

# The Church Chronicle

FOR THE DIOCESES OF  
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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## To Correspondents.

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

We can pay no attention to anonymous communications.

All communications should be addressed "for the Editors," to the care of the Publishers, JOSEPH COOK and Co., 370, George-street, Sydney. We have also to request correspondents to make their letters as brief and concise as possible.

We have received several communications and letters, which we have been obliged to postpone until the next issue. They will receive due consideration.

ERRATA.—In our last publication, and in the first column of page 53, under the head of "Fees," appears a slight error. In the fourteenth line of the first paragraph, instead of "unsufficient," read "insufficient;" and in the last line of the same, instead of "loose" read "lose."

## Diocese of Sydney.

### OBSERVANCE OF THE LENT SEASON.

BINGHAM, in his *Antiquities of the Christian Church*, devotes a considerable space in his seventh volume, to a discussion of the origin of the season of Lent, the manner of its observance in primitive times, and the measure of obligation under which Christians were placed as to its observance. Those who are curious to ascertain the facts upon all these points, may find them in that author.

Our columns do not admit of our entering at length upon the subject; but we wish to offer a few practical remarks for the benefit of our readers, to which we invite their attention.

Assuming then that the Church of England, in appointing the season to be observed by her members, follows the practice of the Primitive Church, and aims at the edification of those who are within her communion, we desire to ask them, first to *reflect upon the special intention of the season.*

This we take to be first, to commemorate the fasting and temptation of Our Lord in the wilderness. The great principle which we observe running through the Liturgical services and appointments of our Church is the exaltation of the Saviour. Every important event in His life, as well as His death, resurrection and ascension, is made the subject of special remembrance; as an event which concerns His Redeemed people, and bears upon

their salvation: and so with this. It is designed to commemorate His mighty conflict with our great spiritual enemy, and to keep it ever fixed in the hearts of His people, as an essential part of His redeeming work.

But in connexion with this the Church connects the lesson of their imitation of Him, and points to it as a duty. We are essentially corrupt, living in the midst of temptations from the world and the great enemy of man. And it is only by following in the steps of Him, who redeemed us, that we can successfully combat and withstand these temptations. During this season of humiliation the Church urges this lesson upon her members, and endeavours to lead them to a more steadfast, studious, and prayerful copying of the Lord's example. With Him to fast, or at least moderate and restrain our natural appetites; with Him to deny self; with Him to watch; with Him to pray; with Him to hold fast by the written word; and to oppose the shield of faith to every insinuation however subtle, which would lead us away from the straight path of God's commandments.

It is much to be regretted that there is so much laxity and indifference about the observance of a season which has these important ends in view, and which is calculated to be of so much spiritual advantage. And yet so it is. Instead of our Churches being filled on Ash Wednesday, and other days of prayer with devout worshippers, we see but a sprinkling of people in them. The crowded Sunday congregation, whither is it gone? Why



does it not appear? Cannot one hour be spared from the business of the world on one or two days of the week for prayer? Cannot domestic duties be so arranged, that mothers and their families may meet in the House of God for the purposes of public devotion? Can there be no curtailment of social visits, no abstinence from engagements of a purely secular character, nor avoidance of impediments to these religious solemnities, so that the worship prescribed may be attended? We fear that a low state of religious attainment evidences itself in this as in many others ways; while we will also admit that the matter may not have presented itself to the minds of some, in the light which it bears to those who study the real principles and spirit of our Reformed and Catholic Church of England.

It is in no servile or legal or self-meriting spirit that she enjoins upon us the observance of the Lenten Season: but in the spirit of true Christian liberty, and gratitude for the great work achieved by the World's Redeemer. It is because she wishes to train those whose privilege it is to be members of His body for the inheritance of the saints in light, and to shine while here, as light-bearers in a dark world, that she invites them to go down once a year into the valley of humiliation and study at the feet of the 'Man of Sorrows' how to fight and wrestle, and win the everlasting crown. A Lent season thus devoutly kept will find the Christian more imbued with his Lord's mind, more capable of entering with grateful love and joy into the celebration of the Easter Festival, and more fruitful in good works.

We believe, also, that it is well calculated to foster that sobriety of mind and thought which in the present day is so sadly wanting; to tone down the spirit from the exciting influences of much that is connected with religion, and to elevate the soul at the same time into a purer atmosphere, where it may be braced up, and nerved for fresh efforts in the Lord's Kingdom.

If these remarks shall have the effect of inducing some to think more

seriously upon the points referred to in them, and of cultivating habits of devotion and earnest prayer, our purpose will be attained. We commend them to the candid consideration of all, and trust that in penning them, we have borne in mind the motto which adorns our first page—'*Speaking the truth in love.*' May He who is the Author and Giver of every good gift grant His blessing to whatsoever is undertaken and done with a view to His glory.

## Church Intelligence.

### CHURCH SOCIETY.

The monthly meeting was held on Monday the 5th instant. The DEAN presided, and seven-teen other members were present.

Prayers were read by the SECRETARY, and the minutes of the last being read over were signed by the CHAIRMAN. The Finance Committee reported the receipts to be £720 18s. 2d. and presented a warrant for £132 2s. 3d. For the Gold-fields, £23 3s. paid in; £46 6s. 0d., passed for payment.

The Rev. G. H. MORETON, mentioned that he wished to withdraw the application standing in his name from last month.

It was resolved that £300, belonging to the Endowment Fund be lent to the Trustees of St. Luke's Church, now in course of erection, for one year at seven per cent. interest.

A letter was read from Rev. Joseph BARNIER, Forbes, respecting a conditional grant of £50 to the Church in 1863. From the conditions not having been adhered to, it was considered as a fresh application and referred to the Finance Committee for their report. Also an application from Rev. H. H. Britten, for assistance towards a new Parsonage at Castle Hill. A letter from Mr. James Manning, respecting the completion of the Church at Panbula, now in the Diocese of Goulburn, was brought under notice of the Committee, who regretted they could not take any action in the matter.

The Rev. Thomas SMITH inquired if any thing had been done respecting Mr. Gurney's application. The Finance Committee had been unable to make any recommendation. But after some conversation, it was agreed that £30 be granted for house rent for the year 1866.

Letters were read from Rev. G. BARLOW, Rev. E. ROGERS, Rev. A. H. STEPHEN, and Rev. P. J. SMITH, in reply to the Bishop's circular. It was proposed to hold a meeting in Trinity parish on an early day, when Mr. GORDON and Rev. Thomas SMITH consented to attend as a deputation from the Society.

CHRIST CHURCH, ST. LAWRENCE, SYDNEY.—The Annual Meeting of the Parochial Association, was held in the Primary School Room, on Monday Evening, the fifth instant, the Rev. G. VIDAL in the chair. After Prayer, the meeting was addressed by the Chairman, in a speech, in which he reviewed at some length the various departments of Church work, in which the Parishioners had been engaged during the past year, enlarging more particularly upon the work of the Association, and the important objects it had in view, and in which also, he earnestly pressed upon the

audience, the urgent necessity for cordial and united action on the part of the members of the Church in the furtherance of every good and holy work for the Glory of God and the Salvation of Souls. The Annual Report was read by the Secretary, Mr. Edward Stephen. From this Report, which is the twenty-third since the formation of the Association in 1842, it appeared that the actual subscriptions and donations received during 1865 amounted to £77 14s., which, added to the sum specially collected in the Church after sermons in October last, of £15 1s. 7d., made £92 15s. 7d. Independently of this sum £5 had been paid into the Association Fund by the librarian, and specially for the Melanesian Mission, £5 13s. 3d.—thus making the total of receipts £103 8s. 10d. The Report and statement of accounts read showed the specific manner in which the funds raised had been appropriated;—in premiums of insurance, books for the library, repairs, improvements, supply of water and gas, school prizes, and so forth. £20 was contributed to the Church Society, and much regret was expressed that it should not have been possible to set aside a larger sum out of the comparatively small amount raised by the Association. It was hoped that the funds would be sensibly augmented in the coming year, and that much more might be found available for the Church Society after every necessary outlay for Parochial purposes. The schools were in a very high state of efficiency, and were increasing in the number of scholars. On the motion of Mr. M. Metcalfe, who spoke strongly of the claims of the Church Society, which he believed to be an organisation admirably adapted to effect the great purposes it had in view, seconded by Mr. W. J. Johnson, the report and statement of accounts were adopted, and placed on the records of the Association. The second resolution (moved by Mr. Mansfield, and seconded by Mr. D'Albedyll) was as follows:—"That this meeting, having learnt from the report the great need that exists of increased resources for effecting the Association's objects, pledges itself to use every endeavour to raise the income during the current year." This resolution was carried unanimously. An interesting conversational discussion took place as to the best practical mode of inducing the large number of persons constantly attending Christ Church to come forward and take an increased *suitable* interest in the parochial organisation of St. Lawrence. On the motion of the Rev. A. H. Stephen, seconded by Mr. Wiseman, a committee was appointed for the present year, and the meeting was brought to a termination at about half-past nine o'clock. In the course of the proceedings, several of the speakers referred in affectionate and respectful terms to their pastor, the Rev. Canon Walsh (now absent in England), and expressed the very great satisfaction experienced under the ministrations of the Rev. George Vidal, now in charge of the parish, to whose kind and affectionate interest in their welfare, it was incidentally mentioned, the members of the Bible Class had recently testified in the most gratifying manner. It transpired in the course of the evening, that although the income of the Association was not so great as might reasonably have been hoped, yet that the large sums which had been raised in the parish for the cathedral, its organ, and its font, had been such as to show that the parishioners had not been wanting in liberality. It also appeared that upwards of £50 had been sent to the Church Society as a free gift, and that there was every probability of a much larger contribution being forwarded during the current year.



**SUNDAY SCHOOL FESTIVAL.**—The annual festival of the Church of England Sunday-Schools at Ashfield, Burwood, Enfield and Five Dock, was held at Burwood, in the paddock adjoining the parsonage, yesterday. About 200 children, with their teachers and friends, were present. Although the weather was very threatening, no rain fell during the afternoon, and the clouds kept the day pleasantly cool. The children amused themselves in various ways—cricket, all-rounders, croquet, and a merry-go-round had been erected on the ground for their amusement, accompanied by a brass band—this last-named entertainment affording great gratification to the children, who, indeed, enjoyed themselves thoroughly throughout the day. Ample provision had been made for them in the way of eatables, which were laid out on tables in tents, and in such a manner that one and all could have their share;—it is needless to add that full justice was done to this part of the entertainment. The Revs. Messrs. Lumsdaine and Cave, and several of the visitors exerted themselves in a very praiseworthy manner for the benefit of the children. The various schools did not disperse until towards dusk.—*Communicated.*

**BOTANY.**—A meeting of the members of the Church of England, resident in this District, was held on Tuesday afternoon the 13th inst. The principal object of the meeting was to take steps to raise funds for the repair and completion of the Chancel of the Church, and for the providing of a font, chancel chairs, and other requisite articles of Church furniture. For these purposes, seventy pounds were needed, of which some twenty were already subscribed. A Committee, consisting of the Churchwardens and some of the congregation, was formed to solicit contributions. The chair was taken by the Rev. E. M. Salniere, who, together with the Dean and Mr. Gordon, addressed the meeting in furtherance of the objects for which it was convened. The Dean reminded the meeting that the resolution of the Vestry meeting at Easter to contribute £50 towards their minister's stipend, and also £25 towards the debt due to the Church Society, had not been carried out; and he earnestly impressed upon those who were present the duty of giving more liberally at the offertory, so that there might be a fund provided to meet these pressing liabilities.

**ST. JAMES', SYDNEY.**—The Rev. S. Percival, late Missionary in Southern India, delivered a very interesting Lecture on India in St. James' School House on the evening of 13th instant. Mr. Percival, after a few introductory remarks, gave a hasty, but graphic sketch of the intercourse of foreign nations with India, beginning with the attempted invasion of Alexander the Great, and terminating with our settlement there in the formation of our Indian Empire. Mr. Percival in the next place gave a clear account of the different races of India, together with some remarks on their respective languages; he then dwelt upon the manners and customs and the Mythology of the Hindoos. In this part of the Lecture many facts of a highly interesting and instructive nature were given. In dwelling upon the Mythology of the people Mr. Percival's remarks tended to show their moral and social degradation. As a beautiful contrast to this part of the Lecture, he gave some account of Christian missions in India. This part of his Lecture he illustrated by chanting the *Nunc Dimittis* and other parts of the Liturgy in Tamil playing the accompaniment himself on the organ. The large audience gave unmistakable signs of their interest and pleasure.

As it is hoped that Mr. Percival will favour the readers of *The Church Chronicle* with a series of articles on India it has been thought undesirable to give a full report of his lecture on the present occasion.

At the close of the lecture Mr. Moreton informed the people that according to all probability St. Peter's Church Woolloomooloo will be commenced in two or three weeks. He gave out collecting cards, and took down the names of some who promised to subscribe monthly.

**TRINITY PARISH, SYDNEY.**—In compliance with the suggestion made in the Circular addressed by the Bishop, to the Clergy, with reference to the pressing needs of the Church Society, a meeting was held in the School House, Fort Street, on the 13th instant, for the purpose of enlisting the sympathies of the Parishioners in the great work of this Society, and of asking for increased contributions in aid of its operations. The chair was taken by the Rev. E. Rogers, the Incumbent of Trinity, and the meeting was addressed by the Rev. W. Stack, and the Rev. Thomas Smith and Mr. A. Gordon. The two latter gentlemen attended as a Deputation from the Parent Society.

**O'CONNELL.—OPENING OF ST. THOMAS' CHURCH.**—On Friday, the 26th January, there was a large gathering of people at O'Connell, drawn from all parts of the surrounding country by the announcement that on that day would be celebrated the solemn dedication of the new Church of St. Thomas. This sacred edifice is picturesquely situated on the rising ground to the north of the Fish River, near the site of the old Church. Its cost is about £700. It is in the Norman style of architecture, and is designed to accommodate 150 persons. The Church being well filled, about half-past ten o'clock the service commenced with the Rev. J. Vaughan (the minister appointed to the district) reading the prayers, which he did very impressively. The Lessons were read by the Rev. H. A. Langley, of Bathurst, who also assisted the Rev. G. M. Fox in the Communion Service. A very appropriate and excellent sermon was preached by the Rev. W. Lisle, (the late pastor of the district), who was frequently much moved in the course of its delivery, from Psalm v. 7. "But as for me I will come into thy House in the multitude of thy mercy: and in thy fear will I worship towards thy Holy Temple." After the service a luncheon was set for the refectory of the visitors, gratuitously provided by the residents of O'Connell. A public meeting was then held, J. W. Lowe, Esq., in the chair. The Meeting was eloquently addressed by the Clergy present, and by W. H. Suttor, and J. F. Clements, Esqrs. A collection was made amounting to upwards of £43.

**PRESENTATION TO THE REV. W. LISLE.**—Before the meeting dispersed, Mr. D. Nolan, on behalf of the Parishioners, presented to the Rev. W. Lisle, their late revered pastor, a handsome large quarto copy of the Bible, as a memento of their appreciation of his labours at O'Connell Plains. Accompanying the Book was a written address, which Mr. Nolan read. The Rev. gentleman, who was deeply moved by the address, made a brief but feeling reply, and concluded by invoking a blessing upon the flock from the care of which he was now removed.

## MELBOURNE.

## THE LEGAL STATUS OF THE BISHOP.

The following papers, printed by order of the Church Assembly during its late Session, will be read with interest by the members of our Church in this colony:

## CHURCH ASSEMBLY:—1866.

PAPERS RELATING TO THE LEGAL STATUS AND JURISDICTION OF THE BISHOP OF MELBOURNE.

Printed by Order of the Assembly, February 2nd, 1866.

Bishop's Registry, Melbourne, July 20th, 1865.

SIR,—I have the honour, by direction of the Lord Bishop, to request that you will be so good, having regard to the judgment of the Judicial Committee of the Privy Council in the case of the Bishop of Natal and the Bishop of Capetown, delivered on the 19th day of March, 1865, as to favour him with your opinion upon the following questions:—

1. What is the legal status of the Bishop of Melbourne, and what jurisdiction can he lawfully exercise?
2. Is he effectually constituted a corporation sole?
3. Is he authorised to hold lands in Victoria in his corporate capacity?
4. What would be the devolution of lands conveyed to him as Bishop of Melbourne, and limited to him and his successors in fee upon his ceasing to be Bishop of Melbourne, or upon his death?
5. Is his proper signature "C. Melbourne" or "C. Perry"?

Herewith are sent: a copy of the judgment referred to; a copy of the letters patent erecting the Bishopric of Melbourne; and an extract from the newspaper of day of reporting answers of the Attorney-General of England to questions relating to Colonial Bishops. You are also referred to the Victorian Acts 18 Victoria, No. 45, and 25 Victoria, No. 157.

I have the honour to be, Sir,

Your very obedient servant,

W. E. MORRIS, Deputy Registrar.

THE CHANCELLOR OF THE DIOCESE.

[A Letter in the same terms was addressed to T. a'Beckett, Esq., Barrister-at-Law.]

## OPINION OF THE CHANCELLOR.

I have carefully considered the recent judgment of the Privy Council in the case of the Bishop of Natal in order to answer the questions addressed to me.

The only doubt as regards these questions, if indeed there can be any doubt, arises from the language used in the judgment, that in the colony in question "there was no power in the Crown to establish a Metropolitan See or Province, or to create an Ecclesiastical Corporation, whose status rights and authority the colony could be required to recognise." But I think it is sufficiently clear upon the whole judgment that it was not intended to dispute the prerogative of the Crown to create a Corporation by letters patent, and, as the fountain of honor, to confer the title of Bishop. In effect, the judgment when examined only decides, as it seems to me (what indeed could not be doubted), that in a colony with an independent legislature, the Crown cannot,



without the concurrence of that legislature, establish an Ecclesiastical Court, or confer ecclesiastical jurisdiction.

There are, perhaps, some expressions which seem to go beyond this, but they are not consistent with the general tenor of the judgment. However, it would seem that in consequence of the local Act 18 Vic., No. 45, the judgment has in effect little or no application to the status, or even jurisdiction, of the Bishop of Melbourne.

As regards the particular questions:—

1. I think that the status of the Bishop of Melbourne is, by virtue of the letters patent, that of an Ecclesiastical Corporation sole, and that as such he must be recognised in all courts of law in the Queen's dominions; but I think that his jurisdiction is derived, and only derived, from the Act 18 Vic., No. 45. He may, however, even in strict law, have some jurisdiction over the clergy independently of that Act by reason of their voluntary submission to his authority upon the principle recognised in the case of *Long v. the Bishop of Cape Town*.

2. As I have already said, I think he is effectually constituted a Corporation sole.

3. He is, I think, authorised to hold lands in Victoria in his corporate capacity by virtue of the letters patent.

4. Lands so limited would, in my opinion, devolve upon his successor.

5. I think his proper signature is the one which he has hitherto adopted in accordance with invariable usage, viz.:—C. MELBOURNE.

J. WILBERFORCE STEPHEN.

11 Temple Court, September 21, 1865.

#### OPINION OF T. A'BECKETT, ESQ.

1.—Lord Westbury declares that no metropolitan or Bishop in any colony having legislative institutions can, by virtue of the Crown's letters patent alone (unless granted under an Act of Parliament, or confirmed by a colonial statute) exercise any coercive jurisdiction, or hold any Court or Tribunal for that purpose; and, consistently with this declaration, as the Bishop's letters patent have not been granted under an Act of Parliament, or confirmed by any colonial statute, I think that his status as respects his jurisdiction must be solely determined by the Act 18 Vic. No. 45, and that only the powers and jurisdiction given by, or derived under that Act, would be recognised or enforced by our law; and that any other jurisdiction which he might purport to exercise, would depend for its efficacy on the voluntary submission of members of the church.

2.—I think that the letters patent did effectually constitute the Bishop of Melbourne a Corporation sole, by virtue of the Crown's prerogative right to create a Corporation by Charter (see *Grant on Corporations*, 1st edition, p. 5, and the Attorney-General of England's answer to the question of Mr. Duntlop).

3.—Although the letters patent purport to give that authority, I do not think that it would be well given if such an authority were in contravention of our law. In my view of that law a Corporation may hold lands here if licensed by the Crown without being authorised by an Act of our Legislature. I think that the letters patent give the necessary license, and, consequently, that the Bishop may hold lands in Victoria.

In deeds of conveyance the Bishop should be named as the Lord Bishop of Melbourne, as it is under that name that his patent authorises him to hold lands. An omission to use the

proper corporate name is, however, unimportant, if it be clear that the Lord Bishop of Melbourne is intended to be the grantee. A grant to a Corporation will be good if it can be clearly discovered from its terms what Corporation is intended, and a misnomer in an Act of Parliament under similar circumstances is also unimportant.—(*Grant on Corporations*, p. 52.)

4.—I think that such lands would devolve upon his successor when appointed, the lands being vested in him as a Corporation sole. The Act No. 157, recognises the succession to lands by the successors to the office of Bishop.

5.—The fifth question is one more of discretion than law. The Bishop has a legal right to use any signature he chooses. His title under the patent is Lord Bishop of Melbourne, which is as much his corporate name as the name of an incorporated trading or banking company is its corporate name; but I think that the word Lord in the name must be taken to have some meaning, and that the Crown having power to confer dignities, speaking of him as Lord Bishop intended that its subjects should so speak of and address him. I have not found if anywhere laid down that the possession of temporalities, and a seat in Parliament, are essential to a Bishop's title of Lord. Lord Kingsdown, in delivering judgment in the case of *Long v. the Bishop of Capetown*, deciding against the respondent's jurisdiction, speaks of him as the Lord Bishop—(*Moore's Privy Council Cases, New Series*). I think that the Bishop may properly use the same form of signature as that used by Spiritual Peers in England. His seal is his legal signature to documents which he has to sign in his corporate capacity.

THOS. A'BECKETT.

5th September, 1865.

The following communication was addressed to T. T. A'Beckett, Esq., Registrar of the Diocese, by the Attorney-General of England, in reply to a letter dated November 6, 1865:—  
11 New Square, Lincoln's Inn, Nov. 9, 1865.

SIR,—I beg to acknowledge the receipt of your letter of the 6th instant, and to state that although strictly speaking, it is impossible for me to advise individuals in cases in which I may have to advise the Crown, yet I think you may safely assume that the position of the Bishop of Melbourne is established by Colonial Acts, without being in the least affected by the decision in the *Coleoso* case.

I remain, Sir,

Your obedient servant,

ROUNDELL PALMER.

Thos. T. A'Beckett, Esq.

#### NEW ZEALAND.

BISHOP PATTISON.—A letter has been received from the Bishop, dated New Zealand, January 20th. His Lordship appeared to be in the full enjoyment of health, and, as usual, fully employed in the duties of his mission. He has felt the necessity, for the last two or three years, of forming a mission station nearer to his sphere of duty than New Zealand. On the occasion of his former and recent visit to this colony, he spoke of Curtis Island as affording facilities for establishing mission schools, but now he appears to incline to Norfolk Island. He is undecided as to whether he will remove his schools entirely from New Zealand to Norfolk Island, or whether he will make the latter a branch of the former. To us, at this distance, it appears desirable that the head-quarters of the mission should be nearer to the islands than New Zealand. Much

valuable time and strength must necessarily be lost in sailing between New Zealand and the scene of the Bishop's missionary labours. Yet, on the other hand, we cannot contemplate the final removal of the mission from New Zealand, and the partial oversight of its venerable founder, the Bishop of New Zealand, without feelings almost approaching to regret. We feel sure that those good men, the Bishop of New Zealand and Melanesia, will be guided in this important matter by the Great Head of the Church.

## Review.

(Continued.)

These principles are thus applied to Christendom in its actual state:—

All Christian bodies which profess the Catholic faith, in communion with an Apostolic ministry, are presumptively Catholic Churches, and parts of the one Holy Catholic and Apostolic Church of the Creed. They retain *structural* unity, if nothing more. And I have used the word *presumptively* with special purpose; because, if it be imagined that any Church, which has a claim to this character, has, in point of fact, forfeited it, I submit that we are not its judges, and that there has been no competent tribunal to try such a case since the normal condition of the Church was lost. Presumptively, therefore, not only Greeks, Latins, and Anglicans, but also the Moravians and the Swedes, are Catholic Christians; nor have we any right to overlook the structural unity which still exists between the Asiatic Churches and ourselves, although their functional unity was suspended in due course of law. For if all normal unity has been in abeyance for a thousand years, it is clear they have had no opportunity for all that time to obtain a reversal of their sentence. The walls of Jerusalem are everywhere broken down; and it is hardly worth our while to consider the mote in the eye of the Orientals, while we—with all the Occidental Churches—are chargeable with taking part in the great schism or the Papacy, that beam which so long and so fatally obscured all vision of truth and justice, and which rendered practically obsolete the laws and the jurisdiction of councils.

But *functional* unity still exists between divers Christian Churches, and is capable of being largely restored. The Greek Churches are not one identical Church, but they are functionally united, the Slavonic and Oriental branches being in full communion with the Church of the Hellenes and with the old Byzantine Church. So the Churches of England, Scotland, and Ireland are functionally united with our own. Even the Pope understands this functional unity, as distinguished from corporate identity; for he has brought divers Greek and Armenian Churches, with the Maronites, into such unity with the Latins, on the base of the Trent Council. This is not Catholic unity, it is true, but it forcibly illustrates my position, that degrees of unity are a fact of great practical importance.

As for *normal* unity, or such unity, as Scripture and the ancient canons prescribe, it has long since ceased to exist in the Catholic Church, as a whole. Such is that precious unity which filled the soul of our Great High Priest on the night before He suffered, when He prayed that all His disciples might be one. One, as absolutely as the holy and undivided Trinity is one; visibly one, as in Christ Himself dwelt all the fulness of the Godhead,



bodily! Such was the grand system that lay close to the heart of the true Melchizedek, like the breast-plate, with its jewelled names of the twelve tribes on the ephod of Aaron. Ah! when shall it glitter again in all its lights and perfections? It was realized in the Church through the period of the Four Councils, while the Canon of Scripture was forming, and down to the time of the great schism between East and West. Nicholas the First, Bishop of Rome, gave the final blow to this unity, when he practically abolished the laws of the Catholic Church in Western Europe, and put himself and the forged decretals, in their place. Thus the Latin Churches have had no normal unity, even among themselves, for a thousand years; nor can it be restored to them till Decretalism and the Papacy are both destroyed. The Anglican Churches have recovered it, by throwing off this leprous defilement long ago. It is the glory of the Greek Churches, whatever their faults may be, that never, on any pretext, have they sacrificed normal unity internally among themselves.

Our author directs our attention to the fact "that our Church (The Episcopal Church of America) has already recognised the principles of this analysis in general way. Thus she has recognised the principle of a structural unity in her overtures to the Greeks, and in the plan of her Mission at Athens, as well as in her advances towards the Swedes. In the same instance she has recognised the principle of a functional unity, for it is just that which she desires, in due time and with proper safeguards, to restore." Why, then, he asks, has she forbore to apply the same principles to the case of the Moravians, here in our own land?—

Obviously, because of her instinctive regard for the principle of normal unity, which prescribes that there shall be only one bishop in the same See—one Church in one place. She has respected the structural unity which exists between us and the Moravians, but she has not seen her way to propose a restoration of functional unity, because this law of normal unity seems to lie, like a lion, in the way.

But let me remark, that the whole case, as it exists in America, is without precedent in Christendom. . . . Surely the mere theorist here is not more out of place than the rigid canonist. We ourselves can see clearly, that on Nicene principles, the Anglican communion is the normal Church of the United States of America. But how can we make others see it, who have not the first idea of Nicene principles? They will demand on what ground the Teutonic and other immigrations of this century are, or ought to be, subject to the Anglican Church. They may assert that the Moravian Episcopate was here before ours, or that a Latin Episcopate if once purged of Popery has the primary claim in Florida, Louisiana, and California. We must concede, I think, that the case is not here as it is in England, where one historic Church has the indisputable claim, and where the case is as simple as the first axiom in geometry. We are forced, then, to revert to first principles; to the 'necessary things' of Scripture, and to the modifications prescribed by common sense, so long as the power to call a general council is practically suspended. . . .

In the good providence of God there exists among us a happy illustration of what I mean. The Moravians are not identical with us, yet we are structurally united, and we might easily be brought into functional unity without any sacrifice of corporate identity on their part, or on our own. Now, suppose the Swedish Church should transmit her Episcop-

pate to Lutherans and others in America; an event clearly possible, if not probable; then there would be another Church among us having structural unity with our own. Such a movement would turn the flank of sectarianism, and would almost compel the Methodists to seek a valid consecration for their bishops. The learned and intelligent bodies which profess Presbyterianism, as such, may naturally be the last to adopt a Nicene organization, in any form. But it is a providential circumstance that they have always opposed Episcopacy, as it exists in England, without synods and lay-representation, rather than as it exists with us. Archbishop Leighton's appeal to the Scots, in which he proves this, and reconciles a 'Moderate Episcopacy' with presbyteries and consistories, offers them a course which they might not inconsistently adopt; while the Moravians system, should they prefer it is equally open to their choice. It closely corresponds with Calvin's theory of the primitive Episcopate, in which the bishop presided, but only as 'also an elder.' Mosheim's theory is the same. Such is not our theory, it is true; but it has always been held, even in our own Church, and who would not rejoice to see the terrible breach so reasonably healed? The Moravian or Swedish bishop might qualify the first elected to this presidency; and his part, in every ordination, as it would also be 'with the laying on of the hands of the presbytery,' could not offend Presbyterians, while it would satisfy our scruples and close the long unmediated wound.

*A Sermon Preached in St. JAMES' CHURCH, by the LORD BISHOP of Sydney, on Friday, January 12. Being the day appointed by the Government of New South Wales for Humiliation and Prayer to Almighty God, for the removal of calamities occasioned by the long continued drought. Published by Request.*

The day of humiliation and prayer, has been followed by the liberal supply of rain, for which the people petitioned, and hope has taken the place of misgiving throughout the land:—"Be not afraid ye beast of the field, for the pastures of the Wilderness do spring."

In the very realization of all we prayed for, there is often a tendency to rise from the attitude of prayer—in the change from the depression that brought us low to the enjoyment of better things—the impressions of the humiliation itself are apt to pass away, and to render the day itself in which we drew near to God, but one of the many whose lessons and blessings have been wasted, and have, therefore, hardened instead of softening the heart.

It is well, therefore, to have some souvenir to link our memory to the day whose prayer was so abundantly answered, and we have to thank those who requested the publication of this sermon, that such a souvenir is provided in the most appropriate form, recalling to those who heard it, and supplying to those who did not, the calm but faithful exposition of truths, which were calculated indeed to humble us under the mighty hand of God.

The very proclamation of the day, and its general respect, was of itself a renunciation of the Atheistic idea which pretends to bind down God Himself, by the laws which he has imposed on the material world; but such a renunciation by us as a community, we owe perhaps to the calamity that humbled us, and so it is happily put.

"To this practical Atheism we are all prone. The faith which acknowledges that God is,

and is a rewarder of them that diligently seek him is a grace which requires the trials of adversity and distress to call it forth into full and lively exercise."

THE MIGHTY HAND OF GOD IS INTERPRETED—HIS JUDGMENT. These judgments are sent when sufficient cause arises, and such cause is frequently found in the *sine* of a nation:—"For a nation can only be punished or rewarded *here*." Losses, sufferings, and privations, which are frequently the means of conveying blessings to the soul of a Christian, are tokens of the Almighty's displeasure against a nation." Ezekiel (chapter XIV), mentions four sore judgments—the sword, the famine, the noisome beast, and the pestilence, which He threatens when the land sins against him by trespassing grievously, and of these he saith—"He turneth rivers into a wilderness, and the watersprings into a dry ground, for the wickedness of them that dwell therein."

Thus, bringing his audience, as it were, face to face with God, His Lordship gave a forcible application at precisely the right moment of the special indictment of God against Israel revealing the very sins for which such judgments were sent. "The Lord hath a controversy with the inhabitants of the land, because their is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery they break out, and blood toucheth blood, therefore shall the land mourn." Hosea IV. 1. 2.

It was by the calm power of truth, with which the counts of this indictment were shown to be singularly applicable here, that the congregation were most deeply moved, and it is in this verification of the indictment by our readers, we shall find its chief value, although for these it wants the earnestness of voice and feeling, and the mutual sympathy of Preacher and people, both intensely affected by the day, and its solemn services.

"Under this rule of the Divine government, we, as a people, have much to apprehend. There is iniquity and transgression sufficient to account for any temporal judgments which may come upon this land. The indictment which God draws up against Israel is to the letter true of us. Let us read it again. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." The blood was poured out so continuously, and in such torrents, that it flowed on until stream met stream, and formed one wide inundation of blood."

The blood of the aboriginal has flowed and is flowing continuously. He is shot down with as little compunction as a beast of prey. This stream is met by another. Deeds of violence and bloodshed have made this country a bye-word and reproach throughout the world.

I fear that the remainder of the description is equally applicable to us.

The moral sense is blunted and the moral standard low.

"There is no truth"—by "swearing, and lying" the land mourneth. There is a grievous want of truthfulness in this country; the mouth that speaketh blasphemous things, and the lying lip, are too common. All who have had to do with our courts of law, and the education of the young, know by painful experience how little value is set upon veracity, and what license is given to the tongue.

There is a great want of "mercy" in the relations of employer and employed. In the



principal occupations of this colony, selfishness is at the bottom of all engagements, and the pleasant sight of mutual interests recognised and cared for is rarely seen. Where is the knowledge of God? in the interior of this country? Is it likely to be found amidst people destitute of the ordinances of religion, in districts where no schools are planted, or where the instruction supplies no training in religious truth, and where provision is not made for the Sunday-school?

And whoever is to be blamed for this state of things,—the Legislature which does not recognise the obligation of Government to maintain religious ordinances, or the Church which neglects her duty, or the people who will not support their ministers,—the sin and the consequences of the sin remain. "There is no knowledge of God in the land," the "people are destroyed for lack of knowledge."

"Killing, and stealing" are not peculiar to any country, but our own has obtained an unhappy notoriety for these crimes.

And does not the "adulterers" too often pass through society unrebuked and unabashed? The offence which God has specially marked out for vengeance, which He will judge, is "whoremongers and adulterers God will judge;" the scandal of a few days is soon condoned, and the violator of a Divine law is thus encouraged to repeat his crime.

What a mournful scene has been disclosed by the recent proceedings in the case of an alleged Murder!

It is not merely that unbridled passions have led to deeds of violence, but that the moral sense of a portion of the community appears to have been so blunted, that persons more than suspected of adultery were not excluded from the society of their friends; and that a youth, brought up in one of our Sunday Schools, was without difficulty converted into an accomplice, in what he could hardly doubt was intended to be murder.

This is a fragment of our social history which it is terrible to contemplate.

From what causes does it come to pass that the moral sense of an apparently respectable portion of society should be so thoroughly perverted? I do not think that we can be at any loss for one of those causes. The great practical teacher of a considerable portion of the population of Sydney is the stage, and whatever may be said on its behalf by its defenders, as a school of morality the theatre is the very last place to which an anxious parent would send his child, or to which an employer would desire that his servants should resort.

What are the lessons to be learned from such scandalous exhibitions as "Lucrezia Borgia," the "Traviata," or that parody upon religion, which seems to be such a favourite with a portion of the Sydney public, "The Serious Family?"

The celebrated journal and letters, with which the columns of our newspapers have been filled, are but the natural productions of such a soil, and he who, thoughtlessly perhaps, was ready to assist in a projected murder, drew his inspiration from the theatre in which he had occasionally performed.

Any one who knows the condition of the juvenile population, and, I will add, of the juvenile female population, or who has read the evidence taken upon those subjects, must tremble for the future of a country in which such awful immoralities abound.

Account for it as we may, from the early foundation of the Colony, from the accumulation of the vices of many nations, from the neglect of the authorities in State or Church, thus it is."

Notwithstanding these transgressions and their punishment, encouragement was the tone of the text. "The rod falls quickly from the father's hand, when the child is subdued to humble acceptance of the correction."

We would invite attention to a beautiful application of a remarkable passage of scripture in page 12, showing the bearing of prayer on secondary causes. We also refer to the published sermon for the earnest pastoral appeal, for personal religion, without which national religion cannot be—and for the statement of the true ground of Godliness in the one foundation. "A life of dependence upon Christ, of trust in Him, of rest in Him, and joy in Him."

## Correspondence.

### CHURCH CONGRESS.

To the Editors of the Church Chronicle.

SIRS,—The expediency of attempting to form a Church Congress for this Colony, such as that of "the annual gatherings" which (to use the language of the Hulsean Lecturer for 1864) "have become an institution" in England, was frequently referred to in old numbers of the Chronicle. The idea has not hitherto been favourably received, principally, I imagine, because the Congress was spoken of as a substitute for a Synod; which is utterly inadmissible.

A Church Congress, if formed after the fashion of that in England, is something essentially differing from a Synod. It is indeed like a Synod thus far that it is an Assembly, composed of churchmen, in which questions connected with the advancement of religion is discussed. But unlike a Synod it is in every respect a voluntary assembly, to attend whose proceedings no one is required, by whose proceedings no one is bound, to which no one goes in a representative character; which settles nothing, defines nothing, exercises no authority, is not in the slightest degree a Legislative body. A Church Congress deliberates but never determines: its object is discussion and nothing more. If it exercises any influence upon passing events it does so simply by the force of reason and argument.

How a Church Congress is formed may be, and I hope will be, matter for consideration hereafter. When formed it brings together a number of the most intelligent, zealous, and esteemed members of the Church, lay and clerical. Subjects for consideration are chosen, a few gentlemen have notice beforehand on what particular subjects they will be specially invited to speak, and then in due time, a Bishop of the Church presiding, the Congress is held and the proposed subjects are discussed.

The effect in England has been to awaken much interest in large and important Church questions, to elicit much useful information, to promote thought among churchmen, to increase union—and, I doubt not, in many instances practically to inaugurate new plans of action and important measures of reform.

That there are subjects, indeed many subjects, of the greatest interest and importance to the future of our young and growing Church in this Colony, some of which have never been thoroughly considered, and others have not been considered at all, and about which it is very desirable that churchmen should be brought at all events to reflect, if not to agree—is well known to all thoughtful men among us, and it is also well known that no opportunity is afforded under existing Church

regulations for the ventilation or discussion of such subjects. The Church Society, useful and necessary in her place, simply "serves tables," is a collector and disbursing of money, and wisely eschews all questions that are beyond her province. At our Clerical Meetings more liberty is allowed, but they are scantily attended, and attended by clergymen only. Meanwhile there are many questions such as Education, Missions to the Aborigines, the best mode of ministering to the religious wants of the interior, Endowments, &c., &c. which ought to be fully considered in all their bearings.

I beg leave, therefore, to suggest, that the approaching General Conference of our Church will afford an excellent opportunity of attempting the formation of a Church Congress, and even of testing the value of such an assembly. When all the Bishops of the Colony are in Sydney, and with them the chosen men, both lay and clerical, from the outlying Dioceses—if due notice is but given to others in and around Sydney (and in remoter parts of the Colony too) whose services it would be desirable to secure, and indeed to all who desire to join us—we should have a very fair prospect of being able to concentrate on every subject we may undertake to discuss, whatever light and intelligence our Church possesses. But if the attempt is to be made the time for consideration has fully come: indeed it is almost time for what follows consideration—for action and arrangement. We have but two months and should at once come to a determination if we are to move at all in the matter. I throw out the suggestion and hope it will be taken up by those who are able to give it due effect.

### CLERICUS.

P. S. I have before me, as I write, an octavo volume containing a "Report of the Proceedings of the Church Congress of 1862" at which the following subjects were discussed. Clerical Education. Means of enlarging Ministerial Agency, (and under this head were considered as means, Increase of the Episcopate, Permanent Diaconate, Minor Orders, Church in the army, Women's work in Workhouses, Work of Hospitals, Young Men's Institutes, Church Finance, The Employment of Women in works of Piety and Charity, (under this head Deaconesses, Sisterhoods, Parochial Mission Women) The Church of England abroad and her relation to the Churches of the Continent, Influence of the Church in the House of Commons, The means of recovering the alienated classes to the Church, (under this head, Free and open Churches, School Chapels and supplemental services) Missions, Mission work, Parochial Temperance Societies, Religious element in National Education, Synodical action in the Colonies, Offertory Statistics. I need not say that the discussions in this Report are most interesting and instructive. It is much to be regretted that the Reports of the annual meetings of Congress cannot be procured in Sydney.

Will you permit me Sir, to suggest respectfully, that it is much to be desired that a catalogue of the valuable books for sale in the Church Depot at Morpeth should be published in the Chronicle: and still more desirable that some communication should be established between the Book Depots in the several Dioceses? Clergymen in this Colony have little opportunity of procuring valuable books at moderate prices, or indeed at any price.

### GOD'S UNSPEAKABLE GIFT.

To the Editors of the Church Chronicle.

SIRS,—The following sentence occurs in Mr. Hassall's speech at Cobbedee. "He alone



can make us rich in good faith and works. This, then must be sought for by prayer; added to this the Holy Bible—the Book of God, and *His best gift, next to that of his Beloved Son, must be read and prized.*

Is that correct? I was always under the impression, with many others, that He who was the "Man of Sorrows, and acquainted with Grief," was undoubtedly God's best gift to man. The Bible is the best of books to the believer, because it testifies of Jesus.

I am, &c.,

M.

Molong, February 10th, 1866.

[If our correspondent will read Mr. Hassall's words which he quotes, again, he will see that they convey the very sentiment which he advocates, viz., that *God's best gift to man is "His Beloved Son."*—EDITORS.]

#### CHURCH AND SCHOOL BUILDINGS.

To the Editors of the Church Chronicle.

DEAR SIRS,—With many of the remarks of "G. P." in your last number, I quite agree. It seems as unreasonable to employ an unprofessional architect as it would be to make use of the services of a self constituted doctor, or lawyer, or parson. The erection of every stone or brick Church certainly ought to be intrusted to a thoroughly competent professional who could be made responsible for the quality and permanence of the work.

Your correspondent, in bringing forward the case of Narrabri Church to support his views, was evidently ignorant that the building in question was a simple wooden one of a very humble description. It was, however, built from a plan furnished by a leading architect in this colony; which plan was carefully copied on a reduced scale to suit the smaller size of the building. I never saw the Church at Narrabri, but from the stability of others, built from the same plans, I am induced to believe that the fault must have lain with the carpenters. Yet no architect could have been engaged to go some hundreds of miles into the bush to superintend the erection of a small wooden Church, which was probably finished altogether for a less sum than £200.

Allow me, in conclusion, to point out two things of which architects, when employed, have often reason to complain. One is the system of obtaining plans for buildings to be put up under other direction, and then tampering with these plans and altering them. Many forget that the productions of a man's genius ought to be held sacred. What should we think of him who published an edition of Shakespeare, with long passages cut out and rewritten according to his fancy? Or, to be more practical, I wonder what our physician would say if we gravely insisted on introducing amendments into his prescriptions? Yet the great Mr. Scott, told a friend of mine, with many bitter complaints, that his plans, for Churches in the colonies, were constantly altered.

Another fair ground for dissatisfaction is the restraint which employers put upon professional talent, under the plea of reducing expense. An architect is required to produce a showy, handsome Church for an insufficient sum. So, instead of economising ornament, he is driven to curtail the really imposing points of the building. Low walls and shallow chancels mark the prevalence of this wretched system, and are far less often the signs of the architects want of taste, than of the vulgar desire of his employers to make a great show for a little money.

Let us hope that, with the revival of many truly Catholic practices, in the Church of England, there may also spring up that spirit of self-denying devotion which led our fathers to make the glorious old Churches at home, even in their remotest corners and in the smallest portions of their workmanship, as worthy as they could of dedication to Him for Whose service they built them.

I am, your obedient servant,

ANGLO-CATHOLIC.

13th February, 1866.

BEERIMA.—I am happy in stating that since the commencement of the present year, an effort has been made to form a Church of England Sunday School Teachers' Association for this large and extensive parish. The objects proposed are—to increase the efficiency of the Beerima School—to re-open the schools at Bowral and Lower Mittagong—and to commence new schools in different out-stations hitherto neglected, owing to the want of suitable laborers in these parts of the vineyard. Already, several earnest-minded young men have volunteered their services, and arrangements are being made for placing them in their several spheres of future usefulness. A Sydney gentleman, passing through the town, being present at the last meeting, generously offered to the Association a grant of suitable Sunday School Books to the amount of £5. Another grant of books has been kindly promised by a respected Sydney clergyman.—From a Correspondent.

#### CHURCH AND SCHOOL BUILDINGS.

To the Editors of the Church Chronicle.

SIRS—Your correspondent, G.P., in your issue of the 7th instant, has assumed that the architect of the intended new Church of St. Paul, in Cooma, is a non-professional man, because he is now a Clergyman of the Church, and, therefore, gives to all trustees, a lecture upon the propriety of employing professional and responsible architects for all Churches and Schools.

Whilst I fully admit the propriety of his advice with regard to the submitting all plans of Churches, Parsonages, and School Buildings, to the inspection and approval of a Diocesan Architect, so that the contributors may have some guarantee for the stability and suitability of the proposed edifice; yet, I am happy to say, that he has founded his lecture on a misapprehension, so far as Cooma is concerned.

It is well known, that many of the most hard working of the Clergy, as well in England as in the colonies, have received professional education in various branches of science and industrial art. There are many medical men ordained Clergymen, Barristers too and Officers in H.M. Service, who have given up their worldly avocations, in order to enter more especially into the immediate service of the King of Kings. And why should not an architect do likewise?

In this case it is so. Many of the noblest edifices in the mother country were designed and erected under the superintendence of ecclesiastics, and the handsome Church of Quenbeyan, and the very beautiful and substantial little Church at Bungendore will, I trust as well as the Church now being erected in Cooma, testify, for many generations, to the taste and ability of the reverend gentleman to whom the district of Cooma is indebted for the plans and specifications of St. Paul's Church.

It may perhaps be alleged, that it is not fair to the gentlemen obtaining their living by the practice of their profession as architects, to accept assistance from gentlemen not so engaged. I would admit this plea if Cooma was a wealthy district; but as we are poor and sadly deficient in funds, it is my duty not only to acknowledge the kindness of the Rev. A. D. Soares, in providing the plans and coming this long way to inspect the site and assist in laying the foundation stone, but also to solicit from your Correspondent, G. P., and all others of your readers who may be disposed to assist in a really good and substantial work, assistance of a pecuniary nature towards it, the receipt of which I would gladly and thankfully acknowledge in your columns.

I am, yours, &c.,

THOMAS DRUITT.

Christ Church, Cooma, 16th February, 1866.

#### Poetry.

(From the Christian Observer, November, 1865.)

##### THE THREE SCEPTICS: A PARODY.

Three sceptics in the self same epoch born,  
Together laugh'd God's Holy Word to scorn.  
The first, bewildered by the human shape,  
Pronounced mankind varied from the ape!  
The next said, vast varieties of race  
Through countless ages he could clearly trace!  
The force of folly could no further go,  
Nor aught more monstrous issue from below,  
Till, caught in his own craftiness, at last  
A nitred cipherer them both surpassed,  
When by Arithmetick he strangely tried  
To prove that Moses in the Bible lied!

##### GO TO HIM NOW.

(From an incident in the Author's parish.)

Go to him now—he's bending low  
Beneath the heavy weight of sin;  
This anguish keen, this bitter woe  
May be the means his soul to win.  
Go to him now—raise up the head  
Bowed down beneath contempt and blame,  
With gentle care lift up the lid  
Which downward droops, from sense of shame  
Go to him now—look in his eye!  
Let love from out thine own pour forth,  
That he may then read sympathy,  
And know of one kind heart the worth.  
Go to him now—he's all alone:  
The world reviles, shrinks from his touch  
Hears not, nor cares to hear his moans;  
And e'en the Church looks down on such.

Go to him now—say "Brother Dear,  
Thy penitence is seen on high  
Thy Father's hand is very near,  
The Saviour's pitying love is nigh.

"Be comforted; look up to Him  
Who poured the life-blood out for thee  
Rise up, believe, resist the sin!  
Courage: His love hath set thee free."

#### Diocese of Newcastle.

##### THE "SO-CALLED"

##### FREE CHURCH OF ENGLAND.

A Member of Parliament is reported in a late paper, to have used the following words, in an address to his constituents, respecting *The Trade Marks Bill*.

"He had also voted for the *Trade Marks Bill*, the object of which was the prevention of fraud. It might simply be explained by



saying, it was to prevent parties from bottling any *rubbish*, called brandy, and putting Martell's label upon it; and so with other things. It was to protect the good manufacturer from having any *rubbish* palmed off as his manufacture, and to prevent the public being imposed upon with a *false brand*."

Surely the public Press of this Colony must approve of the object of this Bill the *prevention of fraud*, and the *protection of the public against false brands*. We would ask them, why do well conducted papers abuse their influence by *abetting fraud*, and not *preventing it*, by *imposing* upon the public by a *false brand* instead of *protecting* them from it, by allowing news and reports, respecting a single congregation presided over by a Presbyterian, to appear in their columns under the title of *The Free Church of England*.

The conductors of the public Press cannot be ignorant of the facts of the case.

Some years ago, 500 Ministers of the Established Church of Scotland "gave up, (we quote the words of a Clergyman of the Church of England) all that earth holds dear—position in the Church they had loved—friendships and affections formed and consecrated by long fellowship in its communion, and almost their hopes of gaining a livelihood—rather than assert a principle which seemed to them to be a false one."

It was a noble sight. These 500 ministers carried with them the warm sympathy of the public; and when they called their new communion *The Free Church of Scotland*, the title of *Free Church* became a *good brand*—a brand by which any rubbish might be palmed upon the public, with the prospect of *considerable gain*, until the fraud was found out.

When these 500 ministers called their new communion *The Free Church of Scotland*, it was felt they had a perfect right to do so, that it was a correct and just and truthful title, for these two reasons:—

1. They carried with them all the essentials of a Presbyterian church—as the Presbyterian Church of Scotland—its doctrines, its discipline, and its presbyteries—and they thus truly formed a Presbyterian church—a church of Scotland.

2. They had *freed* themselves from state control, by noble self-denial, giving up their incomes and their homes to free themselves, in the matter of Patronage, from what they considered undue legal restraint.

For these two reasons they were really and truly what they named themselves—*The Free Church of Scotland*. Can the same be said of the congregation of the Rev. P. P. Agnew (for many years a Deacon and lately a Presbyterian of the Church of England) which calls itself, and is encouraged by the public press to call itself *The Free Church of England*.

1. Can such a congregation *with any truth*, be called a part, however small, of any Church of England. Certainly not. The Church of England is an Episcopal Church, and this congregation has no connexion with Episcopacy. The giving, then, this title of Church of England to Mr. Agnew's congregation, is a fraud—a *false brand*, from which it is the duty of the public press to *protect* the public.

That Bishops, and the succession of Bishops, are the *first* things to be provided by any Church, which would call itself Episcopal is proved from the history of the Episcopal Church in America. Respecting the first establishment of this Church, Judge Hoffman, in his '*Law of the Church*,' p. 88, thus writes:

"Independent of the assurance of the perpetual presence of her (divine) founder, there was within these States a class of Clergymen whose doctrines had been imbibed at the purest fountains of the English Reformation, whose faith had been strengthened, their intellects invigorated and their prudence matured by the scenes of difficulty and tribulation, through which they had passed. They brought to the great work of the re-establishment of the Church a zeal, energy, and judgment, worthy of the object, and adequate to the task.

The *primary* matters for their consideration and efforts were two. *First*, to procure consecration of such a number of Bishops, as to secure, within the United States, the perpetual succession of the Episcopacy." &c., &c.

Thus, to establish an Episcopal Church, like the Church of England, of the *primary* matters to be accomplished, the very *first* is to procure the consecration of such a number of Bishops (which is three at the least) as to secure the perpetual succession of the Episcopacy.

Has Mr. Agnew's congregation done this?

2. Again, the 500 ministers of the Church of Scotland, who established *The Free Church*, gave up all State aid to free their Church from what they deemed undue Erastianism, undue State control. Did Mr. Agnew then give up his State-aid? Quite the contrary. At the time that he threw off the authority of his Bishop, and seceded from the Ministry of the Church of England, he held a Government post, the Church of England Chaplaincy to the Gaol, to which he had been appointed when a Minister of the Church of England, and solely on account of his being a Minister of that Church; and yet would not resign that Government post, but tried to retain it, and the emoluments attached to it.

The Bishop of Sydney in a pamphlet lately printed (p. 28) thus alludes to this matter:—

"Mr. Agnew's license being withdrawn, he ceased to be under the jurisdiction of the Bishop of Sydney. This fact, was notified to the Government, and a successor, as Chaplain of the Gaol and Cockatoo, was named. The then Colonial Secretary, objected to such nomination, and was apparently resolved to uphold Mr. Agnew's claim, to be continued in the situation of *Government Chaplain* to the Penal Establishments, to which he had been appointed upon recommendation of the Bishop. While the correspondence upon this subject, between the Bishop, and the Colonial Secretary, was proceeding, an investigation into Mr. Agnew's conduct as *Government Chaplain of the Gaol*, appears to have been instituted by the Executive, and in whatever way the result was brought about, Mr. Agnew's office was declared vacant, and I (the Bishop of Sydney) was requested to nominate a successor."

Thus, Mr. Agnew, the sole Minister in his Free Church, did not imitate the noble example of the 500 Ministers of Scotland, and throw up his Government office and its emoluments to *free* himself from Government control, but pertinaciously retained his Government office with its emoluments, which in the opinion of most persons common honesty required him to relinquish.

If then the noble conduct of the 500 ministers of Scotland has made the *title*, which they assumed for their new communion, the Free Church of Scotland—a real and true title—and if the title *Free Church* has become through their noble self-denial, a *good brand*, is not the assumption of the title *The*



*Free Church of England*, by the minister of a single congregation, who is a presbyter only, and not a Bishop, and who strove to retain a Government office with its emoluments—*unreal and untruthful*—is it not a fraud, the imposition of a false brand, and does not the public press abet this fraud, and expose the public to this imposition, when in their columns they print intelligence of Mr. Agnew's congregation, under the title of the *Free Church of England*."

To abate this fraud, and to protect the public against this imposition of this false brand, we would make one simple suggestion. We would recommend all readers of the public papers, whenever they come to any paragraph headed *The Free Church of England* to pause after this heading—and, before they proceed to read the following news or report,—to repeat mentally if they are reading to themselves, or audibly, if they are reading to others,

REMEMBER—  
THE TRADE MARKS BILL  
FOR THE  
PREVENTION OF FRAUD,  
AND  
PROTECTION FROM FALSE BRANDS.

BISHOP OF NEW ZEALAND TRUSTS  
ACT, 1858.

AN ACT to authorise the Bishop of New Zealand to convey certain hereditaments and premises to Trustees to be appointed in that behalf by the General Synod of the Church of England in New Zealand.

WHEREAS at a General Conference held at Auckland, on the 13th day of June, in the year of our Lord 1857, the Bishops and certain of the Clergy and Laity representing a numerous body of the Members of the United Church of England and Ireland in the Colony of New Zealand, agreed to a Constitution for associating together as a Branch of the United Church of England and Ireland the Members of the said Church in the said Colony, and for establishing a General Synod for the management of the affairs of such Branch of the said Church. And whereas it is provided by the said Constitution that the General Synod so established, may appoint Trustees for the management of the real and Personal Estate of or belonging to or held in Trust for such Branch of the said Church.

AND WHEREAS certain Allotments or parcels of land, hereditaments, and premises have from time to time been Granted, Conveyed or Assured, unto George Augustus, Bishop of New Zealand, and his successors, Bishops of New Zealand, and the same are held by him in Trust for certain Religious, Educational, Charitable, or other purposes expressed and declared of and concerning the said hereditaments and premises, in or endorsed upon the Deeds of Conveyance respectively granting or assuring the same :

AND WHEREAS the said Bishop of New Zealand is desirous of being divested of the said hereditaments and premises; and for the better management thereof it is expedient that the said hereditaments and premises should be vested in Trustees appointed by the said General Synod :

*Bishop of New Zealand authorised to convey to Trustees.*

1. NOW, THEREFORE, BE IT ENACTED, by the General Assembly of New Zealand, in Parliament assembled, and by the authority of the same, that it shall be lawful for the said Bishop of New Zealand to convey and assure the said hereditaments and premises, or any of them, to such Trustee or Trustees, as the said General Synod shall appoint in that behalf; subject, nevertheless, to all the Trusts, and for the intents and purposes for which the same were respectively conveyed to or are held in trust by the said George Augustus, Bishop of New Zealand.

*Trustees to have power of selling, &c.*

2. AND BE IT ENACTED that the Trustees for the time being of the said hereditaments and premises, shall have all and singular the powers of Selling, Exchanging, and Leasing, the said hereditaments and premises, or any part thereof, as are particularly described in the Schedule hereunto annexed.

*Short Title.*

3. The short title of this Act shall be the "Bishop of New Zealand Trusts Act, 1858."

SCHEDULE.

1. Any Trustees or Trustee may sell, and absolutely dispose of, either together or in parcels, and either by public sale or private contract, all or any part of the said trust property in respect of which no trust shall have been created inconsistent with the exercise of this present power; or may exchange the said property, or any part thereof, for any other freehold hereditaments situate in the Colony of New Zealand; and give (out of any money in their hands applicable to such purpose) or receive any money by way of equality of exchange, and may execute all such conveyances as may be requisite for effectuating such sale or exchange.

2. Provided always that all money arising from such sale, or received by any Trustees or Trustee for equality of exchange as aforesaid, after payment of the costs and expenses payable by such Trustees or Trustee in relation to such sale or exchange, shall be expended in the absolute purchase of other freehold lands or hereditaments in New Zealand.

3. All property which shall be so purchased or received in exchange as aforesaid, shall be held by the Trustees or Trustee in whom it shall become vested upon such Trusts as the property so to be sold or given in exchange was held subject to.

4. Any Trustees or Trustee may from time to time, by any Deed, lease any portion of the Trust property vested in them or him, in respect of which no Trust shall have been created inconsistent with the exercise of this present power, to any person or persons for any term not exceeding twenty-one years in possession and not in reversion, at such rent, and subject to such covenants and provisions as they the said Trustees or Trustee may deem reasonable, and may apply the rents of the property so leased to the purposes to which the annual income or proceeds of the Trust property shall for the time being be properly applicable.

5. The receipt in writing of any Trustees or Trustee, or any Agent duly authorised in that behalf, shall be a good and effectual discharge

for all money paid to them or him under or by virtue of these Presents, and shall exonerate the person or persons paying such money from all obligation of seeing to the application thereof, and from all liability on account of the loss, misapplication, or non-application thereof, and it shall not be incumbent on any purchaser or other person, to or with whom such sale, exchange, or lease as aforesaid shall be made, to enquire as to the necessity for or the propriety of such sale, exchange or lease.

6. Every Trustee shall be chargeable for such money only as he shall actually have received, although he shall have joined in any receipt for money received by any co-Trustee, and shall not be answerable for the act of any co-Trustee, or for any loss which may arise by reason of any Trust money being deposited in the hands of any Banker or Agent, or from the insufficiency or deficiency of any security upon which the Trust money, or any part thereof, may be invested, nor for any loss in the execution of the Trust, unless the same shall happen through his own wilful neglect or default.

## Church Intelligence.

LOWER COLO, RIVER HAWKESBURY.—The Anniversary Day was celebrated in this place by a general holiday. In the afternoon a good number of the inhabitants met at a social tea-meeting, held at the school-house. There was every appearance of rain, which began to fall at sunset, but this did not hinder many families from coming out even to the youngest member. At four o'clock, grace having been said by the Rev. C. F. Garnsey, who presided on the occasion; the tables were filled for the first time. After this process had been gone through three times, the assembled guests had all partaken of the good things provided. An address was then delivered by the Rev. Chairman, on Education, with especial reference to the two systems existing in the colony, and urging the support of the Denominational system generally, and of that school in particular. The opportunities that were offered to youths of the present day were dwelt upon, and many instances adduced from the mother country, of men who had gained high positions, and handed down their names to posterity as earnest resolute workers. The claims of the Church Society were then alluded to and enforced. Mr. Dark, catechist at the Kurrajong, then delivered an interesting address on Sunday-schools, which was listened to with marked attention. Votes of thanks having been given to the two speakers, and to the ladies who had interested themselves in preparing for the party, the company dispersed, and the younger members amused themselves with sports and games. In the evening a few fireworks added much to the delight of the boys. In addition to the Sunday-school, and service held weekly at the school-house, a Sunday-school, by the kind permission of Mr. Green, has been established at his house, four miles lower down the river. The attendance has been very good, and a number of children are now taught who have never been reached before. May they that sow and those who reap rejoice together.



## Correspondence.

## CHURCH LEGISLATION.

To the Editors of the Church Chronicle.

Gentlemen,—As one of the chief objects of your enlarged publication, is the diffusion of accurate information, on all Ecclesiastical subjects of real moment, in connection with the Church of England in the Colonies, I would beg to be permitted to draw attention to one particular department, which has occasioned no inconsiderable amount of perplexity to many, who, from the force of circumstances, have been obliged to grapple with its difficulties. I allude to the subject of Colonial Church Legislation: to the legal rights, powers, and privileges appertaining to the clergy and laity, respectively, of our Church.

In England, I believe, they may be clearly defined. In the Colony they are generally felt to be involved in much uncertainty. What the precise legal powers are, attaching to the position of every licensed Incumbent; and what the rights and privileges vested in the Laity, with other kindred subjects, are matters but very imperfectly understood by the Clergy and Laity at large. Hence, when questions arise requiring the maintenance of a firm and definite position, it is sometimes found, that the former breach, or, the latter trespass, or, both alike err. How may this state of things be remedied? If the Clergy would, from time to time, give expression to the various doubts and difficulties, which have been with them matters of experience, and gentlemen of legal habits and attainments, would apply their professional talents to the solution of such doubts and difficulties, a wide and interesting field of enquiry and discussion would be opened up, and valuable results might be anticipated.

To this, however, it may, possibly be replied: You have your *Lex Scripta*—your Statute Law—the Church Temporalities Act—what do you need more? I answer: 1st, *The interpretation of its text.* And, 2nd, *The knowledge of the Lex non Scripta.* It is true that in certain points the Church Temporalities Act speaks out; but on others of no mean importance, it is *silent.* Its speech and silence are too frequently alike perplexing. In connexion with the former—most Students of the Church Temporalities Act could point to many of its clauses, of whose exact meaning they have no clear and certain apprehension. Should this continue? Ought not such points to be ventilated, discussed, and if possible, finally determined? If our Municipal Acts, and Lands Acts, are deemed worthy of elaborate explanatory comments, why should our Church Act be ignored, and, as regards many of its utterances, be left to pipe to one, harp to another, and, to a third, prove almost an unknown tongue?

But again: supposing the *sense* of our *Lex Scripta*, fixed, still, when interrogated on many matters of importance, the Act is silent. How are these to be regulated? Two answers have been supplied. First: Points on which the Act is silent may be determined, by the votes of the pew-holders in vestry regularly assembled. But no such general supplemental powers, it would seem, are conferred upon pew-holders, by any Colonial statute, and without such legal sanction, proceedings based upon a mere assumption, must, in point of law, be, simply, void.

Secondly; It has, again, been said: 'When the Act is silent, the recognised *usages* of the Church of England must be followed.' Here, then, is a reference to the *Lex non Scripta*, as

regards Colonial Legislation. And if this be the true solution, the necessity of accurate information, respecting this second branch, which might be appropriately termed our Common Law, becomes self-evident; our Statute Law being simply subsidiary, and supplemental to the former, and therefore in itself, necessarily fragmentary and incomplete. But if from the pressure of felt difficulties the enquiry be made,—What *are* the recognised usages of the Church of England, with reference to such and such specific points arising out of the reticence of the Act? Who shall answer? The younger Colonial Clergy cannot be expected to know—some from among the older may—but in this special department of Ecclesiastical lore, few will be found to be profound scholars, or trustworthy guides—a dearth of knowledge obtains.

In reference, therefore, both to what *is* laid down, and to what *is not* laid down, in the Church Temporalities Act, exact information is a great desideratum; and such an interchange of ideas as is indicated above, in connexion with the positive side of this subject, would be no less valuable, as regards its negative.

One further remark. It may, perhaps, be argued, that in view of the establishment of voluntary or legal Synods, and the probable repeal of the Church Temporalities Act, such discussions as those to which attention is here directed, were, merely vain and profitless. A moment's reflection will show the fallacy of this objection. A Church Temporalities Act—whether obtained, immediately, from the Legislature; or mediately, through the exercise of general powers, deputed to the Synods, pregnant with the germs of a self-evolving legislation—the Church must have; and the perfection of our future Temporalities Act must depend in a very great degree upon a clear realization of the imperfections of its predecessor. The consideration of such topics is, therefore, if only, prospectively, eminently practical; and sooner or later, necessary and inevitable. While as regards the other aspect: of the subject—the usages of the mother Church will ever retain, for the members of her communion scattered abroad, the most tender, lasting interest. To then will the Daughter Churches of the Anglican Dispersion dutifully turn, as furnishing the highest precedents, and supplying the finest models, for their own guidance and action.

Respectfully yours,

QUÆSTOR.

## Diocese of Goulburn.

### Christian Psalmody.

(Continued.)

#### II. THE AUTHORITY OF BRADY AND TATE'S VERSION.

THE historical notices, presented in the previous article, have conclusively proved that, in the Church of England, the use of *Metrical Psalmody* is by "permission" or "allowance" and not by authority; that the Congregational singing of *Metrical Hymns* was intro-

duced at the Reformation; that the 'Psalms in lyric verse by George Wither'—the "Psalms translated by King James," the "New Version by Sir Richard Blackmore," "the whole book of Psalms in English metre by Sternhold and Hopkins," possess as much authority as the "New Version by Brady and Tate," neither more nor less.

So little information have Churchmen possessed on this subject, that it may be affirmed with truth, that if the mass of them were asked what measure of authority is possessed by the "New Version," they would, without hesitation, because without knowledge, have replied, that it presented itself to them under the cover of the Book of Common Prayer, and that therefore it possessed for them the same kind of authority as the other portions which are uninspired. But is this so? Truth requires the avowal; (1), that it was not at any time included in the Book of Common Prayer as sanctioned by law and adopted by Parliament; and (2), that therefore it cannot claim any precedence at all on the ground of legal authority;—certainly none on the ground of intrinsic merits. Churchmen are therefore happily left to choose for themselves "a version of Psalms," among the various publications which have been "allowed" not enjoined in the Church of England, from the earliest time of the introduction of *Metrical Psalms* into the Church;—or from those of more modern date, which are used without being even "allowed" by orders in Council. It will be observed that, in 1562, the "Old Version" was "allowed" to be sung in all churches—and was even annexed (though without legal authority) to the Book of Common Prayer; in 1603, Henry Dod's versions were published "with the Royal privilege;" in 1623, and 1632, those of George Wither were issued "with the Royal privilege;" in 1696, the "New Version" was "allowed to be used in such Churches as thought fit to receive it;" and in 1720, Sir R. Blackmore's was likewise "allowed to be used in such Churches as thought fit to receive it."



Under what pretence then can any Churchman claim authority or precedence for the "New Version" over that of Blackmore or Wither? The Book of Common Prayer itself was examined and confirmed by the Convocations of both Provinces of the Church in England, and "received and established by the Parliament." But neither Convocation nor the Parliament has ever given the sanction of its authority to the "New Version!" The Prayer Book, including the beautiful prose version of the Psalms, was annexed to the Act of Parliament (13 and 14, Carol. II. c.4. A.D. 1662). But no one can assert that the Metrical Version of Brady and Tate was ever so authorized at any time. As Churchmen, then, we ought to rejoice in the fact, that so imperfect a performance has never received the authoritative legal sanction of the United Church of England and Ireland.

### III. THE MERITS OF THE NEW VERSION AS A TRANSLATION.

The opinion of the writer of this paper on a question of this nature might not carry much weight with the zealous advocates for the retention of Brady and Tate. That of the following high authorities however, will, it is believed, produce a different result:—

1. *Archbishop Secker*, an eminent Prelate and Primate of all England from 1758 to 1768, expressed himself as follows—"The verse translation of the Psalms, generally used, is void of ornament, and hath expressions often low and flat, sometimes obsolete; and I wish a better was substituted in its place."

2. *Bishop Beveridge*, in 1710, published a defence of the "Old Version," and a condemnation of the "New." He put the case thus:—"The Old Version was faithfully compared with the Hebrew. But can we say as much of the New Version? I heartily wish we could!"

3. *Bishop Horsley*, celebrated for his Biblical writings, and for his "Translation of the Psalms from the Hebrew," who was a Bishop from 1788 to 1806 wrote—"It was a change much for the worse, when the pedantry of pretenders

to taste in literary composition thrust out this excellent translation (the Old Singing Psalms) from many of our Churches, to make room for what still goes by the name of the New Version, that of Tate and Brady, which in many places where the Old Version is just, accurate, and dignified by its simplicity, is careless and inadequate, and in the poverty and littleness of its style, contemptible. The innovation, when it was first attempted was opposed, though in the end unsuccessfully, by the soundest divines, the most accomplished scholars, and the men of truest taste at that time in the seat of authority in the Church of England"—(Preface to "Translation of the Psalms" first published in 1815 by the Bishop's son.)

4. The *Rev. S. Williams D.D.*, of Stroud, in his preface to "Portions of the Psalms of David," has well argued that:—"The compositions of Brady and Tate are destitute of Gospel elucidations; through which defect they seem to inculcate Judaism without a Levitical dispensation, and if possible Christianity without Christ! A poor man being asked by his minister why he did not join in the singing of the Psalms as well as in the repetition of the prayers, specially as he sang hymns with his family on Sunday evenings? 'Sir,' said he, 'I love and admire the prayers of our Church, because they have so much of Christ in them; but when I come to sing the version of the Psalms, they are so dry and barren that my soul is starved; there is not so much as the name of Christ in all the book.' 'But, John, this objection may be raised against the Psalms themselves.' 'Yes, Sir,' rejoined the poor man, 'Yet David speaks so plain that we cannot mistake his meaning; and in many passages I can still see Christ; But as for Mr. Tate and Brady, they have taken away my Lord, and I know not where they have laid Him.' Although this censure be not in all respects just, yet there is a great deficiency in this particular and good reason for complaint."

5. The *Rev. Benjamin Hall Kennedy, D.D.*, Head Master of Shrewsbury

School and Prebendary of Lichfield, in an interesting preface to his "Hymnologia Christiana, 1863," writes:—"There can hardly be a graver warning against the abuse of authority in such matters, than the retention in our services of Tate and Brady's version of the Psalms. We must, indeed always look for champions of the *quieta* against the *meliora*, but in this case, it might seem that one question, answered sincerely by any person of ordinary taste and judgment, should settle the controversy. *What would be said to this version if it had been written last year and were proposed now for use in our Churches?*"

Little need be added to such statements and such facts as are here submitted to the reader. While allowance will readily be made for the feelings of those who have been brought up in the midst of Churchmen who knew no other version, and whose religious associations are to some extent bound up with early recollections of these Psalms in their youth, yet surely something better is demanded for the present generation! Surely something more *spiritual*, more clearly declarative of the grace of the Gospel, and of the wonders of Redemption through our Lord and Saviour, Jesus Christ, than either the "Old version," or the "New"—is absolutely required for edification in public worship; and even something more expressive of the *devotional* spirit and poetic beauties of the Sweet Singer of Israel, who in sublime description, in earnest supplication, and in warmth of adoration, must ever stand unrivalled.

It may be well, in conclusion, to state that the only Church music, really sanctioned by early usage, and established by law in the Church of England is the chanting of the prose pointed Psalter, and the singing of the Liturgical Hymns and Anthems as at present practised in our Cathedrals. Respecting this class of Hymns, the judicious Hooker writes with his usual wisdom:—"They are songs which concern us so much more than the songs of David, as the Gospel touches us more than the law; the New Testament more than the Old. . . . Being



prophetical discoveries of Christ already present, whose future coming the other Psalms did but foreshadow. . . They are the only Sacred Hymns that Christianity hath peculiar unto itself, the other being songs too of praise and thanksgiving, but songs wherewith as we serve God, so the Jew likewise."—(Book 5. C. 40.)

Nevertheless universal usage in the Church now sanctions the practice of singing *metrical* Psalms and Hymns—and it is generally acknowledged that this forms a very important part of that service which tends to edification.

The *Church Standard*, of London, of January 27, 1865, remarks upon the subject submitted in this article, that, "an authorised Book of Hymns is greatly needed, and that Tate and Brady, seem to have departed with Sternold and Hopkins from the majority of parish Churches in England. At present whilst our *words of public prayer* are comprised in a very small compass, the *words of praise* are the subject of search among half-a-dozen volumes."

### Church Intelligence.

#### COOMA CHURCH SOCIETY.

On Wednesday evening, January 31st, the first annual meeting of the Cooma branch of the Church Society for the diocese of Goulburn was held in the court-house—Cooma, the Rev. Thomas Druitt, incumbent, in the chair. About eight o'clock the Rev. chairman rose and said that it was usual to commence all their meetings with prayer, he would call upon those present to engage in that sacred duty; at the conclusion of which—

The chairman addressed the meeting. He said they were, doubtless, aware of the fact that twelve months since his Lordship the Bishop of Goulburn visited Manaro, and at that time assisted to form the Cooma branch of the Church Society of his diocese. The objects then contemplated had since been carried out in the best manner possible, considering the difficulties that had necessarily to be encountered. The Bishop had travelled through the diocese, and had taken measures for supplying clergymen, Churches, parsonages, and schools where needed—in many cases giving assistance from his own purse, and out of funds collected in England. The great work commenced in the beginning of last year had been carried out with abundant success. As regarded the Cooma branch, the committee chosen to conduct its affairs had done their duty with the greatest efficiency; for although they had not met frequently,—their work being quite simple—yet other works not immediately connected with the committee had been attended to by them in a manner that must be pronounced by those interested to be satisfactory. The contract for

the new church had been taken, and the stonework was being proceeded with as rapidly as they could expect. All that was wanting was more money, so that they might have the roof put on directly the walls were ready. He trusted that every member of the church would see the necessity of at once contributing for that purpose, for until more money was forthcoming it would not be safe to start that portion of the work. He hoped that the members of the church committee would make it their business to call upon every one for subscriptions, that they would be met by the people in a liberal spirit, and that thus they would, at an early date, have their services conducted in the new edifice. The reverend chairman then stated that during the past twelve months he had baptised sixty children, had married sixteen couples, and had read the funeral service at the grave of twenty-two persons; in addition to the deaths there were others who had gone from amongst us—members of the church—who would probably bring the number up to forty. Services had been regularly conducted in Cooma on the first Sunday in each month—in the morning at Christ Church, when the sacrament of the Lord's supper was administered, and in the evening in the court-house; on the second Sunday at Seymour; on the third Sunday, at Nimitybelle in the morning, and at Cooma in the evening; and on the fourth Sunday at Jejezdriek in the morning, and through the courtesy of Mr. R. H. Blomfield, at Coolindong in the evening; in addition to which, services were held at various stations throughout the district whenever an opportunity was available. He (the rev. chairman) had travelled in the discharge of his duties during the year 1865 over 5000 miles. He had also to inform them that a Sunday-school had been established in Cooma, at which from forty to fifty children attended for instruction every Sabbath afternoon. He trusted that he had done his work to the best of his ability, but it was clear that the district was too large for one clergyman to efficiently discharge all the duties demanded of him, and he trusted some additional assistance would be afforded him in ministering to the spiritual wants of the flock placed under his care—not on his own account, for he could but be worn out like his fathers before him, but on account of those who were daily springing up around them. It was necessary that children should be taught that the Lord's day should be observed. He appealed to them, as members of the church generally—as members of one great family—to contribute liberally of their means, so as to enable the Bishop to divide the Cooma district and to send an assistant minister among them. For his own part, he was anxious to work on until he was done for, and when used up he could be set aside and his place supplied by one more vigorous. He now came to a subject upon which he desired to offer a few remarks, although it was to him a personal matter. The Society for the Propagation of the Gospel had formerly given £150 annually towards the support of a minister for this district; but lately they had withdrawn that grant, so that he had lost that source of income. He came to Manaro with the clear understanding that his income would be supplemented by the parishioners to the extent of £200 per annum; but he had never yet received much more than one half of that sum. In conclusion, he had only to say that during the nine years he had been stationed on Manaro he had endeavoured to forward the lasting interests of God's church among the people, and he sincerely and earnestly hoped that his labours had not been altogether in

vain. He would now call upon Mr. R. H. Blomfield to read the report.

Mr. Blomfield then read the

#### FIRST ANNUAL REPORT OF THE COOMA BRANCH OF THE CHURCH SOCIETY FOR THE DIOCESE OF GOULBURN.

It is a source of congratulation to the members of the Church, and of thankfulness to the Most High, that in presenting this first report of the action of the Church Society within this district of Cooma we have to record a material improvement in the amount of Church work performed, notwithstanding the many drawbacks and hindrances to success which exist amongst us.

We proceed at once to a statement of the accounts, which is the index of the work achieved.

There are two special funds to which the Lord Bishop of the Diocese directed our attention on the occasion of the inauguration of this branch of the Church Society in January last, viz., the General Fund and the Stipend Fund.

The General Fund is intended to aid the general work of the Church throughout the whole diocese;—for instance—"To aid in providing a sustentation fund for the clergy; to obtain and defray the expenses of additional clergymen for districts hitherto unprovided; to procure endowments for Churches; to assist parishes and districts in building necessary churches, schools and parsonages; to promote the circulation of the Bible and prayer book, and other religious and useful publications, throughout the country." The General Fund, then, having for its objects these and similar good works, was raised during the year 1865 to above £4,000. The contributions of Cooma and its immediate neighbourhood to this fund amounted to £59 2s. 3d., and for the Jejezdriek portion £83 16s.—thus making a total of £133 18s. 3d.; a free offering for the general work of the diocese not to be unthankful for as a beginning, and an indication of what will be effected when the district is properly canvassed, as it is desirable should be done from this time forward.

Surely it must be a satisfaction to each individual contributor to know that he has assisted in his measure to secure to this portion of the colony no less than thirteen clergymen, and that two more are on their passage hither, aided by this means;—that no less than four candidates for ordination on Trinity Sunday next are prepared at Moore College, in Liverpool, whose expenses are partly defrayed by him; that he has assisted in supporting at least ten clergymen in very poor districts, and that many churches, school-chapels, and parsonages are being erected, aided by the same fund. It need not be amiss to mention here that £100 will come towards the new Church of St. Paul in Cooma from this same source.

It is not possible in this our day to calculate the advantages and blessings, not only to every member of the Church but to every member of the community, which must result if, through the pious liberality of the faithful, the society is enabled to continue with the vigour hitherto manifested its beneficent operations throughout the diocese.

We have, then, no hesitation in calling upon every member of the Church, and every well-wisher to the cause of Christianity in this district, to contribute to this fund liberally.

We come now to the second part of our work, the Parochial Stipend Fund. The total sum paid by this district during the year 1865 on account of the stipend of the resident clergyman amounted to £133 6s.—including £9 5s. from Nimitybelle. Of this the sum paid to the clergyman has been £84 5s., leaving a balance in the hands of the committee in Goulburn of £49 1s.

Many years ago, when the trustees of the church and parsonage were in correspondence with the Bishop of Sydney upon the subject of a resident clergyman, they stated that this district would easily raise £200 per annum towards the stipend. It was upon this condition that our present clergyman was sent. He had been there nine years, and should, properly speaking, have received £1,800 from the district. Instead of this we have paid only £908 2s.; so that the church in this district, morally speaking, is indebted to our clergyman at this moment not less than £892. Hitherto general attention has never been called to this matter, but now, in consequence of the withdrawal of the allowance of the Society for the Propagation of the Gospel, we find it necessary to direct the attention of the members of the church to the fact, that the present Stipend Fund is not sufficient, and to remind them of the original understanding. As churchmen we cannot but acknowledge our responsibility in this respect, and we earnestly hope that this meeting will not conclude before some plan is decided on whereby the Stipend Fund may be raised to an amount in some measure commensurate with the actual wealth of the members of the church in the district and with the constant labours of the clergyman over so large an extent of country.

When the Bishop was amongst us last year we addressed his Lordship on the subject of the appointment of a second clergyman in this district. The Bishop asked if we were prepared with the necessary funds to pay his stipend, and stated that he would be prepared with a second clergyman to minister among us, as soon as we provided the money. This we have not done, nor have we yet provided adequately for the first clergyman. There is no disguising from



ourselves the fact that there is work, and more than work enough for another clergyman. The present clergyman is overworked, and the gradual increase of the population, and the scattering at the same time of the people at the numerous free selections, renders it quite impossible that one clergyman can—either with satisfaction to his flock or with the least comfort to his own mind—carry on his ministrations amongst the entire population. Some portions of the district are thus unavoidably neglected; nor can there be any remedy unless the vast district is divided, or at least a second clergyman settled among us.

This, then, is the special work to which we desire to draw the attention of the Church in this district; and we take the liberty of suggesting to any members of the Church who may have it in their power, that they volunteer to collect the subscriptions and offerings of the members and friends of the Church within certain boundaries; and thus, the contributions of all being brought together, a sufficient fund for the sustentation of at least two clergymen may annually be realised.

In conclusion, we beg to commend these several subjects to the hearts and consciences of every one who professes to be a member of our beloved Church, as well as to those members of other bodies who have profited or availed themselves of the services of the clergyman of the Church, with the humble prayer that our Heavenly Father will endue us all with the graces and blessings of His Holy Spirit, and enable us to do with all our might the work before us—both now and for ever—through our only Saviour, Jesus Christ.—Amen.

Mr. BLOMFIELD presented the first resolution. He believed that next year the Cooma branch would be able to present a more favourable report than the one he had just read, and moved—

That the report now read be adopted, and transmitted to the Parent Society for general circulation.

Mr. JAMES WRIGHT seconded the resolution, which was carried without dissent.

The CHAIRMAN called upon the Chancellor of the diocese, Charles Campbell, Esq., to address the meeting.

Mr. C. CAMPBELL then delivered a lengthy and eloquent speech. He said, that nearly thirty years of an eventful life had passed away since his first visit to Maneroo. Many changes had taken place in their District, and, indeed in the Colony of New South Wales. Then, Australia formed only a remote portion of the immense Diocese of Calcutta, a portion which no Bishop had ever been able to visit. Now, there are seven Bishops in Australia, and five in New Zealand. Those whom he addressed, lived in the Diocese of Goulburn, and he thought he might congratulate them on having an active, a zealous, and affable Bishop, who also possessed (no mean qualification in a ruler of the Church), tact and talent for organization. For from the report just read, and from a statement furnished him by His Lordship, he (Mr. C.), gathered that thirteen Clergymen had been provided for the Diocese since its formation, making the total number twenty-four; that other two were on their way from England, and that four were at Moore College, preparing for Ordination on next Trinity Sunday. The expense incurred in training candidates for Orders, bringing out Clergymen from the Mother Country, and helping to locate them in their several missions, had exceeded £8000. Of this amount, the Goulburn Church Society had provided the sum of £550. The balance had been nobly contributed by the members of their Church, in England, in reply to an appeal from the Bishop. England had taken the place of Ancient Rome in the extent of her dominions; and her exertions for the propagation of the religion of Christ, were beyond praise. The Goulburn Church Society, had moreover, aided in providing stipends for at least ten Clergymen, in the erection of Churches and Parsonages, and in providing glebes. The income raised amongst the colonists, by which it had been enabled to do so much good, had been, he believed, about £4,000, but its expenditure had exceeded its income by £260. Mr. C., named seven places

to which especially Clergymen had been promised, and many others, such as Bombala and Pambula, where Clergymen would ere long be needed. But it was a circumstance coming more directly home to themselves, that the extensive district of Cooma must soon be divided, and stipends provided for both the Clergymen officiating there. And alas! In that respect amidst the many changes to which he had adverted as having occurred since his first visit to Maneroo, how little had been done. Their respected Chairman, by detailing the sources of his income had rendered it unnecessary for him Mr. C., to go over the same ground. But he might tell them, that his own father, and the most consistent Churchman with whom he was acquainted in these colonies (he alluded to his friend Mr. Boucher), aiding the munificence of the venerable Society for the Propagation of the Gospel—that Society to which the British Colonies owe a debt not to be estimated—had contributed to the support of the first Clergyman sent to the district of Maneroo by the Society. The larger portion of the Clergyman's income had been provided by the Society for the Propagation of the Gospel, until within the last few months, when the venerable Society had declined any longer providing £150 per annum, which the Society deemed ought to be raised in the district. It might be argued, that the colony not having yet attained the age of four-score years, the 26th instant, having been only its 77th Anniversary, the colonists cannot be expected to do much. Did they forget the great principle enunciated in Holy Writ? "That from those to whom much had been given, much would be expected." Let them call to mind the influx of wealth amongst all classes of their community, consequent on the discovery of gold, and reflect how small a portion of that wealth had been set apart for the endowment of God's Church. Need he remind them that in founding the Church of Christ in a new country, they were not as the politicians of this world do, building for time; but for Eternity. It was a solemn thought, that those in that district, with whom he had so many years ago taken counsel respecting the making provision for the support of a Clergyman—Mr. Lambie, their first commissioner and chief magistrate, and others whose names recurred to him, had departed from this transitory existence, to the world beyond the grave, there to answer the question, whether they had done all in their power to promote the extension of that Kingdom of God foretold by the Prophet Daniel, for which they daily prayed. It was not for him to judge the departed; but he and others who professed to be members of the Church of England, ought while they were spared, to ask themselves seriously whether they were doing all they could to promote the extension of the Kingdom of God upon earth. Possibly he might be met with the objection, that in arguing for the endowment of their Church, he was departing from the simplicity of the Gospel—that the religion of the lowly Jesus had little or nothing in common with an organised Church, a well educated Clergy and Stately Churches. If that cry of ignorance were raised by who revered the Bible, Old Testament, to the Mosaic Ritual, the Levitical Priesthood, and the Gorgeous Temple of Jerusalem; but to the New Testament. He would remind them that our Blessed Master while on earth, joined in the Choral Service of the Temple. The "Kingdom of God" of which he spoke—*ἡ βασιλεία τῶν ὑψανῶν*—

was presented from two points of view, as regarded the salvation of each individual soul, and as regarded the welfare of human Society; not of the individual soul as selected from the rest of mankind; but of men as husbands, as fathers, as citizens, as subjects. It was to the Kingdom of God in this sense of the word, that most of the parables uttered by our Divine Master had reference. Only one or two, such as that of the Prodigal Son, applied to it in the former sense. Again, had not the Blessed Jesus by commending the woman who had poured the precious ointment on his body, encouraged us to spend our substance on his body on earth, the Church? He agreed with Grotius, that religious service to be acceptable to God must be voluntary not compulsory. He would contend for a voluntary not an enforced tithe of their substance to that Church, which each believed to be the purest branch of the Universal Church. But, he was now addressing nominal members of the Church of England, and to them that Church was the Kingdom of God upon earth, to which our Saviour's parables had reference. As Englishmen, they might, indeed, be well proud of their National Church, that ancient branch of the true Catholic Church, which had existed in the time of the Saxon, if not of the Celt; in which each successive wave of conquerors in England had worshipped. They had not a Theology to new-mould. Theirs had been settled in the four great Councils, of which that of Chalcedon was the last. They had no new form of Church Government to devise. "It is evident" states our Prayer Book, "to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time, there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." Yes, they could point to Timothy and Titus, addressed by St. Paul as Bishops in one sense of the word, and to the disciple of St. John, and his disciples, Irenæus, Ignatius, Polycarp, having in our hands the very words in which those venerable men in the time of the Emperor Trajan defined the office of a Bishop. "But we are too poor and scattered in the interior of Australia to support our own Clergy." Is poverty our excuse for not discharging the first duty of Churchmen? Turn to St. Paul's Epistles, especially the 8th chapter of the second Epistle to the Corinthians. How warmly he praises the Churches of Macedonia for doing what the Goulburn Church Society is now asking us to do, "Ministering to the Saints," that is, contributing to a general Church Fund. The Great Apostle tells us how their severe affliction produced much joy—how their deep poverty produced much riches of alms! The Greek word, which our translators have rendered "their liberality"—*ἀπλότης*—signifies expansive largeness of heart, free from all selfish considerations. Not the liberality which we commonly evince in contributing towards the support of a Clergyman, who is to baptise our children, and marry our relatives, and bury our dead! It was time that he (Mr. Campbell) should conclude with a practical application. If there was one class of colonists more than another, who ought to maintain their Clergy, it was the flockmasters. From the very nature of their pursuits, they were obliged to take possession of vast tracts of country. He (Mr. C.) believed that the resources of Australia would never be fully developed, until as in America, all classes had it in their power to buy at one fixed low price, the quantity of land which each colonist's avocations rendered necessary to him. But they



had to deal with the actual state of things around them. Clergymen could be placed in sufficient numbers throughout the interior if flockmasters would give towards their support £5 sterling, per annum, for every 1,000 sheep. The owner of 1,000 sheep would pay £5; the owner of 10,000 sheep would pay £50; the owner of £80,000 sheep, would pay £400 per annum; £15 for every 1,000 sheep would be a tenth of the profit. As he was not addressing St. Paul's Macedonian Converts, but Australian colonists in the 19th Century, he would be satisfied with a third of a tenth. But he must tell them that he was not speaking at random. He knew of more than one squatter who gave freely to the Church, not £5, but £10, for every 1,000 sheep which he possessed. The gentleman, whom he had already named, as every Churchman at Bombala knew, gave much more. And, he trusted, that if the colonists generally were honestly reminded of their duty in this respect, they would under the influence of the Holy Spirit generously respond to the appeal now addressed to them. He concluded by moving the second resolution:—

That this meeting pledges itself to use every exertion to carry out the objects of the Society, especially with regard to the Parochial Stipend Fund.

Thomas Evans, Esq., of Jillamatong, seconded the resolution, and he remarked that he thought if collectors were appointed they might readily double the amount of last year's contributions.

The CHAIRMAN expressed his concurrence with Mr. Evans's views, and instanced the conduct of Mr. Arthur Blomfield, of Coolamatong, who had himself collected the greater part of the sum mentioned in the report as coming from Jejodzrick. The treasurer (Mr. R. Dawson) could not do much as collector, in consequence of his official duties as a police magistrate requiring his constant attendance at the Court-house from Monday morning till Saturday night; but he would be happy to take charge of any collections, and if four or five persons undertook the task he was sure that more than three times the amount received last year would be forthcoming. He hoped the kind words of Mr. Campbell would have proper weight, and that much good might result from the labours of the committee during the current year.

This concluded the business of the meeting, and the rev. Chairman having again offered up prayer to the Almighty, the assemblage dispersed.—*Monaro Mercury*.

#### A DREAM IN NEW SOUTH WALES.

DURING THE DROUGHT OF 1865-6.

GAZING on the parched and thirsty land, and meditating with a heavy heart on the sad condition of numbers of my poor neighbours, reduced to extreme poverty by the long continued drought, I slept—and soon in unrestrained and fanciful imaginings, picture after picture presented itself before me in all the vividness of reality. The earth was sadly parched, and deep and wide were the fissures which the rays of the scorching sun had made. The few ears of corn, hardly rising above the ground, were "withered, thin, and blasted;" the kine, like Pharaoh's kine, were "poor, and very ill-favoured and leanfleshed;" the "heavens over me were like molten brass, and the earth under me like iron, and the clouds rained down upon me powder and dust;" "all joy was darkened; the mirth of the land was gone;" (Deut. xxviii, 23-24; Isaiah, xxiv, 11.) And as I contemplated the scene, the hot wind breathed into my ear familiar words, "Will a man rob God? Yet

ye have robbed me. But ye say wherein have ye robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. iii, 8-9.) Spellbound, I listened, as these words, thus strangely brought, still echoed and re-echoed through my soul. Faintly I began to realise the truth that man can "rob" his Maker! Then in my somnolent reverie did I call to mind how prosperous were God's ancient people when they "honoured Him with their substance, and with the firstfruits of all their increase; how their barns were filled with plenty, and their presses did burst out with new wine." (Pov. iii, 9-10.) And then I thought of one "who though He was rich yet for our sakes became poor, that we through His poverty might be rich;" (2 Cor. viii, 9.) And how the early believers in this self-sacrificing One bore not only His name, but in their measure followed His example, so that even when "in great trials of affliction," and "in depths of poverty, they abounded in riches of liberality, giving even beyond their power."—(2 Cor. viii, 2, 3.) Thus musing, the scene before me seemed to change, and now in other accents, borne on cool refreshing breeze, while thousands of both rich and poor gathered around me, I heard the gracious mandate "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." (Mal. iii, 10, 12.) The words were plainly spoken, and the tone was such, that all who heard them felt that He who spake was True; and with united voice and one accord the vow ascended unto heaven. "Of all that thou shalt give us, we will surely give the tenth unto Thee." Then quickly I saw the dried up soil yield to the speeding plough, while the seed, sown with a trusting and unsparring hand, sprang up even while I gazed on the scene. The plough had disappeared, and many were the groups of busy reapers which my eyes beheld, reapers "joying according to the joy in harvest," for the earth had brought forth abundantly, and "the harvest was plenteous," and was not such as it had pained my eyes of late to look upon. Then did I see people from all parts flocking into a wealthy city, and pouring out their tithes and free-will-offerings in rich abundance, and gradually as there came within the range of my vision, a larger and yet larger extent of country, I beheld everywhere in towns and villages, and in the midst of small groups of farm houses, churches and schools erecting, I saw a goodly band of messengers of glad tidings, running to and fro on their errand of love. "The pastures were clothed with flocks; the valleys also were covered over with corn; they seemed to shout for joy—they also sang." (Ps. lxx, 13.) Then said I, "Happy is that people that is in such a case, yea, happy is that people, whose God is the Lord." (Ps. civ, 15.) And so I awoke, and I sighed to think that it was a dream!

February, 1866.

WAGGA WAGGA.

For the past few months there has been an unusual amount of sickness in the town and

district, and the fatal cases which have occurred have, especially of late, been terribly numerous. In the household of the Rev. S. Fox, sickness and death have been busy indeed. It is only three weeks since our obituary recorded the death of one of the children of this gentleman from diphtheria. Another child was attacked at the same time but fortunately recovered. Mrs. Fox was next laid up with the same dread disease, and gradually sank until Sunday night last, when she also breathed her last. Previous to this, the distress of the family was still further increased by a third child being taken seriously ill, who, we are glad to hear, has rather improved during the past few days, and is not now considered to be in any danger. On Monday morning the death of Mrs. Fox was very generally known, and every place of business was partially closed. The funeral took place at four o'clock on the same afternoon, and notwithstanding the shortness of the notice, was very numerously attended. A little before the appointed hour long strings of carriages and horsemen drew up in the road near the parsonage, to join in procession as it started for the cemetery. The procession as it filed along extended over a great length of the road, and in its ranks were to be found the representatives of every class and every creed, all anxious to show their respect for the dead, and their sympathy with the living. The columns of a newspaper are not the place for extended remarks upon the domestic afflictions of private families, and we will therefore merely add, that we are certain that there is not an individual in the district who does not heartily sympathise with Mr. Fox and his family amidst the accumulation of sorrows with which they have been visited.—*Wagga Wagga Express*.

It will be seen by the obituary notices elsewhere, that another child has died from the same cause. The prayers of the whole Christian Church in the Diocese will be called forth on behalf of the Rev. S. Fox, under such an accumulated weight of affliction. As a diligent, faithful, and loving Pastor, he already possesses the sympathy, respect, and affection of his neighbours and parishioners.

#### APPEAL.

The following appeal from Mr. Fox, issued eleven weeks, prior to the Public Day of Humiliation and Prayer, will be read with general interest, as exhibiting the spirit in which he has been ministering to his flock.

"To the Congregation of St. John's, and the Members of the Church of England, in the Town and Suburbs of Wagga Wagga:—Dear Friends,—The present condition of this part of the country is giving just cause for deep anxiety, owing to the want of rain. In Great Britain, when a common calamity threatens, it is usual to set apart a day, in which the whole nation may lay aside ordinary duties, and invoke the intervention and aid of Almighty God. Such union of heart and aim cannot yet be expected in this new country of such immense extent; but, there is nothing to prevent any particular locality performing its part for the general good, in cases of great need. I will not presume to dictate to the public at large, but, as your Minister, I desire to inform you that, God willing, there will be Special Services in the Church of St. John, on Tuesday next, the 31st instant, to beseech the Giver of all earthly blessings, to send us rain. I affectionately entreat all of you, to supplicate the God of Heaven and Earth, through the Mediation of His Blessed Son, that he would



give food for man and beast, and at this time mercifully preserve us from the miseries of a drought. I invite you to make Tuesday a special time of Prayer for this end. Try and attend the House of God on that day, and let the earnest combined supplication of the congregation go up into the ears of a prayer-answering God. Believe me to remain your sincere and faithful servant in the Gospel of Christ. SAMUEL FOX." Wagga Wagga, October 27th, 1865.—*Wagga Wagga Express.*

**GOULBURN CHURCH SOCIETY.**—A Public Meeting in behalf of the Church Society of the Diocese, will be held (God willing) in the Hall of the School of Arts, Goulburn, on Wednesday evening February 28th. The Bishop, the Local Clergy, several lay friends of the Church, and the Rev. S. Percival, recently arrived from India, are expected to take part in the proceedings.

## Advertisements.

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SUBSCRIPTIONS.	£	s.	d.
Rev. E. Syngé ... ..	10	0	0
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A gentlemanly young man about 20 preferred. Address, stating age, and qualifications, to the

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Mr. Michael Metcalfe, Bridge-street	0	12	0
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Wood, Rev. G. N., Cabramatta Church, per J. Evans, Esq.	1	0	0
W. S. W. Cassilis, Offerings, per the Rev. A. H. Stephen	5	0	0
Uzzell, Rev. W. F. B., Dapto, per the Rev. A. H. Stephen	2	4	0
Wilson, Rev. Thos., Kiama, per the Rev. A. H. Stephen	4	4	9
Lisle, Rev. W., Kelsco, per the Rev. A. H. Stephen	4	3	6
Horton, Rev. Thos., Sutton Forest, per J. G. Ewer, Esq.	1	6	3
St. John's Church, Ashfield	4	3	7½
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On the 4th February, of Diptheria, at the Parsonage, Wagga Wagga, ELIZABETH JANE, the beloved wife of the Rev. SAMUEL FOX, in her 28th year.

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