

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.

Diocese of Sydney.

THE DAY OF HUMILIATION AND RAIN.

THE Fifth day of January was set apart by a Proclamation of the Government in Victoria, as a Day of Public humiliation on account of the long continued drought in that Colony. The Twelfth was appointed by the Government of New South Wales for the same purpose; and was upon the whole properly observed. We have no doubt that in both Colonies much fervent prayer was presented at the Throne of Grace.

On the very day first named we understand rain began to fall in the sister Colony; and in several parts of our own on the twelfth.

But it has been mentioned to us as remarkable, that while the rain in Victoria fell *within that Colony*, on the day of humiliation, and touched our boundary, *it did not cross it*. Not until we had, throughout our own territory, humbled ourselves and prayed did the blessing descend upon the land. Since then it has become pretty general, and the most parched and thirsty places are now rejoicing in the moisture so long withheld.

The minds of some of us have reverted to a similar period of drought, in the year 1838, when a Day of Fasting and Prayer was in like manner appointed by the Government (at the instance of the late Bishop, Dr. BROUGHTON,) and observed by all portions of the Protestant population. Then also the

drought was broken up by the commencement of rain on the very day of universal prayer.

Some persons will doubtless argue that these were nothing more than *accidental* occurrences; and that if there had been no prayer offered, and no day of humiliation, the results would have been the same. We are not disposed to think so, but rather to regard the gifts bestowed as granted in answer to the prayers which were offered, and as evidences that He who has commanded us to pray, governs the world by His Providence, and does interpose to avert evils and grant special mercies when He is asked to do so.

This is, undoubtedly, the plain doctrine of the Bible. Why should we think otherwise? Or why should we hesitate to believe that which it so unequivocally declares? We may be reminded of the uniformity of Nature's laws, and of the "invariable sequence of cause and effect which, so far as we can see, pervades the material universe." And the unbeliever asks—Can we suppose this will be interrupted by the petitions of those who suffer from the operation of those laws on earth?

The believer answers that he does not doubt it. Nature, in his view, is the operation of the Divine will, and that will he believes to be capable of being influenced, *because the Bible declares that it is influenced*, by the offering of prayer, and he argues thus:—"Nature destines the pebble which the wave has washed to the beach to be there for ever, in obedience to the laws of gravitation; but the hand of a

chance stroller picks it up and flings it again into the sea. Here is an interruption of the sequence of material effects, which may be repeated and indefinitely enlarged to any conceivable extent. Nature is fixed and calculable, but will is an interrupting power beyond our calculations; and if this be true of human will, it may evidently apply with still greater force to the Divine Will. And in this consideration seems to be the explanation of the possibility of miracle and the offering of prayer."

But enough for him that he reads in the words of Inspiration, that the Maker of the Universe and its Preserver has said:—"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Enough for him, that the recorded instances of divine interposition, in answer to prayer are numerous, varied, clear and undeniable. He accepts the facts, as he finds them recorded and attested by the seal of Heaven; and though he may not be able to explain *how* it is that the Author of Nature and the God of Providence acts, nor to meet all the objections which may be raised by human reason on a subject composedly full of mystery, he regards it, as an undeniable axiom, that prayer prevails with the Most High, and obtains His interference, when that interference is required in the affairs of men. This, he believes, is therefore the true resource for suffering humanity: the true remedy for the anxious and burdened in mind, and the only means of relief for a nation or a colony when calamities befall it which human skill and human power are utterly unable to avert.

Let us hope that the lesson will not be lost upon us as a people for the future.

Church Intelligence.

THE CHURCH SOCIETY.—A Circular has been addressed by the Bishop to the Clergy urging them to form Branch Associations of this Society, and to appoint Collectors in their several parishes who shall regularly solicit annual or monthly subscriptions from all members of the Church of England resident therein. The Circular has been issued in furtherance of

a resolution passed by the Finance Committee that an attempt should be made to carry out the recommendation of the Report, and to institute a *personal canvass of the City and Suburbs of Sydney*. The necessity which exists for such an effort is evident from the statement recently made at the Annual Meeting that the existing liabilities are barely met by the free contributions (scarcely amounting to £2,000,) and also from the fact that claims for the work of the Church in the interior, for the maintenance of additional missionary Clergyman, and for other objects, which are pressed upon the Committee, render it necessary that the available income of the Society should be doubled.

COBBEDEE—ST. PAUL'S MUTUAL IMPROVEMENT ASSOCIATION.—A public tea meeting was held at Cobbedee on the afternoon of New Year's Day, in connection with St. Paul's Mutual Improvement Society. The visitors assembled early, which allowed of the afternoon being spent by the younger folks in various amusements. At the appointed time over 400 persons sat down to partake of the good things with which the tables were abundantly supplied. A large bower, decked with flags and garlands, had been erected for the occasion, and in this, after tea was over, a public meeting was held. The proceedings commenced with singing and prayer, after which the president, the Rev. Thomas Hassall addressed the audience thus:—"Neighbours and Friends—We are met to celebrate the New Year's Day. This is done in a variety of ways. Some celebrate it in dancing the old year out and the new year in; others celebrate it with dinners and festivals; others in gambling, cheating, and idleness; others observe it in a more appropriate manner, for true religion does not forbid the enjoyment of the blessings which our heavenly Father has given us. Hence I look upon the mode of celebrating the day as being far less objectionable and more suitable under the circumstances in which we are placed. And to those (Mr. Hough, Mr. Warren and the young men) who have laboured to gather us together and get all things ready, I think we are very deeply indebted. You will, I am sure, excuse the egotism of an old man; but it is not a little remarkable that I may claim the honour of having originated public tea parties in this Colony. I began the first Sabbath School; and it was determined to give the children a treat, at which they, and their parents and friends, might be present. The feast took place accordingly. This was in 1815,—fifty years ago. How little could I have imagined that I should be spared to witness such a scene as this—with so many kind friends and so many happy faces—near our little Church and School. To make the assembly not only sociable, but profitable, I must refer you to the words at the entrance of the bower,—"A happy new year." In this wish I most heartily join. But to make the new year a happy one we must seek His blessing who alone can give it. "It is the Lord who maketh rich and addeth no sorrow therewith." He alone can make us rich in faith and good 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. Remember, my friends, it is "The secret of England's greatness." When some ambassadors were sent to enquire what was the secret of England's power and greatness, our beloved Queen, presenting a Bible, said, "This is the secret of England's greatness and glory." Let us then prize that which has raised Great Britain in the scale of nations, and made her what she really is. Let no one prevent you from reading that Book. Let no

one deprive you of that Lamp of Life, the precious Word of God.

A word now to the young men. I sincerely thank you for your attendance at the meetings for your mutual improvement. I hope that attendance will continue to be regular and punctual, for it will not only be profitable to yourselves, but useful to those with whom you are connected. I thank you, in my friend's name as well as for myself, for the trouble you have taken on the present occasion. I can only hope and pray that this may be the beginning of better days and years for us all. How very different the scene now to what it was when I was first appointed to these districts. There was, in 1827, no house in sight of this spot. There were no schools, no churches, and I may say, no Sabbath. For that day above all was desecrated in this district by drunkenness and profanity. Now I hear of no such conduct; and there are upwards of five-and-twenty churches and schools, clergymen, and schoolmasters in the district where I first officiated. I would say "Despise not the day of small things." God in His infinite wisdom, not unfrequently, uses feeble instruments to accomplish His great work. To His name be all the glory.

The Secretary then read the report, which stated that the Society was commenced in May last with eight members, and that now there were thirty-three on the books. Well attended meetings were held weekly, to carry out the objects of the Society, viz.—"The religious, moral, and intellectual culture of its members." During the evening, an essay was read by a member of the Association, on "Samuel Budgett." Among the recitations given by the young men were the dialogues, "Brutus and Cassius," and "William Tell." Between the recitations musical pieces were sung. The proceedings of a pleasant and profitable evening were closed with singing the National Anthem, and the Doxology.

ST. JAMES', SYDNEY.—The half-yearly Literary and Musical Entertainment given by the Young Men's Mutual Improvement Society, and the Choir of St. James' took place on the 17th ult., in the School-house, Castlereagh-st. The following Report was read on the occasion:—

Report of the St. James' Mutual Improvement Society for the half-year ending 30th December, 1865.

At the close of the Second half-year of your Society's existence, your Committee beg to present their Report for your consideration. During the past half-year 15 new members have been admitted, so that now the total number of members amounts to 65. In reference to the business which has occupied the attention of the Society, your Committee beg to lay before you the following synopsis:—

Debates—"Is it consistent with the principles of Protestantism to assist in the erection of a Roman Catholic place of worship?" Opened by Mr. Finnington. "From which do we derive the more information, Reading or Observation?" Opened by Mr. North. "Which is the greater cause of crime, Ignorance or Intemperance?" Opened by Mr. Betts. "Is the character of Napoleon the first worthy of admiration?" Opened by Mr. Brentnall. "Which does the greater injury to Society, the Miser or the Spendthrift?" Opened by Mr. Macaulay.

Essays—On various subjects have been written by Messrs. Kentish, Macaulay, Farris, Brentnall, Reid, Dawson, Index, Lees, Sly, and Mr. Watt, sen.

Addresses—Have been delivered by Messrs. Kentish, Betts, Macaulay, and Thomas.

The other meetings of the Society have been occupied in reading and considering Anonymous Papers, on subjects of general interest, and in hearing and criticising Readings and Recitations. Two lectures have been delivered in connection with the Society, one by Mr. Furley, on Church Music, with illustrations by the Choir of St. James Church, the other by the Rev. G. H. Moreton, on Great Characters in the History of England, illustrated by diagrams. Both lectures were highly instructive and entertaining, and were received with marks of approbation by large audiences. Your Committee have to record with pleasure that a sum of £175 13s. 6d. has been raised by the Society as a donation to the St. Andrew's Cathedral Fund. This amount was made up by £23 6s. 6d. proceeds of last Entertainment, and £152 7s. 6d. subscribed and collected by the members. Your Committee have much pleasure in mentioning that Mr. Hemming, joint Vice-president, presented a liberal sum to the Society as a prize for the best Essay on a subject chosen by the members. The subject selected was Commerce, its Rise and Progress, and Advantages. Three Essays were written and all were spoken of in high terms by the adjudicators. The prize was awarded to Mr. Betts, and was duly presented to him on the 3rd inst. Your Committee have thought it right to bring these matters shortly before your notice, and in conclusion desire to congratulate you upon the prosperous state of the Society. At the time of our last half-yearly meeting the Society was but in a state of formation, now its organization may be considered as complete. Henceforth its sole occupation will be the attainment of the high and noble objects for which it was formed, namely, the mental and moral culture of its members, and we trust that while thus engaged its members may also by their mental faculties, its members may also by God's blessing, strive to indoctrinate themselves in the principles of that knowledge which will make their progress through life, happy, and holy, and will continue to be a source of pleasure and delight when all earthly knowledge shall have passed away.

ST. JOHN'S, PARRAMATTA.—The annual meeting of this auxiliary of the Church Society was held on the 23rd January, in the Parochial school-room. The chair was taken by the Incumbent. The meeting though not numerous was larger than on the two last occasions.

The chairman, in his opening address, referred to the amount raised by the Church Society, as very inadequately representing the sums raised during the year in the Diocese. In this parish for example, the whole amount raised during the year for Church purposes was about £725, of which about £180 alone would appear in the report. Including private subscriptions paid direct, this parish had contributed, on the whole, a little more than £100 to the general purposes of the Church Society, besides £94 7s. 8d. to the Cathedral funds.

The report was read by the Secretary, Mr. F. Watkins, and the various resolutions were moved and seconded by Rev. Thomas Smith, Rev. T. H. Wilkinson, Messrs. Langley, Harper, Watkins, and Taylor. Mr. Smith spoke at some length, and with great force, upon the truly missionary character of the Society, engaged, as it was, in carrying out the commands of Christ; and pointed to the duty and privilege of imitating and following Him. He also spoke of the assistance which the organization of the Society had given to his own district. Mr. Wilkinson dwelt upon the privilege of those who, in doing the work of the Society,

were permitted to be workers together with God for the salvation of men.

The following was the report adopted by the meeting:—

The committee of St. John's Auxiliary for the Church Society beg to present the following as their report for the year 1865. They are thankful to have been permitted by a gracious Providence to continue their efforts through another year. May the Great Head of the Church accept what has been accomplished, and grant His blessing. Including the very liberal subscription of Sir Edward Macarthur, the whole amount collected by the auxiliary during the year has been £181 14s. 8d., being somewhat above the sum collected in 1864. The necessary expenses have amounted to £2 18s., and the balance, £178 16s. 8d., has been forwarded to Sydney, according to the rules of the Church Society. Two-thirds of this has been returned to the parish, and has been expended—£82 1s. 2d. in making up the additional stipend of the incumbent, and £37 3s. 3d. has been added to the endowment fund. Including this sum, the fund appropriated to the endowment of the parish, commenced last January, amounts to £198 2s. 4d. The committee very earnestly recommend that fund to the Christian liberality of the parishioners, being assured that it will ultimately be found to be of the very greatest advantage and importance to the parish. The ordinary collections made at the church doors on Sundays, as well as special contributions, are appropriated to this fund. It should also be reported that the usual collections for the general purposes of the Church Society and for the Gold-fields Chaplaincies fund have been made during the year. For the former the amount collected was £7 10s. 2d., and for the latter £13 14s. 10d. It is possible that some of these collections might have been increased by a little, had it not been for the influence of other collections of a special nature made during the year. The more than ordinary efforts made in Sydney to complete St. Andrew's Cathedral were not without their influence in Parramatta. After a meeting held in St. John's school-room, to receive a deputation from the Sydney Cathedral Committee, the sum of £65 2s. 6d. was collected by this parish towards the completion of the building. Further sums of £3 11s. 2d. for the Cathedral font and £25 14s. for the Cathedral organ were also contributed—the former by the children, the latter by the ladies of the parish. The whole sum collected by the parish for St. Andrew's Cathedral amounts to £94 7s. 8d. Including £20 paid direct to the society by private members, it appears that during the year 1865 St. John's parish has contributed to works in progress in other parts of the diocese the sum of £195 4s. 11d. The committee regard this with thankfulness, believing it to be true of parishioners, as well as of individuals, that there are few more certain signs of religious life than may be recognised in the interest felt in the religious welfare of others, and the assistance afforded to those who are in need.

WINDSOR.—The tenth annual Meeting of the St. Matthew's Auxiliary to the Sydney Church Society was held in the parochial school-room on the 24th instant. Although the weather was as favorable as could be desired there were only about twenty five persons present. The Rev. H. T. Stiles, president of the Auxiliary opened the business of the meeting by prayer, and briefly addressed the members. The Secretary then read the report of the committee for 1865, which gave greater satisfaction than that for the preceding year. The members had contributed £53 2s. 6d.

during the year to the general objects of the Church Society. Although this amount is less than that raised in 1864, yet the large sum of £187 raised by the parish in various ways for the completion of St. Andrew's Cathedral changed regret into rejoicing. Offer-tory collections amounting to £10 8s. and £3 18s. 6d. had also been made for the Gold Fields and General Funds respectively. Attention was directed by the report to the mission for the Chinese, also to the fact that the circulation of the printed Word of God formed one of the most important objects of the Society. The report went on to say that it became the members of the Church in these perilous times to show their christian courage and faithfulness in cherishing a society which had so noble an object in view. On the one hand we had to contend against an ever active earthly power which condemns all Protestant Societies for the circulation of the Bible, and on the other against those who deny its divine authenticity. The Society was a charitable Society in the highest sense of the term, inasmuch as it sought to propagate scriptural truth—for true charity to the souls of men undoubtedly consisted both in the negative act of carefully abstaining from doing anything which might tend towards the propagation or upholding of fundamental errors in religion; and also in the positive one of disseminating Scriptural truth. The resolutions were spoken to by Mr. Dawson, Capt. Edgerton, Mr. Alexander Gordon, Rev. C. F. Gamsey, and Messrs. I. White, E. Quaise, and R. Dunston. Mr. GORDON in a long speech, gave an interesting account of the working of the Church Society. The following gentlemen were appointed the officers and committee for the present year. Committee:—Captain Edgerton, Messrs. R. Dunstan, J. Tebbutt, Junior, J. Ascough, J.P., and J. A. Dawson and the Rev. C. F. Gamsey. Secretary, Mr. J. Tebbutt, Junior. Representative of the Parent Society, Mr. J. Ascough, J.P. the business of the meeting was concluded with a cordial vote of thanks to the ladies for their past exertions on behalf of the Auxiliary. The president then pronounced the benediction, and the meeting separated.

ROUSE HILL.—The annual examination of the school, followed by the Parochial festival, which in this district is wont to mark the recurrence of the Anniversary of the foundation of the Colony, was held on the 26th January. The Rev. Robert Taylor presented a prize to every child, and gave a short farewell address. The new incumbent, Mr. Britten, also said a few words to the young people and their friends. Both old and young agreed that a very pleasant day had been spent; and, although much regret was felt at the loss of their loved and faithful pastor, the impression made by his successor was such as to excite favourable expectations with reference to his ministry amongst them.

RANDWICK.—The parishioners of Randwick, on the 29th ultimo, presented an address to the Rev. H. H. Britten, accompanied by a purse containing 46 sovereigns. The following is the address and the answer returned thereto:—

To the Rev. H. H. Britten, Randwick,
25th January, 1866.

Reverend and Dear Sir,—We the undersigned, parishioners of St. Jude's, Randwick, on the eve of your departure from your temporary charge of this parish beg to bear testimony to the zeal you have displayed in discharging your parochial duties, also to the diligence you have manifested in all matters

connected with the Church and School, and we beg your acceptance of the accompanying purse.

Trusting you, together with Mrs. Britten, will enjoy health and happiness in the new field of labour to which you have been appointed,

We are, Rev. and dear Sir,
Yours faithfully,

[Here follow twenty-five signatures of heads of families in the district.]

To the parishioners of St. Jude's, Randwick.

My dear Friends,—I beg that you will receive my warmest thanks for the address and the accompanying purse you have presented to me. Your kindness has been so great during my temporary residence at Randwick, that I needed no gift to assure me of the nature of your feeling towards me. I accept it nevertheless with much gratitude as an additional reason amongst many others for cherishing the remembrance of my short connection with your parish.

Departing now to another sphere of labour, I would also thank you for the kindness and sympathy you have always shown me. Never ceasing to pray that the best tokens of divine love may rest upon you,

Believe me, my dear friends,
Yours, very faithfully,
HENRY H. BRITTEN.

January 29, 1866.

OUR CHARITIES.—The recurrence, since our last issue, of the Anniversary meetings of our principal Charitable Institutions reminds us of the claims which they have upon the sympathy and the liberality of Christians. We find that in some of our parishes, collections have been regularly made for years past in aid of one or more of these charities. The assistance thus afforded is most acceptable, and we regret therefore to hear that fewer contributions than usual have been received during the past year from this source. The Committee of the Benevolent Society, which gives relief so largely to the poor and distressed from all parts of the Colony, which provides both a foundling and a lying-in hospital, and whose operations are of such invaluable assistance to the clergy (of Sydney and its suburbs more especially) have great reason to complain of the diminution in the number and amount of the collections made in its behalf. The following statistics will give some idea of the benefits conferred by the Institutions we have been referring to. The Destitute Children's Society is now feeding, clothing, and educating *five hundred and fifty children*, who otherwise would be living in destitution or vice—many in both. The Sydney Infirmary has admitted during the past year 1213 patients. The Dispensary Surgeons have attended 3258 cases, 620 of which were visited at their own homes. The Benevolent Society has received into its Asylum 193 homeless children; some of them foundlings. It has admitted into its Lying-in wards 129 women. It has relieved with rations some 1500 persons at a cost of £1550; and it has assisted to pay the rent of many widows and the wives of persons from long illness unable to work, to the amount of £176 3s. 6d.

COLONIAL AND FOREIGN.

LITURGICAL TENDENCIES.—The pastor of a Presbyterian congregation in Newark, United States, has requested a clergyman there to preach for him, and to use on the occasion the service prescribed by the Prayer Book. He is

also understood to be preparing a Liturgy for his own congregation.

The "Canadian Churchman" contains a list of a dozen ministers who have recently taken orders in the Church, among whom is a Romanist priest.

The Bishop of Ontario, in a letter dated Aug. 24, states that he has lately ordained and licensed a Lutheran minister, who had conformed to the Church, and that the whole settlement of German emigrants, of which he had been the minister, has followed his example.

A correspondent of the "New York Journal" writes:—"The Free Church movement, *i.e.*, (Churches in which all the sittings are free, there being no pew rents,) which commenced in Halifax in 1855 by the opening of a hired meeting-house on that principle, is now likely to be perpetual. A church to hold 1000 persons is being erected here by voluntary contributions. The cost will probably be 28,000 dollars."

BOMBAY MISSION.—The revised Bombay Mission of the Society for the Propagation of the Gospel has been very successful in its work among the heathen.

The "Nova Scotia Church Chronicle" says that the number of members of the Church there exceeds 51,000; Clergy in active service, 67; parishes and districts, 56; churches, over 140; other places of service, over 120. The whole population of the colony is 300,000.

The Bishop of Labuan, in a letter from Sarawak, dated April 28, states that the mission there had been successful, the number of baptized Chinese being 150, and communicants 45. He reports that in 1864, 23 Chinese and 150 Dyaks were baptized.

A Society numbering already 971 priests and 852 laymen has been formed at Naples for restoring the Church in Italy to its ancient condition. Its programme declares among other things, that an (Ecumenical Council is supreme judge in matters of faith; that the Liturgy of the Church should be in the vernacular tongue; the Scriptures freely circulated, and compulsory confession to a priest abolished. A similar association has been formed in Tuscany.

Review.

[In our republication of what we deem interesting or valuable in the religious literature of the day we purpose not to confine ourselves to that which entirely accords with our own opinions; but when we find new thoughts forcibly expressed on important subjects, will submit them, as far as we can, to the thoughtful consideration of our readers. The importance of the subject discussed in the following article no one will question; nor can it be denied that the subject has been ably treated by Dr. Cox, though many may be indisposed to adopt all the views of that learned Divine and Dignitary of the American Church. We are not without hopes that our republication of the article may have the effect not only of awakening reflection but even of producing some wholesome discussion of this subject among our readers. The Article was originally published in the Colonial Church Chronicle; we copy it from the *Church Gazette* for the Diocese of Melbourne.]

THE GRADUAL RESTORATION OF UNITY.*

We wish to give a tolerable complete analysis

* A Sermon preached before the Associate Alumni of the General Theological Seminary, in Calvary Church, New York, June 28, 1864. By Rev. Arthur Cleveland Cox, D.D., Rector of Calvary Church, New York (now Bishop)

of Bishop Cox's Sermon, as it sets forth very clearly the views held by its author, and by the majority of the members of the *Christian Unity Society*, towards the foundation of which we think its delivery largely conducted.

This sermon is preached from Neh. ii. 17: "Jerusalem lieth waste, and the gates thereof are burnt by fire; come, and let us build up the walls of Jerusalem, that we be no more a reproach." After pointing out the pertinence of this passage, Dr. Cox proceeds:—

Among a Christian population of many millions, our Church stands alone as a witness for Scripture Unity. There are others who maintain those corrupt ideas of unity which have enslaved the west of Europe since the time of Charlemagne. Others, again, have no conception of unity, except as an emotional thing, a mere sentiment of social kindness among Christians not otherwise allied. And there are others, even among pious men, who have not only lost the idea of unity, but who have actually brought themselves to admire and praise disunion upon principle, regarding a boundless sectarianism, or even a pure individualism, as the only safeguard of Christian liberty! To God be all the glory, if, with such surroundings, He has permitted us, as a Church, to be filled with an instinct of unity, which all acknowledge."

But—

Has it not been too long our reproach that we have not set forth this great principle of unity intelligibly, as the marrow of our Church polity; the essential thing that makes a living frame of a system which otherwise would be as dry bones? Have not some in our own Church failed to comprehend the nature of unity, and adopted, with others, the fallacious scheme of a mere alliance among Christian sects? And, on the other hand, do not many of us confound essential unity with absolute identity, and so repel all thoughts of intercommunion, save with those who can adopt all our peculiarities, canons, rubrics, and Thirty-nine Articles, every jot and tittle included? I propose to inquire whether there be no Catholic position more satisfactory than these. I would occupy, if possible, some ground of uncompromising fidelity to our own Church, for which I could yet go forth in spirit toward all my fellow-Christians, and, if possible, unite them with us in Catholic communion, if not in one identical Church. Unless some such ground can be discovered, I see not how we can hope to repair the desolations of Christendom, or even those of our own beloved country.

To this problem the preacher then addresses himself. After first regretting that nothing amicable can be attempted with the Romanists in America, "who have identified themselves with the extreme Ultramontanist," he answers, in the affirmative as to the first question in the enquiry, "Whether there exists among other Christians, as a primary thing, any unity of Faith." By "the Faith" is meant "what is summed up as Scriptural dogma in the Nicene Creed." And this creed is informally, but in reality, assented to in America, not only by all "Trinitarians," but by an increasing number of "Unitarians," even. "Here, then, is a fact which only needs to be made more practical to become a reasonable ground of hope. The Christian believers of America are confessors of 'the faith once delivered to the saints,' as it is summed up in the Nicene Creed."

Now follows the second question:—"How, then, shall we proceed on the basis of one faith, to restore them to one communion and fellowship? If the Nicene Creed, then why not the Nicene polity?"—

This polity our Church maintains not merely in its essential parts, but in full and complete development. But must we, therefore, simply invite our fellow-Christians to become at once what we are? To propose to large bodies of intelligent and pious believers such an absorption of their corporate existence into ours, would be felt to be insulting, or at least preposterous. Our differences, deplorable as they are, have their roots deep in the past; and nothing is more incredible than the possibility of such a transformation, when we speak of large denominational bodies. Here and there, considerable detachments of such bodies will come to us, as they have done heretofore. But those who desire to incorporate themselves with us will generally come as individuals, or at most as congregations, and not as denominations. I doubt not, that just in proportion as we eschew the arts of proselytism, and go on in simple fidelity to Christ, increasing our labours of love, and bearing more fruits to God's glory, this process of aggregation will become more constant and more important. But, in dealing with our Christian brethren as corporate bodies we cannot reasonably propose a corporate identity with us as the only remedy for a disorganized Christianity.

Our author accordingly distinguishes between corporate identity, and the general principle of Christian unity:—

We insist upon the latter; but motives of self-preservation, as well as of respect for others, should guard us against a premature incorporation of other bodies with our own. Should we propose it, we could not avoid meeting them half-way by proposing such concessions as they would be likely to demand. But, I submit, we cannot consistently, nor wisely, make such terms. We have made concessions enough already. The framers of our Constitution, and the compilers of our Prayer-Book, made concessions more numerous and more important than the old Nonconformists demanded, and the effect of these concessions has not answered their reasonable hopes. We have seen very little of a disposition, on the part of others, to examine them in that 'meek, candid, and charitable frame of mind,' which was invited by our fathers in the Church. I submit, then, that the day of concessions is past. Those who desire to identify themselves with us, will come to us the sooner if we hold this ground. Thousands have sought us already, because we change not. In quietness and in confidence is our strength. Unchanged may we long remain!

And even were it possible to bring large bodies of our fellow-Christians into immediate corporate unity with us, is it a thing desirable, whether for us or for them? Is fusion to be coveted without previous assimilation? I venture to say it is not. The differences which disfigure our American Christianity are not all the fruits of a sectarian spirit. In a great degree they are the results of by-gone causes, of divers colonizations, and of harmless diversities of race, language, manners, and habits of thought. The attempt to identify with us any large body of Christians so separated, would be pouring new wine into old bottles. We should destroy our own identity, and fail to benefit our brethren. Our legislation, if not our Liturgy, would soon feel the consequences.

What, then, is the distinction between the corporate identity, which is out of the question at present, and the Christian unity, which is attainable, and hence our immediate duty to the great Head of the Church?—

By Corporate Identity I mean, what the words indicate, the absolute unity of Christians in a single Church, under the same pastors, rites, usages, canons, and legal recognitions.

By Christian Unity, in its general sense, I mean organic unity, as consistent with diversity of rites and usages; unity in a common faith, under a ministry of common origin; the Faith and Ministry, that is, of the Scriptures and the Apostles. I mean the visible unity which was from the beginning impressed by the Holy Ghost upon the Church of the New Testament, and which the same Holy Spirit has over and over again commanded us to maintain, as essential to the preservation of the faith, and the progress of the Gospel. It is the unity which, in spite of all persecutions, and of the difficulties of travel and communication, was preserved inviolate by the primitive faithful till the days of Constantine, so that when the converted emperor desired to see, with his eyes, the Church of Christ, it was able to gather itself together from all parts of the world, and show itself one undivided family at the Council of Nicea. It is the unity which has been preserved, since then by the Confession of the Nicene Creed, and by the preservation of the Nicene polity. It exists this day, among all Christians who profess the Nicene faith in communion with an Apostolic ministry. This unity has never been lost. The walls of the Church are as the walls of Jerusalem in Nehemiah's day, but still the foundations stand; and this unity impaired and mutilated, is yet discernible and palpable.

And the fact is not to be overlooked that there is such a thing as *Degrees of Unity*:

First: We have the fundamental unity of the Church, which is simply *Structural*, according to Acts ii. 41, 42. . . . "Second: There is a *Functional* unity, which may be impaired without loss of life, but which is requisite to the health of the body. St. Paul illustrates this by the co-operation of the bodily parts in man (Ephes. iv. 16)."

Third: There is a *Normal* unity, which is that of complete order and health; the whole system operating as existing in all the perfection of its grand design, . . . "according to the effectual working in the measure of every part." What is this *measure*? It is again referred to by St. Paul, addressing the Corinthians: 'We will not boast of things without our measure, but according to the measure of the *canon* which God hath distributed to us,' (2 Cor. x. 13.) Observe the implication. There were Apostolic canons which the Apostle regarded as the ordinance of God. On this passage Bengel the favourite commentator of modern times, says, pointedly: 'Each apostle had his province.' St. Paul, we know, was assigned to the Gentiles, and St. Peter confined to the Hebrews. But, besides this, there seems to have been 'a canonical measure distributed' to each of the apostles. St. Paul took pains, therefore, not to 'build on another man's foundation.' . . .

Organic unity is seen in its perfection when all these three degrees of unity are preserved in the whole Church. But the breach of normal unity in the seventh century, and the loss of functional unity in the ninth, between the East and the West, with the absurd pretensions of the Papacy ever since, have so confounded the popular mind, that the masses of men have no longer any idea of the Catholic Church as it is confessed in the Creed. Thousands cut the knot by accepting the Papal subterfuge, and thousands more say, practically, 'there is no Catholic Church.' As well might

they say there was nobody on the bed when the man sick of the palsy was brought before Jesus! The normal condition of his system was lost; his functions were paralysed, but there was the man; and it only required a word from Jesus to make him stand upright as before. Just such is the condition of the Catholic Church at the present day.

(To be continued.)

DANIEL THE PROPHET.

Nine Lectures delivered in the Divinity School of the University of Oxford, by the Rev. E. B. Pusey, D.D. Regius Professor of Hebrew and Canon of Christ Church.—Sold at the Church Book Depot, Phillip-st.

The Book of Daniel has a peculiar interest attaching to it, and is in these days of unhappy scepticism, and, in reference to the questions which sceptics have raised, of almost unequalled importance. It carries us away from the ordinary scenes of Scripture history, from the mountain ranges of Canaan, and the secluded city of Jerusalem, to what was, in those ancient times, the centre of action for the Eastern World. It calls up with unrivalled force and distinctness the image of the ancient Babylon; and of the great king Nebuchadnezzar, in his power and magnificence, his violence and fury, his overbearing pride yet deep and anxious and painful thoughtfulness, in his chastisement and his repentance, showing in him a noble, though terrible type, of the Eastern King of old. The character of Daniel himself, also, is one of singular force and beauty.

But the chief and special importance of the Book of Daniel arises from this—it touches Secular History, both ancient and modern, at more points of contact than any other book of the Old Testament. Its prophecies are wider in their application, more distinct in their imagery, more systematic in their arrangement, and open up longer scenes of history than that of any other book. It has in fact, a great system of prophecy, presenting the whole history of the world in all its grand divisions from Daniel's time onwards.

"The Book of Daniel," as Dr. Pusey writes, "is especially suited to be a battle-field between faith and unbelief." Such it was in the earlier days of Christianity and is in our times. It was the object of deliberate attack by Porphyry in the third century, and has not escaped the flippancies and sneers of modern sceptics, who have borrowed the arms of that old and notable enemy of the faith, and put forth again the arguments that have been so often refuted. But here we can use the words of Dr. Pusey:—

"Porphyry in his well-known attack upon Daniel, in his work 'Against the Christian,' saw how direct the issue was between him and the Christians. 'Daniel,' says St. Jerome, 'not only, as do the other prophets, writes that Christ should come, but also teaches at what time He should come, and arranges the kings in order, and numbers the years and announces the most evident signs. Porphyry then seeing all these things to have been fulfilled, and unable to deny that they had taken place, had recourse to this calumny. On the ground of a partial resemblance, he contended that those things which Daniel foretold as to Antichrist, at the end of the world, had been fulfilled under Antiochus Epiphanes, whose assault is a testimony of the truth. For such

was the accuracy of the prophet's words, that to unbelieving men, he seemed not to have foretold the future but to relate the past. A modern school which has disbelieved with Porphyry, has echoed Porphyry."

In reply to the attacks of the unbeliever, upon the Book of Daniel, the Christian uses two arguments. He shows that the prophecies of Daniel were written before the time of Antiochus Epiphanes, and thus makes Porphyry himself a witness to the fulfilment of prophecy, by proving that what he deemed an accurate and clear history of things, part were unquestionably predictions of things future. And he shows also that, even if the Book of Daniel had been written at the latest date, at which the unbeliever has ventured to place it, there would still remain clear and unquestionable prophecies. Some fulfilled before the time of Christ though after the death of Antiochus Epiphanes, others and the most remarkable fulfilled in Christ Himself, and others still fulfilled in Christian times.

This controversy is of very wide application and brings the whole question of the inspiration of Scripture to a single and conclusive issue. For if the prophetic character of the Book of Daniel be fully vindicated, it is idle to dispute, on infidel grounds, the predictive value of any other part of the Old Testament. It is then clearly seen that "holy men of old spake as they were inspired by the Holy Ghost."

To treat so large a subject, as is thus opened, fully, clearly, worthily; to bring to its illustration all the new knowledge which the researches of recent times have collected about the various periods of history, which the argument approaches; to let in the full light of learning, and of conception enlarged by learning and thought, upon the almost innumerable smaller issues, into which the argument branches out, required no ordinary powers; and we are thankful that such a man as Dr. Pusey was moved to undertake the work. He offers his "Lectures on Daniel" as his "contribution against that tide of scepticism which the publication of the 'Essays and Reviews' let loose upon the young and un instructed;" and he performs his task in a manner much more commensurate with the greatness of his subject, than with the levities that he refutes. His book is, all through, loaded with learning, but never overloaded. Dr. Pusey moves easily under the weight of the cumbrous armour in which he has arrayed himself; and his work has this peculiarity, amongst the most complicated arguments, the reader is never permitted to lose sight of its main purpose, nor even of its author. He is always seen as the soldier of the Cross, doing valiantly against the enemies of Christ. At times the language stirs the spirit as with a trumpet's sound. The writer of this notice was forcibly reminded, as he read, of a very fine passage in Dr. Chalmers's "Christian and Civic Economy of Large Towns" in which he says: "We hold it a refreshing spectacle at any time that meagre Socinianism (or Scepticism, we may add) pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth in full equipment from some high and lettered retreat,—nor can we grudge her (he speaks of the Church of England) the wealth of all her warfare when we think—that in this holy endowment they are her sons and her scholars, who are ever foremost in the field, ready at all times to face the threatening mischief, by the right of their ponderous erudition to overbear it."

Correspondence.

CHURCH AND SCHOOL BUILDINGS.

To the Editors of The Church Chronicle.

SIRS,—The account in your first number of the laying of the Foundation Stone of a new church at Cooma, and that in the *Sydney Mail* of the 13th instant, of the destruction of the Episcopal church at Narriabri, suggest these few remarks on a subject long on my mind, and with which I am not wholly unacquainted.

In the first instance, the Trustees seem to have employed an unprofessional architect. I consider this step as unwise in respect of the welfare of this Church, and equally so with regard to the Trustees themselves; who in their fiduciary character are bound in every way to go to the best architect, so that they may secure for their erection propriety and harmony of style, suitable material, and stability, and, to themselves, that indemnity against proceedings to which they are most assuredly liable for misapplication of the funds placed at their disposal.

In the other case referred to, it is quite clear that, if the particulars of the report be true, no due care can have been taken by the Trustees. The Church destroyed cannot have been built with any justifiable hope of permanence.

I consider these instances as explanatory only; and by no means intending to reflect on the persons interested in the buildings referred to.

I could mention other instances in which those interested in Church and School Buildings have, with all zeal and good intention, erred in their duty through ignorance, and want of judicious advice. In my own town stands a School, the work of an amateur architect, which to all is a laughing stock, and to the Local Board is a positive incumbrance.

Who will dispute that Churches should possess some order of architecture, with substantiability, and a capacity of being at some future day enlarged and beautified? These objects cannot be obtained by any save professional architects.

My conviction is that no Church, School, or Parsonage should be put up unless upon plans and specifications either prepared by an architect, or submitted to and approved by him. And, moreover, that he should unless circumstances should positively preclude that course, with the payment of his commission, accept, and be made to feel his responsibility to his employers for the due fulfilment and carriage of the contract.

The appointment of an architect to the diocese at large is worth consideration. At any rate, let the proper authorities, whoever they may be, see that the funds of contributors to Church Buildings are properly applied, and not wasted in the erection of buildings such as are dotted all over the country, possessing no pretensions to propriety of architecture, durability of purpose, substantiability, or capability of enlargement and beautification.

General instructions as to the erection maintenance, and repairs of Churches, &c. should be prepared and issued to all Clergymen and Trustees, with suggestions as to contracts, and their proper enforcement. And Trustees may be apprised that a want of due care in the execution of their trusts render them liable to subscribers in a Court of Equity.

Yours, &c.

G. P.

DE HERETICO INQUIREND.

To the Editors of The Church Chronicle.

SIRS,—Your correspondent "K," under heading of Natal, has started a point of most momentous concern to all who wish prosperity to Churches in countries not possessed either of Ecclesiastical Courts or Ecclesiastical Judges. It will not be forgotten that when ever an assumed *contumacy* had been affirmed as committed, and a commission or committee was formed under assumed powers of *Letters Patent*, not only did their Honors of the Sydney Supreme Court rule that such commission or committee had no power to hear evidence to the prejudice of the accused, but, and moreover, that no court or tribunal, other than courts established by legal sanction, could adjudicate on any ecclesiastical offence (or offenders) within this colony. There might arise cases, said their Honors, but that case under consideration was not one justifying either suspension from emoluments, or from duties; but when cases did arise, it would be time enough to say whether the King's Ecclesiastical Laws had operation over priests in this colony, and could be enforced against offenders. The question proposed by "K" is of much graver moment than any actual or assumed contumacy; and it is one so intimately connected with colonial legislation on an Ecclesiastical Tribunal for trial of accused clergymen, as besought in the proposed Synod Bill (Diocesan and provincial. It is hard to see that the term *provincial* can be accurately used for any territory less than the entire province of Australasia, which includes the Sec of Tasmania, &c.) that I beg to second the enquiry of "K," in order that it may be duly ventilated.

1. The first thing which occurs to me is this: when Doctors Hampden and Pusey were so roughly handled by their brethren of Oxford, and each accused of promoting and holding heretical views, they had to deal with an acknowledged and venerated body of men; their peers in academical status, and who exercised an undeniable right appertaining to their University degrees. None but members of Convocation had any power or right to give any vote on those occasions, hence the accused had no ground of complaint, as against those who condemned them, beyond what any man may attach to being misinterpreted and misunderstood of many who had read little, and cared less of what either learned doctor had taught or written. It is notorious that in most cases of assumed false doctrine—without going so far as a heresy—nine-tenths are incapable of being judges of theology, and of the other tenth, a mere fraction ever closely study the matter at issue. Hence,

2. The next thing which occurs to me is, if Doctor Colenso be a heretic, will our friend "K" say what is the heresy in particular? Is it that of which Doctor Hampden was accused, relative to Monophysite teachings, or is it simply in regard to some general assertions of false doctrine? No Church in Christendom can furnish more exact forms of word during public ministrations than are those contained in the Anglican Church offices, and when she distinguishes between *heresy* and *false doctrine*, as she does in the general litany, we may be sure it was not by accident. The changes made in the litany, too, at the different revisions, as may be seen in any work such as Keeling's on the Alterations made by the Church, equally demonstrate a marked difference between "false doctrine," which may be constantly occurring, and "heresy," which is most commonly an acknowledged and pro-

claimed offence. "It must needs be that offences come, and woe be to him through whom they come." Before asking Her Majesty, therefore, to create a Star Chamber Commission, or any tribunal for trial either of Doctor Colenso, or any of his aiders and abettors in the colonial Churches, or the home dominions, we must define the offence, what it is, state the *heresy*, if he have produced an old one, or specify the *false doctrine*, if the doctor have framed and propagated a new one.

For my own part, I shall be glad to see whether any learned layman, not duly constituted ecclesiastical judges, have any power to try clergymen. Read 37 Anglican Church Article, *re Regina*.

Sirs, yours truly,
MNASON.

To the Editors of The Church Chronicle.

SIRS,—In your number of the 8th instant you have inserted a paragraph, copied from the *Newcastle Chronicle*, headed "*The Bishop of Newcastle and the Rev. Canon Fletcher*." The author of that paragraph must either have been ignorant of his subject, in which case silence would have been more becoming in him; or, if not ignorant, he must have intentionally misled the public.

Whilst the statements were confined to a local paper of very limited circulation and influence, I was not careful to notice it, but as you have made the paragraph of more importance by a wide circulation among the members of our Church, I must request you to insert this letter in your next number, in contradiction of the correctness of certain statements contained therein, until I may have an opportunity of more fully laying before the members of our Church a true account of the case, with certain documents and letters relating thereto. By doing this, you will oblige,

Sirs,
Your very faithful Servant,
JOHN FLETCHER.

Christ Church Parsonage, Newcastle.
Jan. 29, 1866.

FEES.

To the Editors of The Church Chronicle.

SIRS—I think you will do good service to the Clergy in the rural districts if you will publish a Table of the Fees which may be demanded in this and the neighbouring Dioceses. The country clergy have not always a clerk or other person to collect the fees for them; and I, for one, have an unquerable aversion to the question; "What's the fee?" or "is there any fee?" or "what's your charge, Sir?" It sounds to me something like; "Well, what's the price of that, I hope it's cheap," and the consequence is that I almost invariably reply that there is *no fee*; and thus am deprived, in many instances, of that addition to an un-sufficient stipend which, though small, (probably not ten pounds a year) I cannot afford to lose.

I think, also, that in justice to the clergy, the fullest information ought to be given to the laity respecting the Marriage Fees. Thus with respect to what are termed "special" and ordinary, license marriages, it ought to be known that although the clergyman receives the whole fee, he pays away a considerable portion of it, and to *whom* and *for what* he pays it. The belief is very prevalent that the clergy are better paid for license marriages than the ministers of any other denomination, whereas I believe the truth to be that they are

worse paid than the ministers of other denominations, and especially of that one in which most of the marriages are "solemnised."

I am Sirs yours' very obediently,
Y. W. R.

[St. Matthew's, Windsor.]

We have received a letter from the Rev. H. T. Stiles with reference to a paragraph which appeared in our last number, and which he considers to have been written in no very friendly spirit. It came from a Correspondent who gave his name, and as correspondence we gave it insertion. The views expressed by correspondents are not endorsed by us, by reason of their being admitted into our columns. We may agree with them, but we may as strongly dissent. And in the present instance we did not wish to depart from the ordinary rule.

We are glad however to have the opportunity of supplying from the worthy and respected Incumbent of St. Matthew's an explanation of the matters referred to, which it will be seen gives them another aspect. He says—

That our correspondent is substantially correct in saying that the withdrawal of Choppe's Hymnal from the Church is "in obedience to the Bishop of Sydney." His Lordship does, indeed, as we suggest, *disclaim all authority to issue such an order*. But he substitutes a very earnest request, "that the book may be withdrawn." He takes upon himself the whole responsibility of the act; and consents that it shall be regarded as *his* act, and not *mine*.

2. Again he informs us that the two young persons, whose attitude, &c., was remarked upon, were entire strangers, apparently from the country, and probably Roman Catholics, who mistook our St. Matthew's for the Roman Catholic St. Matthew's across the green. One of them, not immediately finding a seat, said his private prayer on his knees, in the aisle. The "bow" which alarms our correspondent was made, Mr. Stiles is convinced, not to a cross of oak leaves which appeared among the Christmas decorations, but to the altar, according to the wont of Roman Catholics. Our correspondent spoke of this as "the most remarkable circumstance of the Christmas services." He judges it to be "a forewarning of the consequences likely to arise from our ill judged attempts in copying Romish symbols and practices." Mr. Stiles assures us that there have been no attempts, ill judged, or otherwise, in St. Matthew's Church to copy Romish symbols or practices. For the cross, in leaves, or in architecture, is not Romish. Nor are there any symbols or practices save such as are of acknowledged usage in the Church of England, and have been so from the time of the Reformation.

Regarding the small number of children at the parochial school, Mr. Stiles expresses his great regret, but considers that the remedy of the evil does not lie within his power.

The services on the Day of Humiliation were attended by an unusually large, and most devout congregation. The offertory collection was devoted to the funds of the Church.

EDITORS.

Miscellaneous.

CLERICAL SORE THROAT.—Clerical bronchitis arises, in most instances, from a vicious mode of delivering the voice; that is, by speaking from the throat instead of from the chest; an unfair use of the vocal organs, and

a bad economy of respiration in speech. Many a voice is called weak, not because it is really deficient in natural power, but because its possessor is ignorant of the mechanical means of eliciting, improving and displaying its strength. Those means are—1. *Inflation of the lungs* (to begin), and regularly supplying what they expend in respiration, by an imperceptible inspiration, or catch of the breath, at each pause. 2. *Opening the mouth well*. 3. *Pouring out the voice regularly*, with an even and continuous flow and swell: not in irregular jerks and starts. This process is, in fact, the same art which is practised by *public singers*; who, however, display the mechanical means too manifestly, and in some instances painfully, by distortion of visage and heaving of chest. This exhibition of physical art must be avoided by the elocutionist. *Artes est celare artes*. The machinery must be worked, but the springs and wheels must be kept out of sight.—Vandenhoff's Clerical Assistant.

Diocese of Newcastle.

It is wise and pleasing to dwell upon any points in the present arrangements of *The Church Chronicle*, which are encouraging, as affording hope of increasing excellence, and of consequent success. One such ground of hope, and of excellence has been brought under our notice, namely, the emulation of the three Dioceses in filling their allotted space with important and interesting matter.

There will probably be a difference of opinion, as to what is most important and interesting, and thus a great variety of matter may be expected in our different communications. In our opinion, one real benefit which may be conferred upon the members of our Church by such a paper, is the placing before them important documents, and interesting intelligence, having reference to our Church in other Colonies—and the English Church papers, which have reached us by the last mail, contain such valuable information respecting the proceedings of the third Provincial Synod held in September last in Canada, that we appropriate the whole of our space in this issue, allotted to Church Intelligence, to lay before our readers, the account of that Provincial Synod in Canada, and some remarks in the English *Guardian* respecting it.

This account will be found, not only very interesting in itself, but also most important with reference to our General Conference which is to meet in Sydney in April next.

DAY OF HUMILIATION AND PRAYER.

FRIDAY, the 12th ultimo, appears to have been generally well kept throughout the Diocese and Colony as a Day of Humiliation and Prayer. The churches were well attended—the congregations being unusually large—and many appearing among them who are but seldom seen in the House of God. May a gracious answer be given in the Lord's good time, to our united prayers. The following is an outline of one of the sermons preached on that day.

2 CHRON. vii. 13, 14.

"If I shut up Heaven, that there be no rain, if my people shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and will heal their land."

This is a solemn service. Those in highest authority in our land have appointed this day to be kept as a day of Humiliation and Prayer. All public offices are closed—all business suspended—and all are invited and exhorted to draw near to God in His house of prayer. To understand clearly the wisdom of this appointed fast, let us consider *our suffering, its cause and cure.*

I. *Our suffering*, is the actual present suffering in our land on account of the protracted drought, the want of rain, and the fear of far greater suffering, should the drought be longer continued. We cannot doubt the existence of this suffering. If in our own peculiar locality in this Hunter district, we have not as yet suffered very severely from the want of rain, for *excess* of rain, not *want* of rain, is our great danger and trial, yet we have all heard of the grievous suffering now prevalent in the Western districts, and along the Southern coast. We have heard of travellers, almost whole families, perishing from want of water, while hundreds and thousands are dying in the starved flocks and herds. It is truly a time of trial and suffering throughout a large portion of our land, and we are all members of one body, and if one member suffer, all the members should sympathize and suffer with it.

When we, a short time since, were suffering in this district from *excess* of rain, from fearful floods,—four floods in the same season,—perhaps these western and southern districts were almost rejoicing in the abundance of rain. But we were not left without sympathy in our trial. The Government, most wisely, and the residents in other districts of the Colony, sent real and substantial aid to our suffering settlers, and this proved that in heart and spirit they suffered with us.

Let us do the same now: let us sympathize with our suffering brethren in their present distress, let us aid them to the best of our power, and above all, let us do what we can this day in our solemn services, that their present suffering and their fears for the future may be graciously removed. To aid in obtaining for them the alleviation of this distress, let us consider—

II. *The cause of our suffering.* It is *sin*. We cannot read God's word with attention without learning this truth, that all suffering comes from sin. If there were no sin in the world, there would be no suffering. Do not, however, mistake this doctrine. It is not true, it is very far from the truth, that the greatest sufferers in this life are always the greatest sinners. If we are now suffering in this district less than our brethren in the west and south, let us not deceive ourselves by supposing that they must be greater sinners than our-

selves. In the passage of Scripture (Luke xiii. 1) selected for the Gospel in to-day's solemn service, our Lord corrects this very error. He says, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things; or those eighteen on whom the tower of Siloam fell and slew them? I tell you, nay; but except ye repent ye shall all likewise perish."

Two lessons drawn from Scripture will correct this error:—

1st.—Suffering—chastening—is continually mentioned as a proof, not of God's anger, but of God's love.

Rev. iii. 19. "As many as I love, I rebuke and chasten."

Heb. xii. 16. "Whom the Lord loveth, He chasteneth."

Suffering, then, is no proof of the Lord's anger, and of the sufferer's greater sin, as stirring up the anger of the Lord against him. Rather the greatest, most hardened sinners are often left unchastened; they live on and die in prosperity, clothed in purple, and faring sumptuously every day, and then in the other world, lift up their eyes in torment. And the reason perhaps is this: Suffering does not always soften—as the fire melts the iron and the gold, but hardens the clay—so the fire of affliction would often only harden the hard heart, and bring greater condemnation with it.

Remember then great suffering is no proof of the sufferer's greater sin; on the contrary, sorrow and sickness and suffering are often sent in mercy and in love, that faith may be more purified in the furnace of affliction, and a crown of brighter glory be worn for ever in heaven.

2nd.—There is another proof that suffering in this life is not always in proportion to sin. Suffering must indeed always follow sin, but it is one of the best laws of God's providence that the suffering arising from sin is often borne for that sinner by the willing self-sacrifice of another's love. A spendthrift son squanders away his patrimony, and his debts threaten to cover him with infamy, and to mar his prospects in life; but a widowed mother, or delicate sister, sacrifice their all to save the loved one from the consequences of his sin. He sinned, and they willingly remove the suffering from him to themselves. It is in a thousand cases the deep yearning, the inner voice of a loving spirit, "*he has done wrong indeed, but let me suffer for him.*"

When the three hung upon the Cross at Calvary, by one of them it was said concerning the two,—we receive the just reward of our deeds,—of the third he said, this man hath done nothing amiss. His enemies shouted in derision, "*He saved others, himself he cannot save.*" Words of highest praise, true indeed in a sense which those murderers did not intend and could not understand. He could not—because he would not—save himself, in order that by His free, willing, self-sacrifice He might save others, even a lost world. This is the very spirit of Christ, without which we are none of His—to suffer for others—how then can the greater suffering be any proof of the greater sin?

No! suffering, wherever seen, is a warning to all of the sure consequences of sin: that we may each look into our own hearts and search out our ways and prove what spirit we are of, and that all may unite in trying to avert the evil, under which many members of the body are suffering. How can this be done? Consider—

III. *What is the cure.* How can a people's sufferings be removed? When Solomon dedicated the Temple at Jerusalem, which he had

built, in his sublime prayer of dedication he offered up this petition. (2 Chron. vi. 2, 6, 7.) "When the heaven is shut up, and there is no rain, because they have sinned against Thee, yet if they pray towards this place and confess Thy name and turn from their sin, when Thou dost afflict them, then hear Thou from heaven and forgive the sins of Thy servants, and send rain upon Thy land which Thou hast given unto Thy people for an inheritance;" and the Lord granted this request of the wise king. In the verse before my text, we read, "The Lord appeared to Solomon by night, and said unto him: I have heard thy prayer, I have chosen this place to myself for an house of sacrifice. If I shut up heaven and there be no rain, if my people shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

Humiliation then and prayer, are the appointed means of moving the Lord to heal our suffering land, to bring this protracted drought to an end, and send down rain upon the thirsty earth. Surely then it was wise and right for the Rulers of our land to appoint this solemn day of humiliation and prayer, and may we to-day so perform these duties, that the Lord's eyes may be upon us for good, and his "*ears be attent unto the prayer that is made in this place*" to-day.

1st.—*Humiliation.* We are exhorted (1 Pet. v. 6) to "humble ourselves under the mighty hand of God, that He may exalt us in due time," to "walk humbly with our God." We are told by the Prophet, that "the High and lofty One dwells with those who are of a contrite and humble spirit, to revive the spirit of the humble and to revive the spirit of the contrite."

We are then to humble ourselves before God, and as a penitent contrite people to confess our sins to Him, with a sincere purpose of turning from our wicked ways. And what especial sins have we to confess as a people? What wicked ways have we especially to turn from, that the Lord's favour may be restored us. There are three sins so prevalent in our land, and so displeasing to God, and so destructive of a nation's well-being, that they must occur to almost every mind; they are—*intemperance, impurity, and covetousness*, which is idolatry.

1st.—*Intemperance.* How fearfully general is this sin! What accidents and deaths and crimes result from it. More than nineteen-twentieths of the criminal cases in our law courts arise from it. Surely this is a great national sin, and how do we often attempt to cure it. By total abstinence lecturers and societies; by exhibiting pictures of the drunkard's wretched doom, of his shaking hand and tottering frame, of his wild stare when confined in prison for protection in a fit of delirium; and the reformed drunkard lectures almost boasting of his past habits, and expatiating on his wisdom on having now found out a pleasure more attractive (and this perhaps only while it is a novelty) than his old habits, while there is little mention, perhaps little thought, of his previous sin and guilt. Surely this is unsound, and is not likely to lead to lasting good. On this day of humiliation and prayer, let us entreat the Lord to save our land from the guilt and practice of this sin. Let us try to impress upon our own minds, and on the minds of others, that intemperance is not only folly, but also a grievous sin against the Lord, and that drunkards are named amongst those lost ones who shall never inherit the kingdom of God. May we so humble ourselves on account of this prevalent sin

before the Lord, as really to turn from this wicked way.

2nd.—*Impurity.* This prevalent sin, however difficult it may be to allude to it from the pulpit, should not be passed over without notice on this solemn day of humiliation: for sinful indeed is the state of any people, and sad their prospect for the future, when the purity and happiness of domestic life is so frequently injured and lost. I do not merely allude to those poor wretched females who walk by night the streets of our towns and cities, though this is a fearful evil, but also to the prevalence of this sin in the more respectable classes of this Colony.

How often has public notice been called of late to the number of infanticides, when the young mother, to avoid detection and disgrace, violates the strongest feelings and instincts of her nature. How numerous also in all parts of this Colony are the cases of married men and women, who are separated from their own wives and husbands, and living with others in a state of concealed but confirmed adultery, and therefore in a state of grievous sin against their God.

May not the number of these latter cases be much increased by the too prevalent absence of all religious influence, all reference to God in binding the marriage-tie. This marriage-tie is the most sacred of all unions, likened by the Apostle to the union between Christ and His Church; but when it is not solemnized in God's house, but contracted in the private house, or in the office of the District Registrar, is it not degraded to a mere civil compact, which may be violated with impunity, if by mutual agreement civil penalties can be escaped. Let me earnestly exhort the young of both sexes never to consent to marry, and their parents and friends never to sanction their marriage, unless the marriage be duly solemnized in the house of God. Let us humble ourselves before our God on account of these grievous sins so prevalent in our land, and entreat Him to save us from both the guilt and the future practice of them. I would briefly consider one other sin—

3rd.—*Consciousness, which is idolatry.* Some time ago, an earnest clergyman of our church was attending one of his parishioners in serious illness, and expressed to him his regret that he so seldom saw him in the house of God. The invalid, who was the principal in a large and flourishing business, in a moment of softened feeling, made this reply, "It would be a mockery for me, and those like me, to frequent God's house for holy service there; we think of nothing else, we desire nothing else, but money; without money I feel that I am nobody, with money I should be somebody, so money is my God—the only God I worship." Alas! is this a solitary case? are there not thousands in our land with the same worldly desires, the same utter absence of religious faith and practice, living in fact without God in the world. And what is the consequence? Is not this love of money the root of all evil—is it not the real cause why the public papers are full of such frequent and awful cases of suicide. Truly the sorrow of this world worketh death. The heart and the heart's affections are fixed solely on worldly gain and worldly advancement, and when expectations are not realized, and worldly disappointments arise, and the hope of worldly gain and position is lost, then all is lost, there is no hope, however distant, to fall back upon. So to end the agony of the bitter moment, to avoid, not the dishonest act, but the public exposure of that act, they lay violent hands on

themselves and rush uncalled for and unprepared to the presence of their God.

How prevalent is this awful sin in our land; how sincerely therefore should we humble ourselves on account of it before our God.

May we all during the solemn hours of this day of humiliation, think of these great national sins, and pray to the Lord to turn us from our wicked ways. Let me conclude with a few words respecting our second duty today, namely—

II.—*Prayer.* In the words of my text we have the Lord's promise, that if we draw near to Him in faith, and pray to Him in an humble contrite spirit, He will "hear from heaven and forgive our sins and heal our land." For to the Christian his church is what Solomon's Temple at Jerusalem was to the Jew, and this promise is made by God to His people Israel whenever they shall pray to Him in His holy temple.

Let us ever bear in mind that God is the same yesterday, to-day, and for ever, that His promises are yea and amen, that in Him there is "no variableness neither shadow of turning." Amid all subtle doubts and difficulties respecting the prevalence of prayer, this truth standeth sure, and a child may understand it—that when God has promised a blessing in answer to our prayer, and we pray for the blessing on the faith of that promise, the blessing will most surely be granted to us. The effectual fervent prayer of a righteous man availeth much, but it is prayer—not asking for things according to the caprice of man's own heart—but prayer grounded on the promises of God. Elias, we are told, prayed that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again and the heaven gave rain, and the earth brought forth her fruit. But this was no presumptuous prayer of the holy prophet, the suggestion of his own mind, but prayer in faith grounded on the express promise of his God. This we are expressly told in the brief history of the prophet's life, with respect to his praying for rain after the long drought, and we are clearly to gather from his words to the wicked Ahab—"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—that this was not the presumptuous thought of the prophet's undirected mind, but the will of God clearly revealed to him. His prayer therefore that it should not rain, as well as his prayer that it should rain, was grounded on the revealed will of God, it was the prayer of faith. Oh let us then pray in faith, for the promise made to Solomon in my text is living and sure to us this day, our God will hear from heaven and forgive our sin and heal our land. We have this special promise to rely on, as well as the gracious general promise to prayer, that "whatsoever we ask believing we shall receive," that "whatsoever we ask of God in His Son's name He will give us."

Let us then this day, in this solemn service in God's house, ask of God and it shall be given us if we ask in faith, nothing wavering. And that our prayers may ascend to heaven and find acceptance there, let us imitate the example of good Cornelius, and unite our alms with our prayers, that both may go up together as a memorial before God. We have not yet been asked to aid in supplying the bodily wants of our brethren who are suffering in these western districts, but we know their spiritual wants. You are asked therefore to aid in providing funds, that more missionary clergymen may be obtained from England, to supply these our suffering brethren in the

western districts of this Diocese with living water, with *water out of the wells of salvation.*

Be not then backward in your offerings to promote this good work, to supply this great need, for then your prayers of faith will ascend to heaven and find acceptance there, and we shall receive grace to turn from these great national sins, on account of which we have humbled ourselves before our God this day; and the Lord according to His promise will send us rain in His own good time, and heal our land and cure our present sufferings, and ere long we shall learn to rejoice with firmer faith in that blest promise, that "the Lord will make all things work together for good to those who love Him."

Church Intelligence.

CANADA.

(Extracted from a Correspondent.)

The Third Provincial Synod of Canada, which met in Montreal on the 13th September, and continued in session up to the evening of the 20th, will be long remembered in the religious history of this province. Our thankfulness for its good success is the greater because many looked forward to its meeting not without misgiving, all with some anxiety. Your readers are aware that after the decisions in the Long and Colenso cases, a question was raised by the Bishop of Huron as to the legality of the proceedings of the two former Synods, on the ground that the first Synod had been summoned by the Bishop of Montreal under his patent as Metropolitan, which has been declared illegal so far as it professed to give him authority to issue such summons. The Metropolitan submitted the point to two of our most eminent lawyers, the Hon. Hilliard Cameron, Chancellor of the diocese of Toronto, and Mr. Strachan Bethune, Chancellor of the diocese of Montreal, who gave their opinion that the Metropolitan had not authority to call the Synod; but, inasmuch as the Synod, when met, had organized itself under the Synod Act, and had accepted the Metropolitan's patent with certain amendments, the proceedings were undoubtedly good in law; and this opinion was in all respects confirmed by Dr. Phillimore, the Queen's Advocate. Under these circumstances the Synod met, and was opened with divine service in the beautiful cathedral of Montreal on the morning of the 13th instant, when an excellent sermon was preached by Dr. Beaven, the Prolocutor, and the Holy Communion was also administered. A curious and exciting scene then occurred. The Bishop of Huron came forward and said, "It has been suggested by some friends that a resolution should be moved in order to place our future proceedings on a basis which shall be in accordance with the Synod law; therefore I beg to move, in the first place, that his lordship the Bishop of Montreal take the chair." The Bishop of Ontario seconded the motion. This motion, which took the whole Synod by surprise, was at once objected to on all sides, with a good deal of warmth and some indignation. The Metropolitan explained that as he had not taken the chair and declared the Synod opened according to the constitution, we were not yet in Synod; that the Bishop of Huron wished them to consider this a preliminary meeting, and to pass at once a resolution re-affirming that had been done in former Synods; that this would remove his (the Bishop of Huron's) doubts as to the legality of their position, and would

enable them to go on in harmony; and that on that ground he (the Metropolitan) had thought the resolution worthy of their consideration. The great majority of the meeting, however, remained firm to their opposition to the proposal, various speakers urging that if we were not a Synod we were nothing; that nobody sent us to a preliminary meeting; that a resolution passed at a preliminary meeting could have no legal effect; and that when the Synod was duly opened the resolution in the hands of the Bishop of Huron could be adopted the first thing by both houses. The Bishop of Huron said "he did not think that if this resolution were passed when the Synod was in session it would be legal; and that his convictions were so strong with reference to the unsoundness of former proceedings that he could not take part in the Synod unless his mind was satisfied that we were legally constituted under the Synod law." After further discussion, the Metropolitan, finding that the Synod had made up its mind not to listen to the Bishop of Huron's proposition, said, "I beg leave to say that I will now take my seat in virtue of the constitution. I consider the Synod now opened. My duty is very simple,—merely to inform the members of the Lower House that they are to elect their Prolocutor. We will sit in another chamber, as before." The Bishop of Huron then said, "As I stated to your lordship some time since, if the proceedings of this body were not legalised to my satisfaction I would withdraw from the Synod, and place my protest in your hands; that course I shall now pursue." In the midst of the agitation and grief excited by this declaration the Bishop retired from the room. The Bishop of Huron, on descending from the platform, was surrounded by a number of the leading clergy from all the dioceses, who entreated him to reconsider his position, and to yield to the wishes of the whole Church and permit his resolution to be adopted, as it would be unanimously, by the two houses as soon as they were organised. His lordship was much agitated, and seemed to feel the weight of the considerations which were urged upon him. His own clergy joined in the general entreaty with the greatest earnestness, following his lordship out of the room deprecating the calamitous step he had threatened to take.

After a short interval they came back, and it was whispered about that the Bishop of Huron had consented to return and take his seat as soon as the resolution was passed in Synod. This was done immediately, and the resolution transmitted to the Upper House; and in a few minutes a message was received from the Metropolitan that the House of Bishops, included the Bishop of Huron, had unanimously confirmed the resolution. The satisfaction and relief with which this announcement was received may be imagined. The dark cloud which a moment before seemed ready to break over the Church in disunion and all its accompanying evils had passed away for ever; and the feelings of the members of the Synod found relief in loud cheers and mutual congratulations. This closed the proceedings of the first day; and all obstacles to harmonious action being thus happily removed, the next morning the Synod settled down to business. I shall not trouble your readers with any lengthy account of the daily proceedings of the Synod, but shall simply give a digest of some of the matters taken up and disposed of during the session.

The powers of the Metropolitan are to be the following:—

1. The Metropolitan shall have precedence of all the other Bishops of the Canadian dioceses, and the said other Bishops shall be his suffragans.

2. The Metropolitan shall preside over the House of Bishops, and shall convene the Provincial Synod.

3. Upon a memorial signed by two-thirds of the clerical and lay delegates of any Diocesan Synod, certified to be such by the clerical and lay secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitatorial power in such diocese, the said Metropolitan Bishop shall have full power and authority to visit such diocese and the Bishop himself, and during such visitation to inhibit the exercise of all or of such part or parts of the ordinary jurisdiction of such Bishop, in whom the Metropolitan Bishop shall seem expedient, and during the time of such visitation to exercise by himself or his commissaries such powers, functions, and jurisdictions in and over the said diocese as the Bishop thereof might have exercised if he had not been inhibited from exercising the same.

The organisation of the Canadian Church may now be said to be almost complete. We are an ecclesiastical province presided over by a Metropolitan, vested with clearly defined and undoubtedly legal powers, and his succession in perpetuity provided for. Each diocese has its own Diocesan Court, erected under the Synod law, from the decision of which there is a final appeal, under a canon of the Provincial Synod, to the House of Bishops. And finally, should occasion ever require it, which God forbid! there is provision made for the trial of an heretical or offending Bishop. One question, however, connected with the organisation of the Canadian Church remains yet to be determined—*I mean the question of her status with reference to the mother Church in England, and her ability to deal finally with questions of doctrine.* This subject was brought under the consideration of the Synod through a resolution proposed by Mr. Marsh of the diocese of Huron, to the effect that no change should be made in the Articles or Liturgy without the consent of the House of Bishops, and also of two-thirds of the Lower House in two successive Synods; and a debate followed of very deep interest, which brought out fully the painful uncertainty of our position. Mr. Marsh proposed his resolution with the view of surrounding the Prayer-book with the most effectual safeguards against change. In the debate the Synod was found to be quite unanimous in the most intense conservatism, and the most affectionate loyalty to the mother Church. There were those, however, who feared that our dear mother Church was already compromised by the late decisions of the Privy Council, and might become more and more compromised by similar or more heretical decisions, and who were therefore disposed to claim and rejoice in our freedom from the yoke of bondage to the civil power. There were others who were fully persuaded that we were cut off from the Church at home, and who held it to be our wisdom to accept our new position, and to begin in earnest to make provision for it. A large section of the Synod, on the other hand, persuaded themselves that we still continue an integral portion of the United Church of England and Ireland, and would not patiently hear any arguments to the contrary. There were also a few legal gentlemen who maintained the same views, and added to it that we were as a Provincial Synod a mere creature of the Canadian Synod Act, and could not proceed a step further than we were empowered to do by that act; and that therefore we could not touch questions of doctrine at all, but only deal with such matters as related to "the discipline and good government of the Church." Many thought that if this were the case, the first thing we ought to do should be to petition for the repeal of the Synod Act. An amendment was finally adopted by which the whole question of the relations subsisting between the Canadian Church and the Church at home was referred to a large committee to report to the next Provincial Synod. A canon was passed bind-

ing the clergy to submission to the canons of the Provincial and Diocesan Synods; memorials to the Legislature were adopted respecting the sale of rectory lands, and certain amendments in the Church Temporalities Act: the consideration of a great many important matters was for want of time postponed to next Synod; and, finally, on the evening of the eight day of session, the Lower House, sadly diminished in numbers, was summoned to the little upper room where the Upper House had held its sessions, and in a few earnest and well-chosen words was prorogued by the Metropolitan. That this session of our Synod will bear good fruit I cannot doubt, from the earnest, kindly, and Christian spirit by which its members were animated from first to last. The harmony and good feeling which prevailed the meetings throughout no words could exaggerate. The delegates from the diocese of Huron were especially delighted, and publicly expressed their sense of the kindness with which they were received and their joy at the oneness of the whole Synod in its zeal for the preservation of the faith of the Gospel, and of the integrity of the Word of God on which the faith is grounded, a good report of which they promised to take home with them to cheer the hearts of their brethren in the Far West.

B. C. L.

Quebec, Feast of St. Matthew, 1865.

THE CHURCH IN CANADA.

Of more immediate importance to ourselves is the action of the Church in our own North American colonies. The ecclesiastical complications of Southern Africa will be settled, if appearances do not deceive us, in Canadian Councils. There may be difficulties in the way: prejudices to overcome, and yet untried legal questions to solve. But in the great and growing communities of the West there is intelligence and energy, freedom and manliness, on which under God, it is not presumptuous to rely. The attempt to mar the united action of the Canadian Church which the late Synod witnessed, signally failed; the narrow and sectarian spirit which, in England, partially succeeds in its intrigues against the Synodical functions of our Church, gave way before the hearty independence of feeling displayed by the assembled Churchmen of Canada. There was regret, indeed—neither unnatural nor unbecoming—that the decision of the Privy Council in Bishop Colenso's case had pronounced something like a separation between the Colonial Churches and their ancient Mother; but stronger than this regret was the determination to maintain the faith and to defend the rights of the Church under the circumstances which the Judgment has disclosed. The accident—from a religious point of view it can be nothing more—of British sovereignty will not long be suffered to interfere with a conscientious defence of the truth on the part of Canadian Churchmen. They have no interest in maintaining Lord Westbury's expositions of the theological terms: they are fully sensible of the inconvenience to which the jurisdiction of a Court separated from them by a great ocean must render them liable. When that Court itself disclaims for the Sovereign of Great Britain all such authority in the colonies as belongs to the temporal head of an established religion, it is inconceivable that the colonists themselves should continue to pay a fainful allegiance to its names. We can understand, indeed, their unwillingness to part with the cherished privilege of belonging to the "Church of England," in which their forefathers lived and

died. But they cannot fail to see that this privilege is to be preserved by a faithful reproduction of that Church in its doctrine and discipline among themselves, rather than by a vain attempt to attach themselves as individuals, to its national system. In the late reception of their presiding Bishop by the Convention of the sister Church in the United States, the Canadians have seen how cordially the bonds of union may be preserved even by those whose formularies differ in some not unimportant particulars. Much more is to be hoped that Churches whose professions of faith and forms of worship are identical will continue to be so much of one mind as to give their respective members the full advantage of mutual communion and of brotherly participation in all the benefits that either may have to bestow.

Such communion, however, is in no way inconsistent with variety of regulation, or with considerable divergence of local usage. This point seems hardly to be understood by our Colonial friends. It was with some surprise, we must confess that we have read the reclamations of the Canadian Synod against the supposed effect of legislation by the Convocations of Canterbury and York. The danger to unity, which they apprehend from this source, is in our opinion altogether chimerical. If canons are altered—even if modifications are made in the rubrics of the lectionary—the power to effect these changes is one which is inherent in every particular Church, Rome herself has not crushed out every variety of ritual in Churches of her slavish obedience. And it would be a very grievous condition of intercommunion among the religious bodies descended from our branch of the Church, to insist that in all things great and small the parent should always remain precisely as she was when her children took their leave. That there should be no real divergence of doctrine is, of course, of the last importance,—nay, is essential to the existence of intercommunion; but the risk of such a calamity will hardly be thought to arise from the free action of duly constituted Provincial Synods. The danger, if such there be, is far more likely to be found in the unchecked operation of judicial or legislative power on the part of persons not necessarily in full communion with the Church. The House of Commons, or the Judicial Committee, may too easily be led into proceedings subversive of sound doctrine; assemblies composed of the gravest and best learned among the clergy of both provinces must surely give promise of more careful adherence to the faith once for all delivered to the saints. But on whichever side the danger of unsound innovations may be, the duty of Colonial Churchmen is the same. What they have to do is, first to purge themselves from all imputation of being accountable for, or involved in, the heresy, and then to give us all the aid they can in resisting those who would force it upon us. The value of the moral aid which may thus hereafter be rendered by our Colonial brethren it is impossible to overrate. If ever the relations between Church and State at home should imperil our position as guardians and witnesses of the truth, our unestablished Churches from every quarter of the globe will protest against the treason, and, if need be, everywhere afford a rallying point for the defenders of the faith. We are not alarmists; but it is idle to deny that the times are, in respect of the maintenance of doctrine, threatening and dark. In such an hour it is consolatory to reflect that we have friends, and that from the dangers with which we are threatened they are almost free.—*Guardian*, November, 1st, 1865.

Diocese of Goulburn.

Christian Psalmody.

BRADY AND TATE'S VERSION OF THE PSALMS.

THE character of the "New Version" of the Psalms has already been criticised with much zeal in your former series. There were some things, however, omitted on that occasion which are very important elements in a discussion of this nature. It may not therefore be out of place to recur to the subject in the present number.

The history, authority, and merits of such a book manifestly present a subject which demands the candid and careful consideration of Churchmen. For while some, who are exclusively devoted to this metrical version, will neither employ nor tolerate any other, a considerable number of thoughtful pious men, who are equally devoted to the Church and to its incomparable Liturgy, have arrived at another conclusion. They think that the Church ought to have the choice and the benefit of the best book of Psalmody which can be procured; and that the book which is best adapted to express the praises of our God and Saviour, and to stimulate the piety and the love of Christian worshippers, in the most scriptural harmonies and in the most edifying psalmody, is the one which ought to be generally recommended and adopted. A book of this description in many respects has been provided by the Society for Promoting Christian Knowledge, London; and it is in general use in the Dioceses of Adelaide, Goulburn, and Newcastle.

But to return to the question of the new version. If we would arrive at a satisfactory conclusion regarding it, we must investigate its history, and trace up its authority to those early official documents in which such authority ought to be discovered if it exist; and to enquire in what estimation it has been held by those who are acknowledged to be competent judges in such a matter. We will submit a few general facts to the consideration of our readers; who will thus be

enabled to form their own judgment on the subject.

I. HISTORICAL NOTICES OF ENGLISH METRICAL VERSIONS OF THE PSALMS:—

1. The earliest intimation, known to the writer, of any metrical translation of the Psalms, is found in "The Injunctions" of Henry VIII, in 1539. These forbade "*Psalmes and spiritual songs drawn out of Holy Scripture*." The only known book which corresponds to this title is the following—"*Goostly Psalmes and spiritual songs drawn out of the Holy Scripture*," by Miles Coverdale, D.D., the translator of Holy Scripture, and subsequently Bishop of Exeter. These are still extant, but they contain only a small number of translations from the Psalms.

2. The next is "*David's harpe newly stringed*, by Theodore Basile," in 1542, i.e. Thomas Becon, D.D., Chaplain to Archbishop Cramer.

3. Then follow in order:—"*Psalmes of David drawn into English Metre*," in 1549. This book, which consisted of thirty-seven Psalms, translated by Thomas Sternholde, Groom of the Stole to Henry VIII and Edward VI., was published in the same year with the Liturgy of Edward VI.

4. A Catechism by T. Becon, D.D., published in 1550, recommends the singing of the "Psalms of David set forth in our English tongue, very apt for the purpose." (See Becon's Catechism, Parker Society, p. 361.)

5. We learn from "Stype's Annals," that "at St. Antholin's Church in London, in 1559, a Psalm was sung, all the congregation, men, women and children singing together." This occurrence is described, in a letter to a friend abroad, by Bishop Jewel—"the worthiest divine that christiandom hath had for the space of some hundreds of years" dated 5th March, 1560, as the first occasion known in England, of the "people being invited to sing Psalms." "Religion," adds Jewel "is now somewhat more established than it was. The people are everywhere exceedingly inclined to the better part. The practice of

joining in Church music has much conduced to this. For as soon as they had once commenced singing only in one little Church in London, immediately not only the Churches in the neighbourhood, but even the towns far distant, began to vie with each other in the same practice. You may now sometimes see at Paul's Cross, after the service, 6,000 persons, old and young, of both sexes, all singing together and praising God. This sadly annoys the mass-priests and the devil," (Zurich letters 1 p. 71.) It would appear that *united congregational singing thus commenced in 1559.*

6. "*The whole Book of Psalmes, collected into English Metre, by T. Sternholde and J. Hopkins and others,*" was set forth in 1562, and "allowed to be sung in all churches before and after morning and evening prayer, and also before and after sermons." The initials of the various translators are prefixed to the several Psalms. In the convocation of the same year an unsuccessful attempt was made to put down congregational church music.

7. In the year 1576 metrical Psalms were first bound with the Book of Common Prayer, evidently for convenience, and not from authority.

8. "*A metrical version of Psalm xiv. by Hir Majestic Queen Elizabeth,*" is found at the end of a book, entitled "a godly medytacyon of the Christian sowle, &c.," in 1578.

9. "*Nine of the Singing Psalmes turned into easie meter, 1603,*" were "published with the Royal privilege, by Henry Dod;" who at a subsequent date published "*All the Psalmes of David, with certene songs and canticles of Moses, Deborah, and others, with the Royal privilege.*"

10. "*Hymns and songs of the Church, by George Wither, 1623,*" were authorized by the Royal license of James I.

11. "*The Psalmes of David translated into lyric verse, by George Wither, 1632,*" were "licensed by Letters Patent of Charles I., and ordered to be bound up with all Bibles."

12. "*Psalmes of King David, translated by King James,*" 1637, were licensed by King Charles I.

13. An attempt was made to supersede the use of the "old version" of Sternholde and Hopkins, by introducing "*The version or paraphrase of the Psalmes by Francis Rouse, Provost of Eton, 1645.*" The latter, to which Kethe and others contributed, was adopted, and is still used, it is believed, by the Kirk of Scotland.

14. "*A new version of the Psalmes of David, fitted to the tunes used in Churches,*" by Nicholas Brady, D.D., Chaplain in Ordinary, and Nahum Tate, Poet Laureate, was by His Majesty King William III., "allowed and permitted to be used in all such churches, chapels, and congregations as shall think fit to receive the same." (Order in Council, Dec. 3, 1696.)

15. "*A new version of the Psalmes of David, by Sir Richard Blackmore,*" was recommended in an address to Geo. I. by seventeen Bishops, and "allowed to be used in all churches, chapels, and congregations which shall think fit to receive the same." (Order in Council, October, 1720.)

16. "*The Psalmes of David, by Dr. John Patrick,*" had reached a seventh edition in 1724.

It would be needless to trace this portion of the subject further. Enough has been produced to place readers in general in possession of materials to form a true and proper estimate of the history and progress of metrical Psalmody in the Church of England.

[To be continued.]

Church Intelligence.

CHURCH OF ENGLAND CONFERENCE.

To the Editor of the Herald and Chronicle.

SIR,—I have felt rather surprised that no note or comment has ever appeared on the lengthy report of the Church of England Conference which appeared in your columns some time ago. The event was not only new but to a great many of your readers of deep interest and importance; and it is rather strange nothing has been said *pro or con* on the mode of operation or subjects of discussion. I should hope however that it is not the result of indifference or a mark of disapproval, as John Bull's sons are as free to grumble as himself when they see things going wrong. I therefore take it for granted until assured of the contrary that it meets with general approval. In the absence then of a more able pen be so kind as to allow me a little space to offer a few remarks on the subject. First, then, I would

observe in reference to the greatest object sought to be obtained by the Goulburn conference and the Church of England generally in this colony, it meets my entire approval. Not being a member of the Anglican church I had my prejudices and suspicions respecting their object and motives in seeking state interference, and I am fully aware that I was not alone in these suspicions. The Lord Bishop's speech however has completely set my mind at rest on that point, and instead of supposing they were seeking the predominance enjoyed in the fatherland I am satisfied that they only require to be placed on an equal footing with other denominations; and no reasonable person will deny them that right.

The Bishop very properly called attention to the other sections of the church who had already obtained legislative enactments. The Wesleyans had done so by getting the colonial government to sanction the Deed of Declaration made by Wesley and enrolled by him in the Court of Chancery. One thing however the Bishop did not consider it his province to explain, how a legal document enacted in England on behalf of "the People called Methodists" was made to apply in this colony to the "Wesleyan Methodist Church."

I would also express my concurrence in the mode the Bishop adopted in the formation and conduct of the conference. I deem it a great step in advance of some other churches, and nearer primitive christianity, the admission of the lay element into these assemblies, and is also in itself more liberal and constitutional.

We cannot but admit that Mr. Lillingston's amendment met with a rather rough handling, approaching as it was somewhat nearer still to church meetings in apostolic times. Nevertheless, the church being so altered in point of numbers in the present day, it appears much more reasonable and convenient to send representatives than that *all* should attend. And we cannot but think that the number of lay representatives as at present constituted is quite sufficient for all practical purposes. Let the Church of England take care to elect proper gentlemen to represent them in those assemblies, and there is no fear but that under the guidance of the Great Head of the church their best interests will be well attended to, and that success will crown their efforts.

In conclusion I would express the hope that as the Bishop has condescended to profit by the example of other denominations that they in like manner will condescend to profit by the example set by the Bishop in the admission of the laity into conference.—*Goulburn Herald.*

I am, &c.,
OBSERVER.

ARRIVAL OF CLERGY.

The Rev. S. Percival, wife and family have arrived from England in the *Lochiel*.

The Rev. J. K. Newton has proceeded to Burrowa, and the Rev. H. Ross, to Gunning.

DAY OF HUMILIATION AND PRAYER.

GOULBURN.—The government of the Colony appointed Friday last, January 12th, as a day of humiliation and prayer, and invited all to humble themselves before Almighty God, and to supplicate His mercy, praying that he would be pleased to turn away the evils with which we were threatened by the continuance of the present drought. The government offices were closed on that day. The Bishop of Goulburn issued to his Clergy a special form of prayer which was used at the morning and evening services through the diocese. The collections

at St. Saviour's Cathedral amounted to £10, which sum has been paid to the treasurer of the Goulburn Hospital.—*Goulburn Herald*.

BRAIDWOOD.—Friday was most strictly observed throughout Braidwood in the spirit of the Vice-regal proclamation. All the places of business were closed and divine service was held in the different places of worship, where the attendance was more numerous than usual, a good many people being in from the country to worship. We hear that in Araluen also the chief places of business were closed.—*Braidwood Dispatch*.

YOUNG.—In consequence of the proclamation, which appeared in the *Government Gazette* of the 4th inst.; yesterday was strictly observed in Young, as a day of humiliation and prayer, not in bare form but apparently in spirit. All shops were closed, and all business transactions suspended. Butchers and bakers relinquished their avocations; the streets were deserted, and the Church was crowded. It is a solemn thing to see a nation humbled before the Creator. It arouses man to a true sense of his position in the world; it reveals to him what an inconsiderable atom he is in the great universe, and how dependent he is on the gifts of Providence.—*Burrangong Argus*.

BEGA.—Yesterday, the day appointed by his Excellency the Governor, was strictly observed in Bega. The reality and wide extent of the calamity, which has originated the above proclamation (drought), has been seriously felt in this district: by the failure of grass, and the death of flocks and herds, the inhabitants see their means of subsistence vanishing from them, consequently reducing them to poverty. Man is but a weak dependent animal, in all cases of danger and distress his instinct forces him to cry for aid and assistance; the Christian religion teaches us where to seek help, where human aid is powerless. The human will cannot control the seasons, and no doubt the Almighty has seen fit to afflict us for his own ends and purposes, and for our ultimate benefit; yet, under the trial we suffer; our sufferings cause cries and complaints, and our religion teaches where to direct our supplications to, having full faith in the will and power of a Supreme God to turn, whatever seems a day of sorrow and woe, into one of heartfelt thanksgiving and rejoicing.—*Bega Gazette*.

GUNNING.—Two services were held in our English Church, on Friday last, both of which were well attended. Service was also held at Jerrawa in the afternoon. Heavy rains have fallen around in all directions; but this place itself has come in only for a slight shower or two. A storm is now hovering round us and appearances indicate a copious fall of rain; but having been so frequently disappointed of late we can only hope it may fall to our lot to come in for a share of it.—*Goulburn Herald*.

BUNGONIA.—This day was solemnly and religiously observed here. Divine service was very well attended, both in the morning and afternoon. Several parishioners, from distances of fifteen miles on both sides of Bungonia, were amongst the congregation. The beautiful special services were much appreciated, as no one could doubt the devotional fervour of the worshippers, evidenced by their demeanour and responses. A clap of thunder, loud though distant, produced a forcible effect during the sermon. (Text, Zech. x. 1.) The congregation had but just quitted the House of Prayer when a most gracious rain descended to refresh the weary ground. It lasted about two hours and a half—a continuous, steady,

blessed stream. "Before they call I will answer: and while they are yet speaking I will hear."—Isa. lxx. 24.

It cleared off in time for the afternoon service, during which the Bungonia Creek was flooded. A more magnificent rainbow was never seen than that which, when the afternoon service was concluded, "compassed the heaven about with a glorious circle." It seemed to span the township—to enclose our temporary church as a picture, in the most beautiful frame that ever eye rested on. "The hand of the Most High had bended it." It seemed a token and happy anticipation of the possessing with the most glorious presence, the beautiful little temple which it is hoped will soon take the place of the present simple structure. At such a time, the rainbow at first seemed an inauspicious sign; but, with the second thought came the promise, of which it also is the token, "seed-time and harvest shall not cease."—Gen. viii. 22.

The offertory it was determined to send to the Goulburn hospital. Trifling as is the amount (being only £1 6s. 3d., no previous notice being given of what it would be applied to), it is a fitting act of sympathy with brethren in suffering.

MORUYA.—Friday the 12th was observed here as a day of humiliation and prayer. The services were well attended.

GUNNING.

PRESENTATION TO MRS. EARL.—The members of the Church of England residing in and about Gunning presented, on Thursday last, a purse containing seven guineas to Mrs. Earl, who has for the last twelve months taken a lively interest in the affairs of the church in Gunning, and also the Sunday-school in connection therewith, and has played the harmonium on Sundays, &c. Mrs. Earl being unwell, the purse, together with the following address, was presented by Mrs. Line on behalf of the contributors:—

Dear Madam.—A few friends have, in consideration of your very kind and disinterested services in connection with our Church of England in Gunning, resolved to present and beg your acceptance of the accompanying purse and contents, as a small token of their esteem and regard, and also as a proof that, although those services have been rendered gratuitously and disinterestedly, they are not the less appreciated. Praying that God may bless you and continue you in usefulness wherever you may in His wisdom be removed to, I am, dear madam, on behalf of the contributors, yours very sincerely,

E. M. LINE.

The following reply has since been received from Mrs. Earl:—

January 15th.
Dear Friends.—Accept my warmest thanks for your very liberal and unexpected present, which I received with the utmost gratification, through Mrs. Line. It is more than I have any right to expect for the trifling services I have rendered to you. I have always felt the greatest pleasure in giving what small assistance I could to our church in Gunning; and, with the blessing of the Almighty, our efforts have been crowned with success. I hope soon to see my place filled by one who will have more time at her disposal than I can expect to have, and I am sure she will meet with the same kindness which I have done; and until we are sent to labour elsewhere, I hope I may be spared still to be of assistance to you. Again thanking you most sincerely, on the part of myself and husband for your liberality, I am, dear friends, yours very gratefully,

SELINA EARL.

Mr. Earl is a divinity student at Moore College and expects to present himself to the Lord Bishop of Goulburn for examination as a Candidate for Holy Orders at the next Ordination on Trinity Sunday. He had previously acted as Catechist for several months in Gunning; it is to him and to Mrs. Earl that the hopeful prospects of the Church in this District are mainly due.

MORUYA.

EXAMINATION OF THE SUNDAY SCHOOL CHILDREN.—Yesterday, a series of interesting services was held at St. John's School-church. Early in the morning, the children of the Sunday School, collected to undergo the ordeal of examination, at the hour of ten o'clock.

The Rev. D. E. Jones, assisted by his son the Rev. D. E. Jones, jun., conducted the examination, which consisted principally of questions upon the Bible and Church catechism. Many of the parents and of the friends of the school attended. Forty children were present.

SOIRÉE AND PRESENTATION OF GOWN AND SURPLICE TO REV. D. E. JONES, JUN.—Two o'clock was the appointed time for the tea festival, to which the children of St. John's school Moruya, and of St. David's Kiara, were invited. After the examination the school was quickly fitted up with the requisites for the feast. About 200 sat down to tea, which was presided over by various ladies of Moruya, amongst whom were Mrs. Caswell, Miss Pentland, Mrs. Evans, Miss Newman, Mrs. Baker, Miss Boot, Mrs. Jones, and Mrs. Lusty.

After the tea was over, on the motion of Mr. O. Lodge seconded by Mr. Walter, Mr. Caswell, P.M., was called upon to preside, who accordingly proceeded with remaining business.

The CHAIRMAN rose and addressed Mr. Jones, jun., as follows:—My dear Mr. Jones.—It affords me much pleasure as chairman, and on behalf of this meeting to congratulate you on your ordination as a clergyman of the Church of England, and I have equal pleasure in congratulating you personally on having secured the esteem of so many friends in whose name I now beg to present you with a substantial testimonial as a token of acknowledgment of your services and private worth—a purse containing twenty-five sovereigns. The amount is small but that will not lessen your gratification when you consider the number of contributors. During the period you have resided amongst us we can bear testimony to the uniform correctness of your conduct, and we are happy in believing that your past life cannot be unfavourably contrasted with the character required for your sacred office. It is also my pleasing duty on behalf of the ladies of the district to present for your acceptance a surplice, gown, scarf, and bands, with the best wishes for your welfare. We are aware that it is the intention of the Bishop to remove you to another parish, and however much we may regret your departure we cannot but concur in the wisdom of his Lordship's determination. We assure you of our best wishes for your success in the vocation you have adopted and the satisfaction it will always be to hear of your spiritual and temporal welfare.

The CHAIRMAN here handed to Mr. Jones the purse, gown, &c.

The REV. D. E. JONES, jun. replied.—Mr. Chairman—I beg to tender my heartfelt thanks through you to those who have subscribed to this testimonial. Such a gift coming from those among whom I have for some time laboured, while it is valuable in itself, yet possesses for me a far higher value as a kind token of their appreciation of my efforts to fulfil the duties imposed upon me. It is indeed gratifying to feel that whatever may have been my shortcomings, through want of experience, or from other causes, those with whom I have been brought in contact, who have had the best opportunities of knowing my faults are willing to overlook them and to testify in so handsome a manner their belief that I have throughout to the best of my abilities sought earnestly to perform those

important duties which in the absence of a clergyman devolved upon me. When, by the appointment of the Bishop I undertook the duties of catechist, I had no idea of remaining in the district for more than a few months, but when it became necessary that I should remain, looking at the needs of the district, I felt bound to attempt to supply those wants in the absence of regular ministrations. In contemplating the work before me in this district, had I looked to my own strength I might well have exclaimed "Who is sufficient for these things?" But looking for strength in a power greater than man's—feeling that the progress of the Redeemer's Kingdom in the world depends neither on the power nor on the weakness of the instrument employed, but on the blessing of the Holy Spirit—I have ever sought that blessing on every work in which I have engaged for the good of my fellow men and the glory of God. Though the glory of God and the advancement of His cause is the great work of the Christian ministry, without seeking favour from man; yet I hope and believe that a man may faithfully fulfil the sacred duties of the ministry and still retain the respect and good-will of his people. Though the Christian minister looks for his reward not here, but hereafter, yet standing as I do this evening, looking on so many familiar faces beaming with friendly sympathy, I should be more or less than man did I not feel cheered by your approbation of my past labours—encouraged by this kind expression of your good-will to renewed effort and perseverance in the service to which I have devoted myself. I catch something of the feelings of St. Paul when the brethren came out to meet him as far as Appii forum: "I thank God and take courage." Allusion has been made to my probable removal from among you. I can only say that whatever may be the sphere in which by God's providence I am called to labour, I shall ever remember Moruya with grateful feelings, particularly the proceedings of this day. I beg also, Mr. Chairman, that you will convey my sincere thanks to those ladies who have made me such a handsome and appropriate present as a surplice and gown. I feel how inadequate a formal expression of thanks is to convey the warmth and depth of my feelings. I may say that this favour only adds another to the long list of obligations under which the ladies of Moruya have placed me. For every good work I have found the ladies able and successful coadjutors. With these brief remarks which can but faintly convey my feelings I beg again to thank you for your great kindness to me.

SCHOOL PRIZES.—The next proceeding was to distribute the prizes.

After the distribution the Rev. D. E. JONES, M.A., delivered a short address to the children.

A letter was read by the Chairman from J. Hawdon, Esq., of Kyla Park, regretting his inability to attend during the proceedings of the day. After a piece of sacred music on the harmonium, the Rev. D. E. JONES, jun., at the call of the Chairman, proposed, "Thanks to the Teachers." When, as had been frequently the case, he had taken long rides in sparsely populated districts, and had seen children running wild, without any instruction, he felt what a blessing it would be if they had only a Sunday School to which the children could be sent; and he had felt what a great amount of gratitude was due to those teachers who so regularly attended at Sunday Schools, without fee or reward. After urging upon parents the necessity of regularity in their children's attendance at school, the rev. gentleman proposed a vote of thanks to the teachers of the Sunday

School at Moruya and Kiara, and closed with a high eulogy upon Mr. Usher, who rode regularly from Moruya to superintend the Kiara school.

Mr. CONSTABLE seconded the proposition which was carried.

Mr. O. LODGE, as senior teacher, briefly returned thanks.

Mr. SIMS moved, and Captain ROSS seconded a vote of thanks to the ladies who had so liberally provided and managed the tea tables.

Mr. GREEN supported the proposition, which was carried unanimously.

CHURCH SOCIETY.—The CHAIRMAN next called upon the Secretary to read the financial report, which was as follows:—

"The committee of the Moruya Auxiliary Church Society, in connection with the Diocesan Society of Goulburn, beg to lay before the subscribers a report of their proceedings during the year 1865.

The total amount received in contributions during the year in aid of the Parochial Stipend Fund was £68 3s., and the total amount collected in aid of the General Fund was £23 11s., inclusive of £10 6s., collected after sermons by the Lord Bishop of Goulburn.

Your committee cannot refrain from expressing their regret at the smallness of the sum contributed during the year, but think that it may in a great measure be accounted for by the absence from the district of a regularly ordained clergyman, and the scarcity of money occasioned by a protracted drought.

Your committee venture to hope that the next annual report will be more satisfactory, and would take this opportunity of endeavouring to impress upon the collectors the necessity of obtaining subscriptions in aid of the funds of the Society. The list of our members ought to be the list of members of the church of England in the Parish, and your committee earnestly invite those who have hitherto withheld their assistance to come forward and help the Society, by contributing to its funds, and communicating to others those blessings which they enjoy themselves.

Your committee trust that subscriptions to the Parochial Stipend Fund will be punctually paid, and would remind subscribers that any deficiency in the amount promised is discreditable alike to church and parish.

Your committee cannot conclude this without expressing their appreciation of the indefatigable exertions of Mr. (now the Rev.) D. E. JONES, since his appointment as catechist, and also of their high appreciation of the services of their efficient secretary, who by his untiring attention and zeal has contributed not a little to the success of your committee's labours.

In conclusion your committee wish to express their gratitude to Almighty God for the measure of success, which has attended their labours, and pray that He will prosper with His blessing all their future efforts for the good of His church through Jesus Christ our Lord."

MORUYA AUXILIARY CHURCH SOCIETY.

Treasurer's statement of account for the year ending the 31st December, 1865.

RECEIPTS.		
PAROCHIAL STIPEND FUND.		£ s. d.
To total amount of contributions received...	68	3 0
GENERAL FUND.		
To total amount of contributions received...	13	5 0
DISBURSEMENTS.		
PAROCHIAL STIPEND FUND.		
By remittances to Parent Society	55	0 7
Commission on Post Office Orders	0	5 0
Cash paid to Mr. Jeffery, for rent of Parsonage	12	10 0
Postage Stamps and Stationery	0	7 5
	£68	3 0

GENERAL FUND.

To remittances to Parent Society... .. £13 5 0

The CHAIRMAN said the amount collected was small, ridiculously small, but this probably arose from the drought and other circumstances, which it was hoped would soon pass away.

Mr. WALTER then moved, and Mr. CONSTABLE seconded:—

"That the report now read be adopted and transmitted to the Parent Society."

Carried unanimously.

Mr. SIMS then moved the following resolution:—

"That this meeting desires to tender its thanks to the committee and office bearers for their exertions during the past year, and recognising the necessity for increased effort pledges itself to support the Moruya Auxiliary Church Society by subscriptions to its funds and by advocating its claims on the members of the Church of England in the district."

Seconded by Mr. G. SOLWAY, and carried *nem. con.*

Mr. O. LODGE, junr., proposed, and Mr. USSHER seconded:—

"That the Rev. D. E. Jones, jun., be requested to use his best endeavours to ascertain what amount of support will be contributed by the different portions of the district towards the stipend of a clergyman residing at Moruya."

The Rev. D. E. JONES accepted the appointment in the neat speech urging on the members of the Church the necessity for laying by something regularly for the support of their minister. He said he was but a warning pan for a future comer, but he would like to make his successor's place comfortable.

Mr. CHARLES BRICE proposed the next resolution:—

"That the following gentlemen act as committee of the Moruya Auxiliary Church Society for the present year:—Committee—Mr. Caswell, Mr. Collett, Dr. Boot, Mr. Lodge, Mr. Evans, Mr. Fell, Mr. O. Lodge, jun., Mr. Francis, Mr. Constable, Mr. Usher, and Mr. Walter. Mr. O. Lodge, Treasurer; Mr. O. Lodge, jun., Secretary."

Mr. USSHER proposed an amendment to the effect that Mr. Bishop's name be added to the list. Seconded by Mr. WALTER, and carried *nem. con.*

Mr. R. BURNS, in a humorous speech, proposed a vote of thanks to the Chairman, which was passed by acclamation, and neatly acknowledged.

After singing the meeting was closed by the Rev. D. E. Jones, sen.

Mr. BOUTON presided at the harmonium, and gave occasional pieces throughout the meeting, in his usual clever style.—*Moruya Examiner.*

KIARA.

EXAMINATION OF THE SUNDAY SCHOOL.—On Sunday last, was held a public examination of the pupils attending this school. There was a full attendance, and the children were put through a strict examination as to their knowledge of the Church Catechism and of the Holy Scriptures. The gospel of St. Luke had been during the past quarter the special study of the advanced classes, and the pupils showed a very satisfactory acquaintance with the subjects studied. Although this school has been opened for some time this was the first public examination, and it was gratifying to see that the children had been attentive and endeavouring to profit by the teaching of the

kind friends who Sunday after Sunday devote themselves to this good work. The general proficiency of the pupils was commented upon by the Rev. D. E. Jones, M.A. who took a principal part in the examination, as reflecting much credit on the teachers, especially on Mr. Ussher, to whose fostering care the prosperity of the School from its commencement was mainly attributable.—*Moruya Examiner.*

Miscellaneous.

THE BIBLE & CRUDE SCIENCE.—*Continued.* This subject was handled at Norwich in a Masterly manner by two of our ablest Biblical Scholars—the learned Professor of Hebrew in the University of Oxford Dr. Pusey, and Mr. Birks one of the most accomplished Mathematicians of the age. It was said of him by no mean judge—the Rev. Dr. Whewell—that his book on “Matter and Ether” was of so abstruse a nature that there were not ten men in England capable of following up the argument.

At a recent Church Congress in the City of Norwich, and in the presence of the Bishops of Norwich, Oxford, Lincoln, Rochester and Grahamstown, the question of Science and Religion was ably discussed.

The Rev. Dr. PUSEY, who was received with loud cheers, read a paper on the spirit in which the researches of learning and science should be applied to the study of the Bible. There were two opposite dangers, of which believers must beware in regard to the teaching of science. The first was the incautious adoption of such theories as might seem to coincide with Holy Scripture, and the second was a fear lest any legitimate results at which science might arrive should be adverse. In the one case we should substitute sand for the rock; in the other we should produce an impression that we were ill at ease. We must beware of binding sacred things to any theory of physical science, and insisting on our interpretation as being true; we must beware also of the fate of those who condemned Copernicus. The occasions on which theories of physical science could be compared with the teaching of Holy Scripture were necessarily confined to a few main facts such as the Creation and the Deluge and statements connected with them; and it was wise advice on the part of St. Augustine when he said, “Since Moses is not here to tell us what he meant, we should be modest in pronouncing that he meant this, or that he did not mean that.” In the case of Copernicus theologians stood corrected for insisting on wrong statements, but the right interpretation of God’s Word would never be found in contradiction with the right interpretation of the facts of physical science if we were led to a more careful examination of God’s Word. It was not in the facts but the theories founded thereon that the alleged contradictions consisted. Some geologists had observed that there was a chasm in the statement of the Bible that God created the earth, and the earth was waste and a desert; but man’s wisdom had never fathomed the great mystery of absolute creation at the will of God, and we might be sure that the details were right, whatever might be the interpretations. With regard to the fate of all mankind who perished by the Flood, except Noah, that was true, and we had no right to make our own interpretation of God’s Word, without any authority from the Church, the reason of his meaning; we must not make inferences from what we were not told, and how the Flood was produced we were not told. In the present state of geological science there appeared to be

no direct evidence either for or against the universality of the Deluge, and, of course, it was unfair to set Scripture in opposition to the supposed results of science when it was not. The unity of the human race was a matter of faith; and he thought calculations as to time were altogether out of the question in dealing with the subject of the origin of the varieties of man. With regard to the general question of the supposed collision of science with the Scriptures, he waited the issue with entire fearlessness. He considered it mischievous, however, to endeavour to support the truth of God’s Word with theories deduced from facts imperfectly understood. They were unsatisfactory because they were not true, and people took them as they came to hand without waiting for the truth. Faith could afford to wait, for it was its own security. Faith rests upon what was superior to science; science upon man’s own observation, inductions, combination, inferences. Faith had to do chiefly with the invisible; science with the visible order of things. Science related to facts and the laws by which God upheld His material creation or its past history; faith related altogether to His will and His Word. Faith had the certainty of the Divine Word; science had only the certainty of human reason. Faith was the property of the peasant as of the most intellectual philosopher. Faith lived above the clouds of human doubt, and it was assured that there was a solution of anything which seemed for a time insoluble, for it rested secure in the bosom of its God.

The Rev. T. R. BIRKS followed. He said the great principle of inductive inquiry patiently pursued had won its victories for science, and it was a question how this principle might be applied to the study of the Scriptures, and what results might be expected from it. We should never attain the desired result by guess work; the careless and the slothful had no right to expect so precious a gift as a deep knowledge into the Word and Providence of the Most High. False theories were the result of careless and partial study; we must search the Scriptures, as our Lord Himself commanded the Pharisee; and he believed there was nothing in the walk of Christian theology to make a course of inductive inquiry less fruitful in results than in the walks of physical science. A special moral discipline was needed, however, for the training of the heart. The natural man received not the things of the Spirit, because they were foolishness unless they were spiritually discerned. How could we make concessions to any difficulties which it was contended that science presented in connexion with the Scriptures? How could we claim to be more truthful than the God whom we adore? Again, it was important to bear in mind that the three sciences—geology, ethnology, and Eastern antiquities—which were supposed to conflict most with the Scriptures, were not more than 100 years old. They were but of yesterday; they had much to learn, and not a little to unlearn, and their full manhood was still to come. The facts they dealt in were but the facts of a single century, and from these some persons sought to deduce inferences referring to 40 centuries or 100 centuries. The progress of geology had been great, but how many and wide were the sources of uncertainty which still remained in connexion with it! Having pursued this train of thought for some little time the Rev. Gentleman asked whether we ought to suspend our faith in the Word of God, and permit ourselves to be guided by the imperfect deductions of fallible men. The sciences were,

after all, only the handmaids of Christian theology. Christian theology might sometimes deal harshly with them, and they might flee from her and lose themselves in the dark wilderness of atheistic speculation, but they must in the end return to their mistress, and submit themselves to her hand.—*Record.*

Advertisements.

THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

Treasurers:

The Commercial Banking Company of Sydney.

Secretaries:

The Rev. Canon Allwood.

J. G. Ewer, Esq.

OFFICE:—*Phillip-street, Sydney.*

Receipts from 21st Jan. to 7th Feb. 1866.

SUBSCRIPTIONS.		£	s.	d.
The Misses Garrett, 1865	...	2	0	0
W. Crane, Esq.	...	1	0	0

COLLECTION.

Richmond	...	6	4	3
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BRANCH ASSOCIATION.

Mulgoa	...	9	5	0
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AUXILIARIES FOR STIPEND.

Petersham	...	12	10	0
Canterbury	...	14	11	6
Castle Hill	...	9	0	0
Redfern, for Infirmary Chaplain,	...	10	0	0
1865,	10	0	0
Richmond, for Catechist	...	40	0	0

GOLD FIELDS FUND.

Sofala, 1865.	...	8	15	6
Tambaraora	...	13	6	6
Kane’s Swamp	...	1	1	0

MULGOA (first quarter.)

George Cox, Esq.	...	6	0	0
E. S.	...	1	0	0
Mr. H. Knight	...	0	5	0
Mr. T. Knight	...	0	3	0
Mr. F. Butcher	...	0	3	0
Mr. Hendenreich	...	0	3	0
Mr. T. Fowler	...	0	3	0
Mr. J. Moreton	...	0	3	0
Mr. T. Payne	...	0	3	0
Mr. E. Starkie	...	0	5	0
Mrs. Lucas	...	0	3	0
Mrs. Sutton	...	0	3	0
F. F.	...	0	3	0
Mrs. E. Cox	(don.)	0	5	0

MISS MILLAR’S SCHOOL, DARLING STREET, BALMAIN.

Vacancies for Two Boarders.

EX MAIL STEAMER “BOMBAY” THIS DAY,

Ladies best Alexandra gloves, with small gauntlet tops, in light tints, medium and dark.

Gentlemen’s superior riding and driving gloves.

Novelties in gentlemen’s silk scarves, including the “new yacht” and “Bond Street.”

Novelties in Gentlemen’s silk pocket-handkerchiefs Gentlemen’s silk hose and half hose.

Ladies’ kid gloves tamoured with white and black, from the celebrated house of Dent, Allcroft and Co.

S. H. LEWIS (sole successors to Jules Pillet),
10, Hunter Street, Sydney.

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JOHN BRUSH,

SADDLER,

Manufacturer and Importer.

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

407, GEORGE STREET,
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Opposite the Royal Hotel.

ARNOLD HOUSE COLLEGIATE SCHOOL, Waverley.

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The above Establishment will be open for the reception of Boarders on the 6th of APRIL next.

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BIRTH.

On the 17th instant, at Garryowen Cottage, near Balmain, the wife of the Rev. J. F. R. WHINFIELD, Incumbent of Tamworth, of a daughter.

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