persons present, all of whom appeared to enjoy themselves, and certainly the tempting display of delicious viands which covered the tables in such profusion was calculated to induce even a cross-grained old bachelor to "eat, drink and be merry." The upper end of the room was tastefully decorated with evergreens and flowers (or rather fine imitations of the latter) which, coupled with the many lovely faces present, had a very pleasing effect on a spectator whose tastes led him to admire beauty more than the good things set before him. It had been announced that the Rev. Mr. Lillingston of Yass; the Rev. Mr. Percival from Wagga Wagga; the Rev. Mr. Pownall of Young; and the Rev. Mr. Byng of Tumut would attend, but only the latter gentleman was present, the others from various causes being unable to come. After all had fully satisfied themselves, the tables were cleared away, and the real business of the evening proceeded with.

The Rev. H. S. SEABORN took the chair, and opened the meeting by prayer. He said the object for which they had assembled together was to hear the Treasurer's statement as to the progress of the church building, and the amount of money collected by the Committee, and likewise to devise the means of paying the contractor the sum which was now due to him. He hoped that all present had enjoyed themselves, and were now prepared for the serious business of the evening. He felt bound to explain to them the reason why the clergyman who had announced to be present were unable to attend. The Rev. Mr. Pownall of Young, found the time appointed for this meeting very inconvenient, as he was compelled to be present at the election of wardens for the Burrangong church. According to the Colonial Church Act the election of churchwardens takes place every year, on Easter Tuesday, and thus

satisfactorily accounted for the absence of his rev. colleague. He was not aware till Mr. Pownall informed him of it that the law demanded that such should be done; but he trusted that his ignorance on this point would not be considered unpardonable. There was a number of reasons why the Rev. Mr. Lillingston found it impossible to attend, viz., family bereavements, personal ailments, (being nearly blind with the blight), and his being compelled to at once proceed to Sydney as one of a deputation to the Synod. As to the Rev. Mr. Percival, his recent appointment to Bombala necessitated his immediately proceeding to the scene of his future labours; and that would account for his absence that night. As for the Rev. Mr. Byng, that gentlemen was here to speak for himself, and he would now thank him for his attendance, and felt convinced that he would ably acquit himself of the task which had devolved upon him, viz., the work of four men. They had a great work to accomplish, the building of a church for the honour and glory of God; and he felt assured that all present would do their utmost for such a noble object. He would conclude by calling on the Treasurer to make a statement as to the present position of the church building fund.

A. C. S. ROSE, Esq., said he held in his hand a list of subscriptions towards the church building fund and felt it was his duty to read over the names. The subject was a dry uninteresting one, and such as could not please many of his listeners, but he hoped that its importance would induce them to pay to it the attention it demanded. He became Treasurer in November last year. His predecessor's term of office dated from June of that year. The church building was commenced in 1860, when the basement was erected, which cost £250. The work came to a stand still in 1862, and was not proceeded with until the present Bishop of Goulburn roused the members of the church to a sense of its condition, and at once appointed a clergyman to this district, in order that the apathy which had seized on them might be dispelled. This rev. gentleman (their present worthy pastor) soon roused them into a state of activity; and in July, 1865, a contract was entered into with Mr. Jessop, for the sum of £595, for the completion of the building; but owing to the position of the site, alterations were found necessary, which led to additional expense—the cost of erection, according to the revised plans, being £700. He had made a estimate as to the cost of the whole building, which would amount to £1100. £250 had been expended on the basement of the building; £700 was the amount of Mr. Jessop's contract; and £150 were required for interior fittings; making a total of £1000. Of the £700 the committee had to pay the contractor, £400 had been promised; and he thought they might safely rely on these promises being fulfilled; but they had yet a further sum of £300 to meet; and it was to devise a means of collecting this they had met that evening. (The speaker then read over the names of those who had promised subscriptions.) He said he had read over the names for the satisfaction of the subscribers, in order that they might repose perfect confidence in the committee; and he hoped that anyone present who had paid money, and whose name had not been read over, would at once inform him of it, in order that such mistake might be rectified. His subject was a dry one; but that was not the most unpleasant part of it. He had to say many things that night that were disagreeable, and which those present could not

listen to with any sense of pleasure, but still it was his duty to say to them, and he would do so. The committee are now in want of money in order that the church might be proceeded with; and that money they must have. They had promised the contractor that during the present month he should receive £200; but unless those who had promised subscriptions and not yet paid them would at once hand them in, they could not see how they were to pay that sum. But independent of this £200 there will still be a balance due to the contractor, who insists upon its immediate payment, and unless the members of the Church of England in this district wish it to be publicly proclaimed that they repudiated a just debt, or had their half-finished building mortgaged to pay off the liabilities incurred during its erection, they must at once exert themselves to collect the necessary amount. £300 is the sum that has now to be made up; and until it is obtained the church cannot be opened for Divine Service. A good plan would be to pledge the building to the Bank, or rather pledge the Committee; for really the gentlemen forming it seemed to be little thought about or cared for by the public. The stipend fund had also to be made up; and he might well ask, what is to be done to enable us to emerge from the quagmire of debt, into which we seem fast sinking. He had a scheme to propose that might meet the difficulty, it was this:—That ten gentlemen guarantee to collect within three months the sum of £15 each; and ten other gentlemen £10 each; and that these persons should hold themselves responsible for the sums they guarantee. If this was done they could borrow £300 from the Bank at 10 per cent. interest, and thus save the credit of the members of the Church of England in this district. That body numbers 1200 members and he felt assured that only organisation was required to make things go on smoothly. (He here read an extract from a review in support of his statement, and showing the good that can be effected by one earnest man.) If all present would only enter into the matter with spirit, and do their utmost to promote its success, they would soon succeed in raising sufficient to meet their liabilities. It was intended that a library should be established in connection with the church; he felt sure that it would do an immense deal of good, moral and intellectual; and he was convinced that all who had the interest of the district at heart earnestly desired its establishment, knowing as they did the benefit it would confer on the community. He hoped they would all assist to the utmost of their ability the object they had in view, and concluded by saying that he was not an effective speaker, not being blessed by Nature with the gift of oratory; and this, coupled with the dryness of his subject, would make it still more praiseworthy on their part if they generally and liberally contributed that evening; but he trusted, whatever the motive might be, that they would give something.

The Rev. J. C. BYNG proposed the following resolution:—"That this meeting is much gratified with the progress of the building of the Church of England in Gundagai; but deeply regret that the funds are so deficient. And the meeting hereby resolve, with the divine blessing, to make immediate and strenuous efforts, not only to meet the present liabilities due to the contractors, but also to raise sufficient money to complete the Church without delay. And that a subscription be now opened for this important object with earnest prayer to Almighty God for His blessing upon the undertaking." Before speaking to the

resolution he desired to make a few remarks. Since his arrival in the Court-house that evening, he had entered into conversation with several gentlemen, all of whom had alluded to the difficulty they experienced in speaking when they really had nothing to say. He held precisely the same opinion, and felt pleased that he had sympathisers among his listeners, who would not harshly criticise his address that evening. He was glad to see so many ladies present; for when the fair sex took an interest in any undertaking, it was bound to succeed. The previous speakers had addressed themselves almost solely to the gentlemen; but he thought this a mistake, as he knew from experience that when money had to be collected the ladies had always proved themselves to be the best canvassers. He was sure that the Gundagai ladies were not an exception to this rule; and if they could only be induced to take the matter in hand, the amount sought to be raised would soon be in the hands of the Hon. Treasurer of the Building Fund. He cordially endorsed the sentiments embodied in the resolution he had risen to propose, particularly that portion of it which alluded to the rapid progress of the church building. While on his journey here, he met a lady with whom he was acquainted, and on enquiry of her how the Church in Gundagai was getting on, he felt gratified at learning that its erection was being rapidly proceeded with. It had been said that there are 1,200 members of the Church of England in this district; and after hearing this he could not but feel surprised at learning the financial embarrassment into which the Committee of the Church Building Fund were now placed, and looked upon it as a disgrace to the district. He thought, however, that the fault lay not so much in the people as in the want of an organised system of collecting. Every person and family in the district should be asked to contribute their share and use their influence in inducing others to contribute, and the Treasurer's coffers would not then long remain in their present impoverished condition. 5s. was looked upon by most people as a very trifling sum; yet, if 1000 persons would each give that amount, £250 would be placed to the credit of this building fund. He would impress upon them the advisability of giving the plan he suggested a trial, of course in conjunction with the one proposed by Mr. Rose, as he thought the two would work well together; and if it were adopted, he was convinced that they would soon free themselves from the liabilities which at present encumbered them. The object for which this money was sought to be obtained was a grand and noble one—the erection of a building in which they might worship their Creator, pour forth their souls in prayer, and offer up words of thanksgiving for the many blessings God daily vouchsafes to us. He trusted the people of this district would arouse themselves from their present apathetic state, and see the necessity for finishing the church without delay. He thought it was a stigma on the members of the Church of England in this district that a building devoted to the worship of God had not long since been erected; and he hoped they would not place it in the power of any one to say so much longer. It had been truly and well said, that what is given to God is given to yourself; and none could say that they ever missed what they had contributed towards the support of God's church or ministers. He hoped that the people of Gundagai would not allow it to be said that they had commenced a building, and were unable or unwilling to finish it; that would be a stigma that nothing could

ever efface from the minds of those who looked upon a church as the greatest boon that could be conferred upon any community. The hospital is a great institution, but the House of God is a greater; and religion that presides therein is greater than the mortal physician, for it prepares the soul for the happiness enjoyed by dwellers in Paradise. He trusted that all present would exert themselves to prevent the possibility of it being said that they repudiated a just debt, and concluded by proposing the resolution.

The Rev. H. S. SEABORN in seconding the resolution, said that the Rev. Mr. Byng had not disappointed him, and had really accomplished the work of four men. He felt exceedingly thankful to that gentleman for the able and appropriate speech he had just delivered. They had heard the statement of the Treasurer; it was now for them to act; and he hoped they would do so in such a manner as to place the funds on a substantial basis. He had a suggestion to offer, which he considered a good one; it was this:—That the committee be arrested and imprisoned, if this were done he felt assured that the money would then pour in quickly, in order that they might be released from their captivity. However he hoped that something would be done at once. The Treasurer's statement was so well placed before them that no necessity existed for him to say anything in support of it, in fact, it was too late to make a speech, although not too late to collect money.

Subscription lists were then handed round, and various sums amounting to over £70 were subscribed and promised.

M. MURCHISON proposed a vote of thanks to the married ladies who had so kindly provided for the tables and also to the Building Committee. He was not prepared to make a speech, but would simply state that the duty which had devolved upon him was an agreeable one; and he felt much pleasure in proposing such a resolution.

It was seconded by Mr. ROSE, and carried unanimously.

The Rev. H. S. SEABORN proposed a vote of thanks to the Rev. Mr. Byng for his kindness in attending that evening, and for the able manner in which he had proposed the resolution placed in his hands.

It was seconded by Mr. ROSE, and unanimously carried.

The Rev. Mr. BYNG responded, and the meeting then broke up.—*Gundagai Herald.*

THE LAYING OF THE FOUNDATION STONE OF CHRIST CHURCH, MARENGO.

The above ceremony took place on Wednesday last, the 20th instant, the stone being laid by J. Pring, Esq., of Crowthorpe, who has taken a deep interest in the welfare of the district, and has contributed largely to the funds required for the erection of the church. The church will be built of the stone found in the neighbourhood, which is excellent in quality and very suitable for the purpose. We understand that the plans were prepared by the Rev. A. D. Soares, incumbent of Queanbeyan, who was an architect by profession before entering the ministry, and who interests himself in the promotion of church architecture in the diocese. The church is in the gothic style. The dimensions forty feet by twenty, with an entrance porch eight feet square, and will contain sittings for a hundred and twenty persons. The site is admirable, being in the centre of an allotment of ground, granted by the Government for the purpose, at the corner of Burran-

gong and Burrowa streets, and when the building is finished it will prove a great ornament to the township of Marengo.

The ceremony of laying the stone was commenced by the singing of a hymn, after which the Rev. W. H. Pownall, Incumbent of the District, read the service appointed to be used on such occasions, together with the following declaration and prayer, which, with a copy of the last *Burrangong Argus* and *Yass Courier*, were put in a bottle, hermetically sealed, and placed in a cavity under the stone:—

This Corner-Stone of Christ Church, Marengo, to be built in connection with the United Church of England and Ireland, in the Diocese of Goulburn, N.S.W., to the honour and glory of the Holy, Eternal, and Undivided Trinity, the Father, the Son, and the Holy Ghost, was laid by John Pring, Esq., on the twenty-eighth day of March, in the year of Lord one thousand eight hundred and sixty-six, in the presence of the Rev. W. H. Pownall, Incumbent of the District; the Rev. J. K. Newton, of Burrowa; and the principal inhabitants of the township and neighbourhood of Marengo.

Bless, we beseech Thee, O Lord God, the religious service of this day, and grant that in this place, which is to be set apart to Thy Glory, Thy Holy Name may be worshipped in truth and purity to all generations. Grant, also, that they who have desired to promote Thy Glory upon earth, and to make Thy saving health more widely known by building this Temple to Thee, may see the fruit of their godly zeal in the conversion of sinners, and the extension of the Saviour's Kingdom. Thus may Thy Great Name be glorified. Thy Kingdom come Thy will be done on earth, as it is done in Heaven for Thine is the Kingdom, the power, and the Glory for ever and ever. Amen.

The stone being lowered into its proper position by the contractors (Messrs. Gunner and Wilson), it was laid by Mr. Pring in the accustomed manner, with the following declaration:—

Forasmuch as Almighty God accepted the purpose of His servants, David and Solomon, to build His Temple at Jerusalem, and, nothing doubting but that he favourably alloweth this charitable design of ours to build a House to His glory, I, therefore, on behalf of His Church and people, lay this stone of a Church to bear the name of Christ Church, to the honour and glory of Almighty God.

Then followed the *Te Deum*, after which Mr. Pownall briefly addressed those present, dwelling on the importance of the work they had that day commenced, with their indebtedness to God for all the mercies they enjoyed, and he urged them to contribute largely and willingly to the erection of the Church, that they might be followers of King David, who, in reference to the building of the temple, said, "I have prepared with all my might for the house of my God." He then remarked that, if they would only enter upon the work of building a house for God with *all their might* with God's blessing the result would be no failure.

After the singing of the doxology, the blessing was pronounced, and the proceedings terminated with three hearty cheers for Marengo and its kind benefactors.

MORUYA.

THANKSGIVING FOR RAIN.—On Easter Sunday the attendance at Divine Service at St. John's, Moruya, and St. David's, Kiara, was more than usually large; and the services,

in compliance with a circular from the Diocesan, partook of a special character.

The Rev. D. E. Jones, M.A., preached in the morning at Moruya, from Ps. cxviii. 24, "This is the day which the Lord hath made, we will rejoice and be glad in it." The preacher in the course of his address took occasion to prove the almost moral certainty we have that the observance of the great Easter festival has descended from Apostolic times. In the evening the Rev. D. E. Jones, junior, taking the interview of the risen Saviour with Mary Magdalene, as his text, impressed upon his hearers that the life to which Christ calls us by his voice as well as by his example, is not the life of the recluse, secluded from the busy turmoil of the world, in pious exercises of meditation and prayer,—indifferent to the spiritual welfare of others—overlooking the membership of the body in communion with the glorious head; but that it is a life of earnest, quiet, and constant devotion to his service amid the ordinary duties of life. In each discourse the claims of the Goulburn Diocesan Church Society upon the liberality of churchmen were fully set forth.

The special form of thanksgiving to Almighty God for His merciful acceptance of the National act of humiliation by removing the late severe drought, was used at each service.

The offertory collections, to be given to the Church Society, amounted to £3 11s.

SCHOOL EXAMINATION.—The usual annual examination of St. John's School took place on Easter Monday, when there was a good attendance of pupils though many were absent owing to the prevailing sickness in so many families.

The school having been opened in the usual manner with singing and prayer, the duty of testing the acquirements of the pupils was proceeded with, and occupied several hours.

The proficiency of the children on the various subjects studied, was very satisfactory; the replies of even the youngest children shewing that much pains had been taken with their instruction. Several parents and friends of the children were present, and manifested great interest in the proceedings.

After the serious business of the examination had terminated, the juveniles pic-nicked in the school paddock, and enjoyed a little treat of tea and buns, provided by the kindness of a few friends. Having done justice to these refreshments, the young folk re-assembled in the school, where the prizes were distributed by the Rev. D. E. Jones, M.A., who in presenting each fortunate recipient with his or her book took the opportunity of speaking a few words of advice and encouragement.

The reverend gentleman in dismissing the school complimented our zealous and pains-taking teacher, Mr. J. Usher, on the very creditable state of the school, and the evident progress of those pupils who have been in regular attendance since the last annual examination.

VESTRY MEETING.—The usual meeting for the election of wardens was held in St. John's Church, on Easter Tuesday; but as all three of the out-going Wardens were unavoidably absent, the meeting was adjourned to Friday evening. On that evening the Rev. D. E. Jones, junior, having taken the Chair, and opened the meeting with prayer, the accounts of the outgoing Wardens were submitted to the meeting and passed.

H. V. EVANS, Esq., complimented the Wardens on the efficient manner in which

they had performed their duties. He might congratulate the congregation on having the services of gentlemen who managed to accomplish so much with the means at their disposal. He proposed that the thanks of the meeting be given to the ex-Wardens for their services. This proposal was seconded by the Rev. D. E. Jones, M.A., and carried unanimously.

H. V. EVANS, Esq., then proposed that Messrs. W. S. Caswell, and O. Lodge, senr., be again elected Churchwardens for the congregation.

Mr. H. Boor seconded the motion, which was carried.

The CHAIRMAN, after a few remarks, complimenting Dean Francis, Esq., on the clearness of his accounts, and zealous discharge of his duties as Treasurer, requested that gentleman again to accept the office of Minister's Warden.

Mr. FRANCIS remarking that he was always happy to be of service, consented to undertake the office for another year.

This terminated the business of the meeting; but some conversation afterwards took place on the advantages of the offertory.

During the past year the fund arising from the collections has proved most useful. The total receipts since last Easter were £33. Of this £30 had been expended, leaving a balance of £3 in hand. Not only has the Church been kept clean and lighted, and other usual expenses paid, but some cases of indigence have been relieved, and several debts of small amount have been discharged. A sum of £2 14s. 2d., a special collection, had been forwarded to the Church Society, and books had been supplied for the use of the Sunday School, besides purchasing prizes for the Sunday and Day Schools. It is perhaps only right to explain that the debts above-mentioned were not contracted recently, nor by the Wardens at all; but as they had been incurred for Church purposes, it was thought to be necessary for the credit of the congregation that they should not be left longer unpaid. It is hoped that when some other incumbrances have been cleared off, the Offertory Fund will be able to contribute a handsome sum towards the clergyman's stipend.

AUXILIARY CHURCH SOCIETY.—The usual Monthly Committee Meeting was held on Friday evening, after the Vestry Meeting. There were seven members present. Some business of a formal nature was transacted. Reference having been made to a balance of £15, due to Mr. Collett (money advanced towards the building of the Church some years ago.) a subscription was set on foot to pay Mr. Collett's claim, and £5 odd, was collected among the few members present. We hope soon to be completely free from debt.

Correspondence.

To the Editors of The Church Chronicle.

SIRS,—Every one engaged in the work of the Church must often have experienced how trying it is to witness the failure of the best concerted schemes for the advancement of the Redeemer's kingdom, and the spiritual interests of His people, for no other reason than the want of money wherewith to carry them out. That this want should exist, and thereby offer a continual obstruction to the success of the noblest of all enterprises, is surely a disgrace to us as a Christian people. But alas! the shame is not felt, and so the want remains unsupplied. To argue on this subject with those who care not to be convinced that they are neglecting their duty is of little use. But, indeed, argument in the majority of cases is not necessary. The duty of large haired

Christian liberality is to most a self evident one. What is wanted is to lead those who fail to discharge it, to consider how inexcusable they are. But here it is perhaps that the chief difficulty exists: content to follow the general practice, they will seldom be led to consider. However, if I may so far trespass upon your space, I would like to propose the three following questions, by way of self-examination, to every reader of *The Church Chronicle*; and would earnestly invite a candid reply to them, accompanied by a suitable resolution as to the practice to be adopted in the future. I would ask—

1st. Have you ever seriously considered what are the wants of the Church in your own parish, in your diocese, in the colony, and throughout the world, which money might supply?

2nd. Have you ever duly weighed the responsibility you are under to devote a suitable portion of your substance to the supply of those wants?

3rd. Are you satisfied that the proportion of your income devoted to the service of God is acceptable to Him?

I need scarcely remind your readers, as Bible Christians, that a tenth of all, as God's portion, is the smallest proportion they can reasonably expect God to be satisfied with; while if they would emulate the liberality of the early Christians such a proportion must by no means satisfy them. Praying that the Lord may dispose the hearts of many to devise liberal things,

I am, dear Sirs, yours faithfully,
Q.

"GOD IS NOT THE AUTHOR OF CONFUSION, BUT OF PEACE, AS IN ALL CHURCHES OF THE SAINTS."—1 COR., XIV, 32.

To the Editors of *The Church Chronicle*.

Sirs,—Tidings out of the North trouble us, equally as from the South. An intimation that his Grace of Canterbury has advised, and that the Metropolitan of Cape Town has determined, to go on with a sentence of excommunication, and then next to proceed with two suffragan prelates to the consecration of another Bishop of Natal, has occasioned my repudiation of St. Cyprian's truly evangelical tracts on "Prayer," (particularly Our Lord's Prayer), "The Unity of the Church," on "Christian Patience," and on "Emulation and Envy." They form together such an admirable body of instruction, suitable to our times, arising from the circumstance of Novatian and Cornelius putting forth rival claims to the See of Rome; and Cyprian of Carthage, after thoroughly examining the claims of the rival bishops, determining only to acknowledge Cornelius as the canonically ordained prelate, that I venture to think a portion of what that good man wrote may be very acceptable: particularly as the Bishop of Natal says of himself, and of his present position, that he foresees a separation between the Church of South Africa, and the Church of England, wherewith he holds "legal" communion.

Let it be borne in mind that Cyprian knew nothing of any "legal communion": but only spiritual. That Cornelius had the choice of the laity, with the approbation of the clergy of Rome, and a regular ordination, confirming such election by the clergy and laity; whereas Novatian, although consecrated by three Italian bishops, had no election of clergy and laity—hence Cyprian of Carthage accepted Cornelius and rejected Novatian; and then, if the Bishop Colenso has (he maintains)

only a "legal" status, based upon the "legal" forms of consecrating and ordaining bishops by Letters Patent, how can it be held that such preliminaries create such a holding of the Episcopate as Cyprian would have acknowledged for canonical. His words were "Episcopatus unus est, cuius a singulis in solidum pars tenetur." And upon this foundation of each bishop being concerned in the catholic faith, and the whole Church throughout the world, all coercive power of discipline was held to rest: and not in any "legal" recognition as such. For those were days of persecution and martyrdom, as these are of strife and envying; and as Rome was then divided by opponent-claims of rival bishops, so Natal shortly will be; even under shadow of the famed patriarchal See of Canterbury. In the words of that learned prelate of great Carthage, let me have space to say,—“The Book of God should be before our eyes, our hands should work that thing which is good, and we should set the Lord always before our thoughts. We should pray without ceasing, and never be weary of well-doing. We should be occupied evermore in some spiritual employment; that in what part soever the tempter form his attack against us, he may find every pass well guarded, and all the powers of our souls in readiness to resist him. There are more crowns than one for a Christian to aim at; the martyr's crown is not our only one; but even times of peace and quietude yield occasions of trying our strength and courage in spiritual warfare, and thence of being crowned with trophies of victory on our successful struggles. There is a crown due to that victory which overcometh our concupiscence; another for the resistance which we make against wrathful impressions, and one for the unjust treatment; and a third one for our disregard of superfluous riches. Thus our faith hath also its proper commendation, when, in view of a future reward, we endure afflictions patiently. Our humility is entitled to its portion of honours, when affluence and prosperity do not puff us up with insolent pride. He whose dispositions are to have pity on the poor, and to relieve the exigencies of the distressed, gains thereby the reward of a treasure in heaven; and he who is a stranger to emulation and envying, and loves the brethren in hearty simplicity and affectionate unity, becomes interested in the reward prepared for the charitable and the peaceable. The race of these virtues, Christians have to run daily; it is their proper business and employment ever to be pressing towards these crowns of righteousness. Wherefore, that you (the divided Church of Rome) who have hitherto been governed by the malignant influences of an envious disposition, may not lose your share in these honourable trophies of victory, be persuaded to lay aside all perverse minds and temper, and pursue those courses which lead straight onward to salvation. Be persuaded, I beseech you, henceforward to love those whom you have heretofore hated; and embrace with cordial affection those whom you have hitherto envied. Entertain yourself with meditations on the heavenly kingdom, into which none will be admitted who are indisposed to love and unity. Remember! that none but the peace-makers are entitled to the character and name of Children of God; and none but such as act agreeably to this heavenly parentage, are united like God and Christ together. Consider, that as you hope hereafter to see God and Christ with joy, you must so behave that He may see your actions here with pleasure: and just as you hope to please

Him for ever in His kingdom of glory, so must you daily labour to please Him now in His kingdom of Grace.

Should it please you to accept also an extract or two from Cyprian's tracts on the Unity of the Church, on the Lord's prayer particularly, and our need of Christian patience, it will afford me pleasure to contribute it. I never weary of reading what was written by holy men of old time, whose writings are adorned with holy scripture, in such setting as brings out the brilliancy of their own thoughts around the greater glory of the inspired *Koh-in-Nor*, the exalted mountain of light in the midst of them: and if we are not to profit by writings preserved by God's children for so many centuries, where is our gratitude to God, and our love for such men of renown?

Since Martyrdom and Social Ostracism was the common fortune of great and learned Christian Theologians, in the days of the Emperor Decius; and the Governors of the provinces, in nearly all parts of Asia, Africa, and Europe, so far as then subjected to Rome, were either pagan or infidel, at the time when Cyprian adjudicated between the rival claims of Novatian and Cornelius to be the true Bishop of Rome; methinks we should do well to call our thoughts from the confusion and strife at South Africa, to the joy and peace of believing in Jesus, as the author and finisher, founder and builder, of all Churches of the Saints.

Sir, Yours in Christ truly,
D. P. M. H.

"For where envying and strife is, there is confusion and every evil work."—St. James.

Advertisements.

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 April, to 7th May 1866.
SUBSCRIBERS.

Sir John Young	£	s.	d.
...
...	25	0	0

AUXILIARIES.

Christ Church Parochial Association	10	0	0
Through ditto, M. Metcalfe, Esq.	3	0	0
Dr. Boyd	1	1	0

AUXILIARY FOR STIPEND.

Ashfield	16	18	9
Wollongong	25	0	0
Canterbury	12	10	0
Petersham	12	10	6
Orange	75	0	0
Newtown	23	10	9

GOLD FIELDS.

Sofala	21	0	6
Wattle Flat	15	9	6
Kane's Swamp	1	0	0

DUBBO AUXILIARY.

R. J. Campbell, Esq.	5	0	0
A. Walker, Esq.	4	0	0
W. W. Brocklehurst, Esq. J.P.	5	0	0
J. Peuser, Esq. J.P.	2	10	0
John Musson, Esq. J.P.	2	10	0
George Taylor, Esq.	2	2	0
J. E. Serisier, Esq.	2	10	0
D. McKillop, J.P. Esq.	1	0	0
T. Hogg, Esq.	1	0	0
James Samuels, jun., Esq.	2	0	0
J. S. Brown, Esq.	1	0	0

James Holmes, Esq.	£1 0 0
J. C. Tindall, Esq.	0 10 6
J. S. Campbell, Esq.	1 0 0
Thomas Fanning, Esq.	1 0 0
J. C. Ryrie, Esq.	1 5 0
A. E. Middleton, Esq.	1 0 0
Mr. George Sayers	0 10 0
Mr. Job Edwards	0 10 0
Mr. Charles Fraser	0 5 0
Mr. Alfred Jeane	0 5 0
Mr. Dale	0 10 0
Mr. M. O'Brien	0 5 0
Mr. T. Parkinson	0 10 0
Mr. D. Jeane	1 0 0
Mr. Killick	1 8 0

£39 10 6

Dubbo, 7th April, 1866.

MR. SAMPSON'S CLASSICAL AND COMMERCIAL SCHOOL, NEWTOWN.

For the EDUCATION of a limited number of Young Gentlemen in all that pertains to the foundation of a sound Classical or Commercial Education. Monthly examinations will be held by the Rev. G. KING, M.A., and other gentlemen.

MR. SAMPSON has made arrangements to receive into his family two boarders at the following terms:—

Boarders	£10 10 per quarter.
Day Pupils	£3 3 and £2 2s.

LIVERPOOL AND LONDON

AND

Globe Insurance Company.

Capital, £2,000,000.

Established in 1836.

Having a Colonial Proprietary, and the following Board of Directors in Sydney.

J. S. Willis, Esq., Chairman.

G. K. Holden, Esq.

Edward Knox, Esq.

Hon. J. B. Watt, Esq., M.L.C.

B. Buchanan, Esq.

Hon. E. Deas Thomson, Esq. C.B., M.L.C.

Medical Referees:

Hon. John Macfarlane, Esq., M.D.

Alfred Roberts, Esq.

Surveyor—F. H. Grundy, Esq., C.E.

Invested Funds—Exceeding Three Millions.

The Directors continue to grant policies of Insurance in Town or Country against fire, and on life, upon terms which will be found as liberal as those of any other office.

Tables of Rates for Fire and Life Insurance, in all its branches, and every information can be obtained from

A. STANGER LEATHES,

RESIDENT SECRETARY,

Offices, Wynyard Square, Sydney

EDWARD MILLETT,

(Successor to John C. Hopkins.)

CLERICAL TAILOR AND ROBE MAKER,

361, George Street, Sydney.

Gowns, Hoods and Caps, for all Degrees.

A select assortment of Oxford and Cambridge mixtures always on hand.

WHEELER AND WILSON'S Prize Medal New Improved SEWING MACHINES.

The distinguishing feature in this machine is the making of the

TIGHT LOCK STITCH by the ROTATING HOOK,

an improvement on the shuttle, whereby all heavy and noisy action is avoided, which makes it noted above all other machines for simplicity and general effectiveness; in proof of which, the machine gained a First-class Prize Medal at the London Exhibition of 1862; also, the Paris Gold Medal in 1861; and the numerous testimonials received from persons in all parts of the Colonies amply testify to its excellence. Its complete superiority is fully shown in the following—

It tells or hems any width, turning its own hem as it stitches

Gathers any kind of material with any quantity of fullness.

Gathers and sews on a band at the same time without basting

Embroiders in beautiful designs, with cord, braid, or silk

Sews in cord without basting

Hems, enclosing a cord at the same time, without basting

Binds any material without basting

Marks any width of tucks, and stitches them without basting

Trims skirts with braid, velvet, or ribbon, without basting

Quilts any material in a or cotton

DESCRIPTIVE PAMPHLETS, with testimonials, FREE BY POST, on application.

INSTRUCTIONS GRATIS TO EVERY PURCHASER.

The public are respectfully invited to call and see the MACHINE IN OPERATION at the Show Rooms, No. 1, Wynyard-street, next to Bank of New South Wales.

VENNARD and STEVENS, Sole Agents.

SADDLERY.

JOHN BRUSH,

SADDLER,

Manufacturer and Importer.

A large stock of colonial and English Manufactured goods always on hand to select from.

407, GEORGE STREET,
SYDNEY.

Opposite the Royal Hotel.

Life Assurance Explained.

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.

THE CHURCH OF ENGLAND CHRONICLE.

The Publishers of the late CHURCH OF ENGLAND CHRONICLE will be grateful to those Subscribers who have not yet paid their subscription, if they will do so immediately. Accounts for the same have been already sent to them.

JOSEPH COOK & CO.,
370, George Street, Sydney.

ORANGE AND GREAT WESTERN

SADDLE AND HARNESS MANUFACTORY,

ESTABLISHED 1855.

JAMES DALE,

IMPORTER.

Saddle and Harness Manufacturer, Wholesale and Retail, Orange, Wellington and Dubbo.

JOSEPH COOK & CO.,

PRINTERS

Book-binders, Numerical Printers,

Machine Rulers and Engravers,

370, GEORGE STREET, SYDNEY.

Orders executed in Greek and Hebrew to any extent in the following size types:—

MHNIN αἰδε, Θεά, Πηληϊάδεω.

MHNIN ἄσιδε, Θεά, Πηληϊάδεω Ἀχιλ

אבננהווחמיכלמנסעפצקרתש

THE PUBLISHERS of *The Church Chronicle* acknowledge the receipt of the undermentioned Subscriptions, &c., for this Paper, since last issue:—

	£	s.	d.
Mr. Dare, Parramatta	0	12	0
Mr. T. L. Ebsworth, Adelaide	0	12	0
The Lord Bishop of Sydney	10	10	0
Rev. Edward Rogers, Fort-street	0	12	0

NOTICE.—To Subscribers and Advertisers. *The Church Chronicle* is issued every fortnight—on or about the 7th and 21st of each month.

Annual subscription—Twelve shillings.

CASH TERMS OF ADVERTISING.

Three lines, each insertion	One shilling
For every additional line	Three-pence
For quarter column	Six shillings
For half column	Ten shillings
For one column	Sixteen shillings.

Births, Marriages and Deaths One shilling each insertion.

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

JOSEPH COOK & CO., Publishers,
370, George-street, Sydney.

SYDNEY.—Printed and Published by the Proprietors, JOSEPH COOK & Co., 370, George-street, Sydney, Archway opposite the Bank of New South Wales, on Tuesday, May 8th, 1866.