

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

Published on or about the 7th
and 21st of every month. } Vol. I. No. 13.

SYDNEY, JULY 7, 1866.

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

Contents.

Diocese of Sydney—	
SABBATH DESECRATION	215
ROMISH PRACTICES	216
THE GENERAL CONFERENCE	217
CHURCH INTELLIGENCE—	
The Church Society—Confirmations—Diocesan	
Intelligence—Randwick—Newtown Ceme-	
tery—Clerical Meeting	217
Poetry	219
CORRESPONDENCE	219
Diocese of Newcastle—	
BRAVE OPENNESS OR TIMID CONCEALMENT	219
THE LAST SYDNEY LEADER ON THE LATE GENERAL	
CONFERENCE	220
THE PARISH MAGAZINE	221
CHURCH INTELLIGENCE—	
The Bishopric of Grafton and Armidale	221
The Close Memorial—Church Endowment—	
Church Pension Society—Teachers' Associa-	
tion—Muswellbrook	222
Correspondence	222
Diocese of Goulburn—	
THE SYNOD BILL	224
CHURCH INTELLIGENCE—	
Braddwood—Breadalbane—Bungendore—	
Crookwell—Deniliquin—Murrumbidgee—	
Waggon—Pejar—Targo	224
CORRESPONDENCE	227

To Correspondents.

A Newcastle Lay Representative in the next number.

Verity should have been sent to the Goulburn Editor.

The contributions of D. P. M. and Mnason of Cyprus should be sent to the Goulburn Editors.

If the Church Temporalities Act were read carefully, the strictures upon the Chancellor's letter would be seen to be inapplicable.

Presbyter complains of an expression in Mr. Garbett's paper, and protests against it. That expression must be understood in connexion with the context, where it is explained in the same sentence as conveying the truth that the "sole mean" between the soul and God "is the one mediator between God and man, the man Christ Jesus," and that the spirit itself personally and not merely as a member of a Corporation must be brought into contact with God.

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

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—In the former case to THE DIOCESAN EDITOR of *The Church Chronicle*, MORPETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPÔT, GOULBURN.

Diocese of Sydney.

SABBATH DESECRATION.

WE have, on several occasions, called the attention of our readers to the painful evidences of the non-observance of the Holy Day of Rest, which we find in the proceedings of members of the Government, and we cannot allow one or two recent instances to pass unnoticed.

The arrival of the English Mail, at a late hour on Saturday or early on Sunday morning, offers a strong temptation to the Post Office authorities to gratify the public at the expense of the Sunday rest of the *employés*, and a good deal of unpopularity will be incurred, if the desire of the people to receive their letters and papers is not granted. We wish that the authorities always acted upon the principle that the rest of the Sunday is not to be broken, and the privileges of their servants are not to be invaded.

A few hours sooner or later in the delivery of letters is of comparatively small importance, when set against the duty we owe to the Author of the Fourth Commandment and to our neighbour.

To one who desires the highest well-being of the community, and who believes that righteousness exalteth a nation, the acts of Government will be regarded with peculiar jealousy, because the Government represents the nation, and for all its acts, if evil, the nation must suffer. Moreover, these acts are the symptoms of the

nation's moral condition. They will not be sanctioned if the moral tone is good; they will not be ventured upon where the moral sense of the people is offended by them.

Turning to another department of the Government, we find the following paragraph in the *Herald* of Monday the 2nd.

SUNDAY WORKING ON THE RAILWAY.—During the whole of yesterday, a large number of men were engaged on the railway at Newtown, laying down the new lines of rail. The tremendous noise caused by the hammering up of the old rails by great sledge-hammers was the means not only of disturbing the whole neighbourhood for some distance round, but also the congregation assembled for worship in the Presbyterian Church. Ballast trains were running to and fro; and the whole affair was the means of attracting idlers and others round the spot, much to the annoyance of the more respectable portion of the people round about.

We can scarcely suppose that the MINISTER OF WORKS was aware of what was being done in his department. He was at Bathurst it appears, and as he arrived on Saturday, we suppose that he was not following the ill example set by the *Colonial Secretary*, who, in order to reach Mudgee on Monday, must, we presume, have travelled on Sunday. At any rate, the labourers on the Railway were busily employed; throngs of idlers were congregated, and Christian worship was disturbed: for what purpose we know not. We learn that steps have been taken to bring this desecration of the Lord's Day formally under the notice of the MINISTER OF WORKS, and until the result of this application is known, we abstain from further remark.

But while the Government is thus occupied what is the general public about?

The same paper notices the death of two youths, who are supposed to have been drowned while fishing off the rocks near Bondi, on Sunday morning last. Men similarly engaged believed that they heard a cry. From a boat employed in fishing, a boat was observed floating; and thus we incidentally learn that, in one spot, a number of persons must have been thus occupied on Sunday.

A correspondent from Newtown complains, that from morning to evening on Sunday, a group of youths was engaged in gambling in one of the public thoroughfares.

These facts which thus occasionally reach the public ear because they are painful and startling, are to the reflecting mind the more painful, because they shew that an immense amount of Sabbath desecration is going forward of which little or no notice can be taken.

Not being attended with disastrous consequences, it is unheeded by man, though crying loudly in the ears of the Lord of the Sabbath.

These things call for attention and a remedy. We trust that the voice of that portion of the community which desires that God should be honoured on His own day, will make itself heard with sufficient clearness to convey to the members of the Government disapproval of all acts which tend to weaken the obligations of the Christian Sabbath.

We trust that the Clergy will feel more strongly than ever the need of impressing upon their people, the duty of hallowing the Lord's Day.

We are sometimes startled at the lax code which men from whom better things might be hoped, seem to have adopted with reference to the observance of the Sabbath.

We heard recently of a Church officer spending the whole day in travelling for pleasure, leaving his own Church and not attending any other. We think it very questionable whether the Railway can properly be used by people or ministers, even for the purpose of

attending a place of worship, or fulfilling a ministerial engagement. Looking at all the evils connected with Sunday Trains this use and sanction of them is but a form of doing evil that good may come.

At all events the facts to which we have adverted shew the necessity there is for ministerial fidelity and watchfulness, that Sunday-school children should be warned, that young men should be exhorted, and that all men should be taught, by word and conversation, the duty and the privilege of remembering the Sabbath Day to keep it Holy.

ROMISH PRACTICES.

WE are not surprised at the statements which are continually put forth by the Romish supporters of St. Vincent's Hospital, but we are amazed that any one can be so credulous as to believe for a single moment that it is anything but a proselytizing Institution.

When it was originally designed, the promoters of it ostentatiously proclaimed its unsectarian character, and that Protestants were to be freely admitted. No sooner was it built than it was placed under the charge of the Sisters of Mercy, whose vocation it is to bring wandering sheep into that fold, of which the Bishop of Rome has recently said he is the only shepherd, and out of which there is no salvation.

The Sisters would be false to their principles if they did not seek to bring Protestants into the Romish communion, and that they do make the attempt and succeed, let the following fact declare.

A sick girl, a Protestant, regularly visited by her Pastor, was taken to St. Vincent's Hospital, where the day following he called to see her. Some hesitation was expressed, and at length he was told that she did not require his services, as she had joined the Romish Church. He remonstrated, but in vain; within twenty-four hours of her admission a girl who had no previous intercourse with, or instruction from members of that persuasion,

had been induced by the Sisters to be reconciled. So much for the admission of Protestants to St. Vincent's. We affirm our belief that the main object of the Institution is to uphold and propagate the influence of the Church of Rome.

Take another fact. Some weeks ago a child was admitted into one of the public charities. The mother a Roman Catholic brought the child.

The father when alive a Protestant, was dead. The child had been brought up a Protestant, and as such the mother described it, and as such it was received.

Some time afterwards, she brought two other children. While waiting to appear before the Committee, a Priest, a member of the Committee, went out and spoke a few words to her. When she came into the room and presented her children she described them as (Roman) Catholics and as such the Committee (composed of different members the most part, from the former Committee) entered them. It was requisite that the mother should make a formal surrender of them, and the magistrate by whom the surrender was taken, recollecting the name, asked if the first child had not been entered as a Protestant. "Yes." "And are not these Protestants?" "Yes." "Why then do you say they are (Roman) Catholics." "Father — told me to say so." On further enquiry it appeared that he had told the poor woman that she would not be able to procure the admission of these children unless she said they were (Roman) Catholics, because the former child was a Protestant, and they would not admit three of that persuasion. She was suborned to tell a lie, and at the suggestion of her spiritual guide she told it. Her lie however failed of its intention in this case. But in how many others does it not succeed? Honourable truth-loving men can have no chance against such mendacity. How long will the Protestant public continue to be gulled by such statements as are put forth about St. Vincent's Hospital and the charity of the Church of Rome!

THE GENERAL CONFERENCE of the three dioceses has been summoned to meet on Wednesday next, at three o'clock.

We regret to learn that the Rev. Canon Allwood still continues unwell, and will hardly be able to attend.

The Dean of Sydney having arranged to be absent from Sydney during the month of July, has sent in his resignation, and a new election will be necessary to supply his place.

A very valuable and timely pamphlet has been published by Messrs. Joseph Cook and Co., consisting of the connected speeches (four in number) of Messrs. Gordon and Stuart, delivered on the 12th, 13th and 17th of April last, with an appendix. We strongly recommend them to the notice of our readers, and trust that every member of the Colonial Parliament will be furnished with a copy.

The various questions discussed are most ably and satisfactorily handled. The Legislative sanction required and obtained by Wesleyans and Presbyterians, the case of New Zealand, and the nature of the demand made by us for Legislative sanction, are the principal topics; and we feel assured that no one can read these speeches carefully and candidly, without coming to the conclusion that the claims of the Church of England in this matter are reasonable, and ought to be granted. The Church of England is much indebted to Messrs. Gordon and Stuart for the part they have taken, and for their kindness in publishing these speeches.

Church Intelligence.

THE CHURCH SOCIETY.

The monthly meeting was held on Monday, the 2nd inst. The Lord Bishop in the Chair. Sir John Young and eighteen other members being present. Prayers were read by the Dean, as also the minutes of the last meeting, which were confirmed and signed by the Chairman.

The Report from the Finance Committee stated the receipts to be £717 16s. 10d. and the warrant recommended for payment to £1366 1s. 6d. For the Gold Fields the receipts were £135 9s. 10d., and warrant passed for £150.

The Bishop read a Circular he had drawn up, which with some slight alteration, was considered might be of essential benefit to the funds of the Society.

It was resolved that the Salary hitherto paid for a Catechist at Molong, be transferred to the district of Hartley, to assist the Clergyman in the manner which has been brought before the Committee by the Bishop, in consequence of the great increase of population from the Kerosene discoveries.

On the application of the Rev. J. C. Corlette for a grant of £100 in lieu of the Interest granted to Jamberoo Church, the state of the funds would not admit of the application being entertained, nor an application from the parishioners of St. Jude's, Randwick, for assistance towards the erection of a Parsonage.

On two applications for loans from the Endowment Fund, on account of Parsonages, by Rev. H. H. Britten at Castle Hill, and the Churchwardens of St. Jude's, the sub-committee reported that there were no funds at their disposal.

A new application from Rev. J. Vaughan, O'Connell, for assistance towards the erection of a new Church at Rockley, was referred to the Finance Committee to be reported on at the next meeting.

CONFIRMATIONS.

The Bishop of Sydney has resumed his confirmation services. On Wednesday the 27th, a confirmation was held at St. Philip's for that parish and Trinity, when 90 young persons were confirmed.

Confirmations have since been held on Wednesday 4th, at St. John's, Darlinghurst, for that parish, and for St. Michael's and St. Matthias, and on Friday 6th, at St. Leonard's, North Shore. It is proposed to hold a confirmation at Newtown on Monday next.

Notices of Confirmations to be held by the Lord Bishop, in the undermentioned Parishes, have been issued.

The Confirmations to be held at the places printed in *italics*.

Ryde and Hunter's Hill, Wednesday, Oct. 31, 11 a.m.

Pennant Hills, ... ditto, 3 p.m.

Parramatta and Marsfield, Thursday, Nov. 1, 11 a.m.

Prospect and Seven Hills ... ditto 3 p.m.

Castle Hill and Dooral, Friday, Nov. 2, 11 a.m.

Rouse Hill ... ditto 3 p.m.

Pitt Town and Wilberforce, Nov. 3, 11 a.m.

Windsor, ... Sunday, November 4, at 11 a.m.

Richmond and Kurrajong ... ditto 3 p.m.

Penrith, South Creek, Emu, and Castlereagh, Monday, November 5, at 12 o'clock

Mulgoa, ... Tuesday, November 6, at 11 a.m.

Greendale, Wednesday, Nov. 7, at 11 a.m.

Cobbidee and Narellan, Thurs., Nov. 8, 11 a.m.

Pictou, ... Friday, November 9, at 12 o'clock

Camden, Sunday, November 11, at 11 a.m.

DIOCESAN INTELLIGENCE.

The Rev. C. R. Ord who is about to establish a school at Parramatta has been succeeded by the Rev. E. M. Salinière.

The friends of the Rev. T. Kemmis will be glad to learn that he is considerably better, but still unable to attend his duty. The Rev. G. A. C. Innes will be at St. Mark's for a few Sundays.

The Bishop of Sydney has appointed Mr. T. Molyneux, Catechist for the rural district South and West of Bathurst under the Rev. T. Sharpe, and Mr. T. Williams, Catechist at Hartley for the Railway and Kerosene works labourers, under the Rev. R. H. Mayne.

The Rev. R. S. Willis met with a very serious accident, while engaged in his ministerial duties on the Shoalhaven River. Being benighted and having lost his way he had a dangerous fall down a rock by which his left arm was broken. He was out all night and only reached Dr. Mackenzie's at 10 o'clock the next day. The arm was set and Mr. Willis is recovering.

The Cathedral continues to make satisfactory progress. The Screens and the Bishop's throne are erected.

The carving of the columns with the names of the Australian Bishops has been commenced, and the effect is very good. The masonry required for the organ, the glazing of the clerestory windows, a temporary erection to show the proposed position of the pulpit and the draining and cementing of the ground outside, are some of the works since our last notice.

RANDWICK.—We have the painful duty to record the sudden death of Mrs. Samuel Hebblewhite, a lady known, beloved, and highly esteemed by a large circle of friends.

She was the daughter of the Rev. William Walker, one of the first Wesleyan Missionaries to the aborigines of these Colonies, the niece of the Rev. Thomas Hassall, and granddaughter to the Rev. Roland Hassall, first Missionary to Tahiti.

On the morning of the 26th June she rose as usual, but was taken ill with paralysis about 9 o'clock, and died at 2 o'clock. She left a husband and six children.

In 1856 she collected together the children of the neighbourhood, and thus with her own children commenced a Sunday School in her own house. She was assisted at that time by Mr. Thomas Coates who acted as Superintendent.

So soon as the Church of England had erected their School Church, she brought her little flock and with others continued to teach until February 1865, when the loss of sight compelled her to relinquish a task which was always very near her heart.

Only a few days before her death, she made some little presents for their projected festival.

At the same time that she commenced the School, a regular Sunday Service was begun at her house, this being the first assemblage for united worship in the District.

Thus has departed one who through life had devoted much of her time in the service of her Maker. It was often said that the time spent in her company was one of real profit—she strove to adorn the doctrine of God her Saviour.

Mrs. Hebblewhite was laid to rest in the family vault on the 28th June in "sure and certain hope of a blessed resurrection," followed by the Schools of the District and a large concourse of mourners. The Lord Bishop and Mrs. Barker testified their respect for the deceased by their presence.

"The memory of the just is blessed."

THE CHURCH OF ENGLAND CEMETERY AT NEWTOWN.—The public prints, and one member, (if not more) of the Legislature, having from time to time included the above Cemetery in their list of Burial ground grievances, the Bishop of Sydney requested Alexander Gordon, Christopher Rolleston, and Edward Bedford, Esqrs., to institute an enquiry into its condition. The Bishop also requested the Trustees of the Cemetery to afford their assistance to the above named gentlemen, which they willingly did. Mr. Treve, and Mr. H. K. James were also present at the enquiry. The Report drawn up by the latter gentleman, and signed by the three Commissioners has been sent to the Colonial Secretary, who has promised to lay it before Parliament. Until this is done, nothing

more can be said of the contents of the Report, but it is satisfactory to the Trustees to know that it amply justifies the emphatic denial which one of their number gave to the truth of the statements which had been made against the management and condition of the Cemetery.

A HOUSE OF PRAYER & HOUSE OF MERCHANDIZE.—Two gentlemen going into one of the Sydney Churches and asking for seats were requested by the Sexton to pay half-a-crown. On demurring to do this, they were told that there was no room. Not having been in the habit of paying for the privilege of uniting in common prayer, and still less of paying a Sexton for allowing them to do this, they left the Church on that occasion and were not very likely to go there again. This fact is commended to the notice of the clergy, and their churchwardens. It is to be hoped that if any pew-opener is detected in the practice of this merchandize, he will be dealt with as our Lord did with the buyers and sellers, and be dismissed from his situation.

CLERICAL MEETING

Held at Bishopscourt, 26th June (last Tuesday in month.)

Acts xvi. 1. Paul in this second missionary journey when separated from Barnabas, no longer chose the sea as before but travelled through the great passes of the mountains into Cilicia, then leaving that his native land behind passed through another chain of mountains up to the table land of Asia, the scene of his former labours and perils, led onwards, as appears in the narrative, continually by the Spirit of God. It is pleasant to compare one good man with another and as Paul turned his back on Tarsus and Cilicia passing the home of his infancy and scenes of his childhood, nor looking behind—we see once again faith as that of Abraham, when he left his father's house, and native land and went forth over the face of the earth, not knowing whither he went. He was not without a meet companion. Parted from Barnabas to whom he owed much, and whom he dearly loved, feeling keenly his separation from that good man, and with some trouble of mind when he remembered its cause, and their unhappy parting scene:—he had the advantage of a faithful fellow labourer in Silas, one had been present at the Council, who was a messenger of the Council (Acts xv. 27) whose presence would satisfy the Churches, who could account to them for the absence of Barnabas, and whose testimony would confirm the witness of Paul as to the decrees.

But the affections of his heart were not satisfied without one bound to him by a nearer tie: and such he found at Lystra when he took young Timothy to be not only a companion in labour and in peril but to serve with him in the Gospel even “as a son with his father.” “My son,” “my own son in the faith;” such are the endearing terms in which the Apostle loved to speak of one, who converted by his ministry owed to him, even as Philemon did, “himself,” (Phil., xix. 1.) and who becomes from this period onwards a very important personage in the history. Timothy living in his childhood in that wild barren region of Lycaonia where there was not even a synagogue of the Jews, the child of a Greek father, having received his religious education and training in his home from a pious mother, was drawn to the Apostle by the marvellous zeal and intrepidity and piety and holiness of character which were manifested in his first eventful visit to those mountains as well as by the force and blessedness of the divine truths he taught;

for we find St. Paul, just before his death calling up the recollections of those early days of their intercourse (2 Tim., iii. 10, 11.), and saying “*thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra.*” The blessed thoughts of Timothy's childhood had been about the holy men and prophets of Israel who had kept the faith in days of trial then long past, and in Paul he saw fully realised all that he had ever imagined of the greatest of those prophets. He, we may well believe, was one of the disciples who stood round the almost lifeless body of the Apostle when he had been stoned at Lystra, and dragged out of the city as one dead; who stood round him, supposing that they had witnessed a martyrdom. When he came under the influence of the great Teacher, when the Spirit of God touched his heart, we are not distinctly told—but Paul on his return to Lystra after seven years, found him a disciple, and “well reported of by the brethren that were at Lystra and Iconium,” perhaps already a proved labourer of the Gospel in those newly formed Churches. One at all events who was deemed not unworthy to be a partaker even with Paul himself in his great and perilous work.

3rd. “Him Paul took and circumcised.” He refused to circumcise Titus (Galatians ii. 3) who was a Greek, but he circumcised Timothy whose father was a Greek and mother a Jew. We should note in this the wisdom and care of the Apostle. If he had consented to the circumcision of Titus, he would have made an undue concession to the Judaizing party, he would have granted them their position, acted upon their principles, and assisted them in imposing a yoke on the neck of the Gentiles. But Timothy as the son of a Jewish mother, *ought to have been circumcised*; and it was expedient that he who was of Jewish blood, who was to be taken by Paul into many a Jewish Synagogue, who was to engage in many a discussion with Jews, who was to go as the Apostle's attendant into many various scenes, should not be one whose very presence would be deemed an offence and an insult in the Jewish Church. Paul was not so intent upon carrying out his own views as to be unwilling to make fair and legitimate concessions, if thus he could conciliate the honest prejudices of those to whom he preached.

5th. “So were the Churches established.” These words contain a lesson for us. It is not enough that we should go through the routine of duty, just preach the truth and then think our work finished. Nothing is done until the people are indeed *established in the grace of God*. Therefore should we enter deeply, earnestly, faithfully into this great work; labour not only to lay the foundation but also to build our people up in our most holy faith. We must see to it that the life of religion is in them, that they “grow in grace;” and for this end we must take care that there is life and growth in ourselves. We cannot expect them to advance unless we lead them ourselves advancing.

6th. There is but a very slight reference in the history to Paul's labours in Galatia, although we know from his Epistle to the Churches in that province, that there was a great awakening there, that the affections of the people were greatly drawn to the Apostle, that the Gospel was received among them with a strong sense of its blessed and life-giving power. (Gal., iv. 15) and that such a work was begun in that wide region as demanded afterwards from its importance the utmost care and watch-

fulness: so that to the converts of Galatia was addressed, at a critical period of their religious life, one of the most important of Paul's doctrinal writings. Yet this great work was done at a time when the Apostle was suffering from some trying physical weakness, and it may be even from sickness and pain. (Gal. iv. 13, 14.) Was it here that Luke, the beloved physician, (of whose presence in St. Paul's party we have proof in the 10th verse of this chapter) first joined them? And had his coming to the Apostle at this time any connexion with his illness at Galatia?

6.7.8.9. Here we are clearly taught that Paul was moving onwards on his journey under the direct guidance of the Holy Ghost. That Spirit which at the first said, “Separate me Barnabas and Paul” here fenced in his way on the north and on the south, and led him right onwards towards those regions of the west where our ancestors were then in heathen darkness. He was brought to Troas, to the confines of Asia and Europe. There he, who could speak of many visions and revelations of the Lord, who at Corinth, (Acts xviii. 9) in the temple, (Acts xxii. 18.) on board ship (Acts xxvii. 23.) received direct communications from on high, and in his last great conflict had the happy consciousness of the Lord standing by him (2 Timothy iv. 17.)—saw in vision, as it were, a man of Macedonia entreating help. It was Europe crying unto Asia, “Come over and help me.”

10th. Then was there a stir in that little company, who for some days before had been going doubtfully they knew not whither. “Immediately” says the historian “we endeavoured to go into Macedonia.” “We” not Paul only but all were ready, zealous, prompt to obey that call. They had work to do they desired to do it, they only needed direction, where it was to be done, “Lead us, Lord we follow” was—the feeling in every heart.

12th. They had now reached the next great scene of labour. They were in Philippi, a Roman colony, filled with Roman soldiers, old veterans who had taken part in the great wars wherein the republic had come to an end and the empire was established. Very humbly did the work begin there and under much discouragement. There was no synagogue, but still Paul's true instincts led him to seek for those who knew and worshipped the God of Israel. He found a place by the river's side where prayer was wont to be made, he found a few women there, this was the first congregation that Europe offered to the great Apostle of the Gentiles. But humble though it was, it was larger than that which his Divine Master had begun with at the well of Samaria. He preached the Gospel to that small and humble gathering, the Holy Ghost who was with him in all his journeying was there, and the great work began. There was one at least who heard and believed to the saving of her soul. Lydia, a humble seller of purple, one who had come all the way from the city of Thyatira, from a city of that region where Paul had been forbidden then to preach, received with open heart the word of salvation; and in her at once the fruits of the Gospel appeared, she at once made an open profession of her faith.

15th. She was baptized with her household. Then anxious to take a part in promoting the good work, Christianity inducing hospitality, she entreated Paul “if you have found me faithful? “If you deem my faith true faith, then let my house be your home in this city.”

16, 17, 18. Thus had the work begun; but soon did Satan appear in the scene to oppose and baffle. His first device was to attempt to connect the Apostle's work with his, to make a

show as though they were in league together. His servant was sent to persecute and disparage Paul with her unhappy commendation. If the Apostle had received this commendation from a demoniac! this testimony from the Prince of Darkness! he could expect nothing else but abhorrence from the Jews and contempt from the Gentiles. Grieved by this persecution the Apostle turned and in his Master's name commanded the evil spirit to depart.

Then followed other severe discouragements. How inscrutable are God's judgments and His ways past finding out! They had received a special summons into Europe, yet when they came there they found little else than clouds and storms. One gleam of light there was in the conversion of Lydia, but still only small promise of the great day that was coming. Yet even *thus* was formed that Church of Philippi which the Apostle so greatly valued. Even *thus* began the mighty work in that quarter of the globe which soon became and has been almost ever since the great stronghold of the Gospel.

A conversation followed on preparation for confirmation, in which much was said of the difficulty of finding a sufficient manual or tract to place in the hands of the young persons who present themselves as candidates for confirmation, so as to aid them in remembering and considering the instructions they receive from their Clergymen. A committee of five Clergymen was appointed to prepare a confirmation tract.

The next Clerical Meeting will be held on the last Tuesday in July. Scripture. Acts xvi. 18-40. The paper to be read by the Rev. J. Fletcher.

Poetry.

THE MORNING DEW.

God's glory shines in common things
To humble minds that look aright;
To them the lowliest object brings
Full oft a flash of heaven's own light.
One morn a wondrous sight I found,
Before the dews had taken flight;—
Beneath the sun, upon the ground,
A diamond-gleam of living light!
And as I moved along, behold,
A liquid emerald it became,—
The chrysolite's clear molten gold,
And then the ruby's crimson flame;
And soon the amethyst it showed,
And last appeared the sapphire's blue;
When suddenly the meadow glowed
With myriad stars of varied hue;
But brighter far than light which falls
From the most lustrous earthly gem,—
They seemed like fragments from the walls
Built round the New Jerusalem!
O God! Infinite! Wonderful!
Who dwell'st above the starry zone!
While highest heavens obey Thy rule,
A lowly dew-drop is Thy throne!
E. B. D.

Correspondence.

LETTER ON CHINESE MISSION.

To the Editors of *The Church Chronicle*.

Sofala, Western Gold Fields,
June 22nd, 1866.

DEAR SIRS,—As the Church Society has granted a salary to the Chinese Catechists at

Sofala, and the facts may have prompted the desire in some minds to know more of what the receiver of it has done, or is doing, among his countrymen, the following remarks upon his work are offered for insertion in *The Chronicle* in the hope that they will neither be uninteresting nor out of place. The Catechist, Mr. Kong Shin Quen has resided with little intermission, at this head quarters of the Chinese on the Turon, during the last two years. Some accounts of him have already appeared in the public papers, inasmuch as the Lord Bishop of the Diocese was pleased to state the chief facts of interest concerning him in the accounts of the Visitation towns of the Western districts in 1864 and 1865. He was for many months in doubt and anxiety as to whether the Church Society would employ him, *i. e.* afford him the means of living while he carried on the truly disinterested and laudable work upon which he had entered. For he had evidently set his heart on the noble object of imparting the knowledge of Christianity to his countrymen. At length the Committee of the Church Society were in a position to grant the much needed salary. This is a matter of congratulation. And we are sure that it will be well spent. All through the period above mentioned he has shown himself to be an earnest, diligent, and hopeful, though humble worker in the great cause. We trust that he is indeed a faithful labourer in the Lord's vineyard.

Several satisfactory changes in his plan of operations were made about the time of the Church Society's grant, in fact as a sort of consequence. His Sunday services were held in the Church school-room, and then increased by an additional service in the evening. He then took up his own residence near the school. The services have been attended as well as could be expected by a congregation varying from forty to ten or a dozen. The state of the weather seems to affect the number of his hearers on any given occasion. But his work of teaching is by no means confined to the Sunday. His days however are considerably taken up by regular attendance at the day school for the purpose of improving his knowledge of English. And he has made considerable progress.

In addition to this he is now engaged in giving the necessary instruction to five of his hearers who have expressed a desire to be baptized. The clergyman under whom he acts has met these candidates for Christian baptism (their instructor acting as interpreter) with a view to forming an opinion as to their state of information, and of fitness to receive the solemn ordinances of baptism. Their language is a great obstacle. But the clergyman is not without hope that it may be said of them, ere long; "Can any man forbid water that these should not be baptized?" They shew intelligence, and seem to be reverent in their manner. Most of them can say with tolerable correctness the Ten Commandments, the Apostle's Creed, and the Lord's Prayer, of course in their own language. These catechising have been concluded by the whole party kneeling down and repeating the Lord's Prayer. The day when the hopes of their Catechist shall be realized, if it may be so, by seeing them admitted to receive the initiatory sacrament of our holy religion, will be a happy one for him. He has so evidently set his heart upon it. His simplicity and earnestness are very pleasing, and indeed remarkable. May it please the Lord of the harvest so to bless His labour of love, that it may be productive of good and lasting fruit.

S.

Diocese of Newcastle.

BRAVE OPENNESS OR TIMID CONCEALMENT.

OUR last English mail has brought the report of Mr. GLADSTONE's speech at the Reform banquet at Liverpool, on 5th April last.

That great noble hearted Christian statesman asserts in this speech that the *greatest of the advantages* which England possesses amid the different civilised communities of Europe is this—that every thing which happens in the public interest is *sure to see the light*. Mr. GLADSTONE's words are as follows:—

"Permit me to say that so far as I am able to understand the relative positions of the different civilised communities of Europe, I think that, after all, the *greatest of the advantages*, which we may claim to possess, is, that everything in this country, or in the public interest is *sure to see the light*. (Cheers.) There is no power on earth, there is no power of the Government, there is no power of a party, there is no power of a class that can conceal facts of public interest. We live in times when there is gradually being formed a tribunal and an authority of public opinion, which pervades the whole Christian world, and it is said, whatever be our *merits*, whatever be our *faults*, they are told plainly to the whole world."

With these sentiments we cordially agree. We believe that England owes her proud position in the world, chiefly, under the Lord's blessing, to her brave, noble contempt of all concealment. She is truly great and free, because everything connected with her public men and public measures is *sure to see the light*; because whatever be her *merits*, whatever be her *faults*, they are told plainly to the world. This *noble openness* may sometimes place her for a short time in a position of disadvantage, when opposed to another power which is despotic and deceitful, and which, by concealing its intentions, may strike a sudden unexpected blow; but this *noble openness* makes England politically sound to the very core, and thus she soon surmounts any temporary disadvantage, and confident in her own real powers, she in the end maintains and advances her proud position in the world.

If then we love and admire our noble fatherland, and concur in this opinion of her wise statesman, that

the greatest of her advantages is this brave openness, this noble contempt of all concealment, should we not desire to follow her example in this respect, when we are building up our beloved Church in this colony?

It is a delicate and difficult task in which we are now engaged—the introducing synodical action into the government of our Church—the training of bishops and clergy and laity to meet together in general conference or synod, and deliberate together for our Church's good. We are new to, and inexperienced in, such duties; we must therefore be expected to make mistakes, to commit faults; but we consider it most wise and English and Christian that there should be perfect openness in our proceedings—no timid concealment—that our merits and demerits should all be allowed to see the light.

We cannot therefore agree with the sentiment expressed in the Sydney leading article of the last *Church Chronicle*—“We should think it highly improper to reveal, what took place in the Select Committee appointed to prepare the Constitutions.” On the contrary we consider it most desirable for the future well-being of our Church, that all differences of opinion on subjects relating to her, should be generally known, and publicly discussed, even though our faults as well as our merits be thus brought to light.

Still less can we concur in the sentiment expressed in the Goulburn leading article of the same *Church Chronicle*, that—“It is pitiable to see our Church's own sons, nay more, those who ought to be her nursing fathers, adding to the number and augmenting the burden of her troubles”—because forsooth, one prelate may point out, what in connection with an important subject under discussion, he considers to be the misapprehension, or misquotation, of another.

In our opinion it is no part of a wise “nursing father's” duty to aid in the propagation of error, by concealing what he believes to be the mistake or fault, of a child or brother. And a story told in England may confirm this opinion.

A dignitary of our Church there is reported to have been over anxious to have the repute of ruling well his own household. His children were not to be known to be ever naughty, ever to need correction. It was his constant practice to conceal their faults, and his children soon detected this amiable weakness and its motive. One day a young son, sitting with this “nursing father” in the drawing room, misbehaved, and was told to stand in the corner with his face to the wall. He did so; but immediately afterwards the housebell rang, and visitors were heard alighting. What was to be done? This father could not bear that his child should be seen under correction, he therefore said to him, “Well, now, be a good boy and go away, and here is half a crown for you.” The hopeful son, well knowing the motive of this kindness, replied, “I won't have the half-crown, I won't be a good boy—I won't go away, unless you give me five shillings.” This “nursing father,” it is said, was so anxious to conceal his child's fault and correction—that he, in all haste, got rid of him, by complying with his demand.

We do not suppose that the members of our Church in any Diocese of this Colony would approve of such weakness as this; but we firmly believe, that the systematic concealment of errors, instead of bringing them to light for their present correction, and future avoidance, is a grave mistake—a sad contrast to the noble brave openness of England, and the sure forerunner of decrepitude and decay.

Adverting again to the same Sydney leading Article, we would express our full appreciation of the kind spirit in which it is written, and our desire that the same spirit should prevail the remarks which we may make below on some of its statements.

All the members of our Church in the three Dioceses are, we trust, friends: and not the less sincere and cordial friends because in a time of deep interest to our Church, when we are discussing most important changes in her government, we differ in opinion, and express these different opinions as forcibly as we can.

We trust also that the existence of such differences of opinion, or at all events, the need for dwelling upon them, will soon come to an end: as on Wednesday next, the 11th instant, the General Conference re-assembles to decide upon the Church Bill which is to be laid before the Legislature. On that day, the Church action which commenced in February 1865, will be brought to a close: and it has been wisely decided, we think, that the application to Parliament, should now be made, not from a single Diocese, but from the whole united Church assembled in General Conference: while the application itself is intended not to *legalize the Constitutions*, but to enable us to *manage the property*, of the Church.

This, we hope, will be *unanimously* agreed to on Wednesday next; and no persons can rejoice more than *ourselves*, at the prospect, that differences of opinion having been fully discussed and *finally settled* will cease to be the subject of debate and that the columns of “*The Church Chronicle*” will in future be devoted to the consideration, not so much of the means to the end, as of the end itself, which we all believe to be of paramount importance, namely, the salvation of eternal souls.

THE LAST SYDNEY LEADER ON THE LATE GENERAL CONFERENCE.

We advert, in the most friendly spirit, to the reply in the last Sydney leader, to our observations in the previous Number respecting the *one-sidedness* of the Report of the late General Conference, and the *inaccuracy* of the leading article in the General Conference Number.

1. Respecting alterations in the Report our words were intended to be as mild as possible; we said,—“Every one must, we think, regret, that when it was said in the heading of the Report, “*We are indebted to the Sydney Morning Herald for the Report which we now present to our readers,*” the Report in the *Herald* should have been altered.”

In the last Sydney leader it is acknowledged that *alterations* were made—and that they were in the General

Conference Report indebted to the *Herald* only in the main: while the omission of this qualified statement is called in the last Goulburn leader—an oversight.

Again respecting the *one-sidedness* of these alterations, it is surely no proper answer to say—the Report in the *Herald* was unduly curtailed and therefore might be deemed *one-sided*. This is quite beside the point. It was agreed to take the Report of the *Herald*, and no deviations from that Report should have been allowed. We therefore regret that any alterations were allowed—and still more regret that the alterations were not impartial, but *one-sided*.

II. The reply to our observations respecting the *inaccuracy* of the leading article in the Conference, is, in the last Sydney leader, as follows:—

"This we know for fact that the Representatives of the Sydney Diocese were *not* opposed to the Establishment of a Provincial Synod for the Colony, as a Court of appeal from the Diocesan Synods, but were *decided advocates* of it. What they were opposed to was the Establishment of a Provincial Synod such as was proposed in the Newcastle Constitutions, which should override and control the Diocesan Synods and form the governing body of the Church in New South Wales.

Our remarks on this reply shall be as brief as possible.

1st. The question is not, whether the Representatives of the Sydney Diocese opposed or advocated the establishment of a Provincial Synod of a particular kind, *generally at other times*, but whether they did so in the *late General Conference*: and we affirm most positively that the Sydney Representatives in the Constitution Committee most strongly *opposed* the insertion among the Constitutions of *any clauses* respecting a Provincial Synod of *any kind*.

In this matter, as in all others, we believe that *brave openness* is far wiser than *timid concealment*; and we say without fear of contradiction, that during one whole meeting of the Constitution Committee, lasting more than three hours, the one sole subject of earnest contention was, whether *any clauses* respecting a Provincial Synod of *any kind* could be admitted among the Constitutions—that the Committee separated at the end of the three hours discussion, the Sydney and Goulburn members

declaring that they could not consent to the admission of any such clauses; and the BISHOP OF NEWCASTLE, on the other hand, declaring he would not consent to any constitutions which did not provide for a Provincial Synod, but would leave on the records of the General Conference his protest against such an imperfect measure; that all the Newcastle representatives, except one engaged in official duties, were summoned to meet the next forenoon, to consult as to the course they should pursue under the existing crisis; that they all did meet, when their Diocesan had the pleasure of announcing to them that the crisis was over, that an hour previously he had received notice that the difficulty had been overcome, and that clauses respecting a Provincial Synod *would be admitted* among the constitutions. On this point, therefore, it was not the Diocese of Newcastle which *abandoned a favourite idea*.

2nd. In the passage already quoted from the last Sydney leader, it is said:—

What they the Sydney representatives were opposed to was the establishment of a Provincial Synod, such as was proposed in the Newcastle constitutions.

This statement we have just shown to be *inaccurate*, because the real opposition was to the insertion among the constitutions of *any clauses* establishing a Provincial Synod of *any kind*. But what a strange forgetful expression—the *Newcastle constitutions*. Is it forgotten that these constitutions are just as much the *Sydney* constitutions as the *Newcastle* constitutions—that they form part of the Synod Bill, approved of by both the *Sydney* and *Newcastle* Conferences in 1858, as amended in the Legislative Council—that these *very Provincial Synod clauses* so amended as they now stand in the Newcastle constitutions almost word for word were then received with *general approval*, and with the *especial approval* of the *Metropolitan*—and that the Synod Bill thus amended in the Legislative Council, was, with *these very clauses*, laid before the Legislative Assembly by the *Sydney* Synod Committee.

Thus during 1858, 1859, 1860, 1861,

1862, 1863, 1864, until the Sydney Conference in February 1865, neither of the Dioceses dreamt of a Church Constitution, which did *not* contain *these very clauses*. What strange forgetfulness is this—and if it arise from the purely diocesan action taken by the Sydney Conference in February 1865, What a warning it is against all such isolated action for the time to come.

We here conclude our remarks on the last *Sydney* leader, and would again express our full appreciation of the kind spirit in which it is written. With reference to the last Goulburn leader, we would call attention to a letter of our Diocesan, which is inserted below.

THE PARISH MAGAZINE.

WE desire to call attention to this very nice monthly publication, edited by clergymen of the Diocese of Newcastle. The body of each number is arranged and printed in England, under the superintendence of a clergyman of high character and standing, and contains one or two nice plates, in addition to much excellent religious and interesting matter; while the four pages of the cover are filled with monthly memoranda, and notes on the seasons and services of the Church, and Church news, which is not confined to the Diocese or colony.

We shall often select Church news from *The Parish Magazine* for insertion in *The Church Chronicle*, and would strongly recommend it to the clergy of the diocese as admirably suited to afford pleasure and profit to families in our agricultural districts or in the bush. Any communications for the Editor of the *Parish Magazine*, can be addressed to the Parsonage, Jerry's Plains, before the 15th of each month; and any Clergyman wishing to circulate the Magazine in his Parish, can receive all needful information from the Editor.

Church Intelligence.

PROPOSED NEW DIOCESE OF GRAFTON AND ARMIDALE, IN NEW SOUTH WALES.

CIRCULAR ISSUED IN ENGLAND.

The Diocese of Newcastle, New South Wales, as originally formed in the year 1847, extended along the coast 800 miles, and

reached inland about 700 miles, lying to the north of the Diocese of Sydney.

The Right Reverend Dr. Tyrrell was appointed first Bishop of this vast Diocese. Ever since his appointment, a period of eighteen years, the Bishop has been actively performing his duties in the country to which he has gone forth. The visitation of his Diocese requires each year long and laborious journeys on horseback, which, up to the present time, God has given him strength regularly to perform. But from the first, the area of the country over which his duties extend, and the rapid increase of the population, have made the Bishop very desirous of the subdivision of his See. This has been partially effected by the creation of the See of Brisbane, which has taken off the most northern portion of the original Diocese. But after this diminution, the Diocese of Newcastle still includes five degrees of latitude, and extends inland several hundred miles. It is now proposed to form that portion of it which lies north of latitude 31° 40' into the new See, to be called the Bishopric of Grafton and Armidale.

The area of this District exceeds 140,000 square miles, the number of settlers is large, and the population rapidly increasing. The scheme has been approved by His Grace the Archbishop of Canterbury. An owner of property in this District, recently deceased, gave towards the Endowment £2000, and £3000 more has been raised within the Colony. The whole sum required for Endowment is £10,000; of this the Colonial Bishops' Fund will provide £1500, and £1000 more is promised by the Society for Promoting Christian Knowledge; and the Bishop of Newcastle has, in the most munificent manner, offered to provide from his own resources £500 for the first expenses of the new Bishop.

All that is now needed to complete this good work is £2500, and it is hoped that there will be no difficulty in raising this sum in England. Those who are more especially interested in the Colony may be confidently appealed to for help. The Colonists themselves have by their liberal contributions shown how much they desire this extension of the Episcopate. The friends of Bishop Tyrrell, who have so often shown their sympathy with him in his noble and self-denying labours, will be ready to join their aid to accomplish a work which the Bishop most earnestly desires to effect. And they who believe that the religion of Christ is most truly advanced by bringing all the ordinances of our Church to the homes of those who are scattered over the face of the globe, will, it may be presumed, be ready and willing to assist in giving to our countrymen in this interesting and important Colony a Bishop to carry on amidst an increasing population, the good work which the present Bishop of Newcastle has, with the Divine blessing, so energetically and so prosperously begun.

COMMITTEE.

The Lord Lyttelton; The Lord Bishop of Oxford; The Lord Bishop of Brisbane; Sir George Beaumont, Bart; Sir Stephen R. Glynn, Bart; Sir Daniel Cooper, Bart; The Ven. Archdeacon Hale; The Ven. Archdeacon Wordsworth; The Rev. Professor Selwyn; The Rev. Dr. Collis, Bromsgrove; The Rev. Dr. Currey; The Rev. Canon Hawkins; The Rev. Canon Walsh, Sydney; A. J. B. Beresford Hope, Esq., M.P.; Capt. Tyrrell, R.N.; A. Denison, Esq.; F. L. S. Merewether, Esq.; Conway Rose, Esq.; The Rev. A. M. Bennett, Bournemouth; The Rev. R. G. Boodle; The Rev. W. T. Bullock, 79, Pall Mall; The Rev. W. H. Hoare; The Rev. John Keble, Hursley; The Rev. Fred. Meyrick; The Rev. J. V. Povah; The Rev.

F. Poynder; The Rev. S. Smith, Camberwell; The Rev. T. H. Tooke; The Rev. S. R. Waddelow; The Rev. J. Wallace, Loughborough.

All communications are to be addressed to the Rev. Dr. Currey, Charterhouse, London, E.C., and Rev. R. G. Boodle, Mells, Frome, Honorary Secretaries.

CLOSE MEMORIAL.

A meeting of the committee was held at the Church School room, Morpeth, last evening, the Rev. C. Walsh in the chair. Letters were read from R. Jones, Esq., Sydney, enclosing a cheque for £3 3s., and from Alexander Warren, Esq., Seaham, enclosing a cheque for £5, which sums the Treasurer announced he had duly acknowledged. Mr. Scroggie moved, and Mr. Jaques seconded "That the following gentlemen be written to, asking their co-operation with this committee, in the collection of subscriptions; for West Maitland, Rev. J. R. Thackeray, B. Lee, G. Vindin, and E. P. Capper, sen, Esqs.; for East Maitland, E. D. Day, E. Cobofoff, and H. O' Meagher, Esqs. A form of circular was drawn up, to be sent to the various gentlemen in the neighbouring districts, soliciting subscriptions. Collectors for Morpeth and its neighbourhood were appointed. The meeting then terminated.—*The Leader*.

CHURCH ENDOWMENT.

Extract from a letter addressed to a Layman by the LORD BISHOP OF NEWCASTLE, on the subject of Church Endowments:—

"In answer to your inquiry as to what this amount will represent, I inform you that £5, or any other sum, when paid to the Newcastle Church Society, will secure for your Parish the annual interest of four times that amount at five per cent., to commence when your parish is left without any Government stipend. As four times £5 is £20, and the annual interest of £20 at five per cent is £1, your £5 in hand will secure *in perpetuity* the annual sum of £1 towards the support of your Clergyman; to commence when you are deprived of your present Government stipend of £100 per annum."—*From Parish Magazine*.

CHURCH PENSION SOCIETY.

A meeting of a committee, formed at the last meeting of the Diocesan Synod, for the purpose of providing a fund for the relief of the widows and orphans of deceased clergymen, and establishing a Pension Fund for Decayed Clergymen was held yesterday at the Diocesan Depot, Morpeth. The committee sat for over two hours, and various rules were drawn up which will be submitted to a future meeting, to be held at the same place on Wednesday next at 10 a.m.—*The Leader*.

THE NEWCASTLE DIOCESAN CHURCH OF ENGLAND TEACHERS' ASSOCIATION.

A meeting of Church of England teachers was held on Wednesday morning, at St. James's School-room, Morpeth, and they formed themselves into an association under the above designation. About twenty gentlemen were present, and a code of rules previously prepared was submitted to and adopted by them. The rules state the objects of the association to be: to promote friendly intercourse and mutual improvement among its members; and also to watch the course of events affecting them as teachers. The rules provide for the annual election of officers—a treasurer, secretary, librarian, and committee of five. They also provide for the conduct of

the association's meetings, which are to be held once a month. The Right Rev. the Lord Bishop of Newcastle is patron of the association, and the following officers have been appointed for the first year:—Treasurer, Mr. W. Blake; librarian, Mr. H. Bower; committee—Messrs. G. Gill, W. Kent, C. D. Newman, J. Hollingsworth, and D. Swan; secretary, Mr. W. Warner; auditors—Messrs. M. L. Saunders and G. Molster.—*Maitland Mercury*.

MUSWELLBROOK.

The children of S. S. Phillip and James' School, on the works of the G. N. Railway extension, had their feast on the 24th of May. A short, but very hearty service in the school-room began and hallowed the days pleasure, after which the children (about 70 in number) feasted on an abundance of good things kindly provided for them. The afternoon passed away very happily in the enjoyment of various games, which were ended by the distribution of toys and other presents. The day was delightfully bright and all highly enjoyed themselves. The school-room was very nicely decorated for the occasion, and was much admired. We wish that the good example of Mr. Blunt, the contractor of the Railway works, who has done so much to provide education for the children of his workmen, could be more generally followed.—*Parish Magazine*.

Correspondence.

To the Newcastle Editor of The Church Chronicle.

SIR,—Your leading article of June 11th, has called forth a reply in the last Goulburn leader, in which it is declared that *truth* required the omission, in the Report of the late General Conference, of a statement there made by me.

Being thus personally concerned in the remarks of the last Goulburn leader, it is more in accordance with my own feelings, and more respectful, I think to the Bishop of Goulburn, whose accuracy my statement had called in question to answer these remarks *openly* in my own name. I therefore wish you to insert this letter in the Newcastle portion of the next *Church Chronicle*.

In the Goulburn leader, referred to, many subjects are discussed, but I confine my remarks to the one, with which I am personally connected, namely, the Bishop of Goulburn's quotation from Mr. Venn's pamphlet.

Before I produce the passage from the Bishop of Goulburn's address to his Diocesan Conference, in which the quotation from Mr. Venn's pamphlet occurs, I would refer to a portion of my speech at the late General Conference, thus reported in the *Empire*—

"He (the Bishop of Newcastle) would have to criticize much that had been said—for the sake of truth: but he wished to say no single unkind word. He believed that with respect to all three of them (the Bishops) there was a feeling they were endeavouring to do their duty, and really to guide and govern the Church: so that their making little errors would not have the effect of lowering their influence throughout the Church. There were spots in the sun: and they (the Bishops) were not perfect."

On this subject I am glad to have this opportunity of saying, that no one can rejoice more than myself, at the success of the Bishop of Goulburn's labours in his Diocese, and at the influence which he has already acquired. But believing this success and this influence will

not increase but diminish, if inaccuracies of statement, which have probably arisen from his Lordship's incessant duties, should be repeated, I have not hesitated, when the course of my argument required it, to notice these spots in the sun, that they might be avoided for the future.

The first passage I quote is from the Bishop of Goulburn's address to his Diocesan Conference, printed in the Goulburn Conference number of *The Church Chronicle*, p. 19.

"The special disadvantages which result from the absence of legislation, are peculiar to the Church of England in this Colony. And the denial of the sanction of law to her proceedings and Constitutions in Synod assembled, would be an injustice, of which I cannot believe that any legislature will be guilty. Every other religious body has obtained all the sanction of law, which they can possibly desire for the management and regulation of their affairs. Shall we suppose that the legislature will deny to us that which they have granted to all others?"

"The disadvantageous position of the Church in a Colony, (writes Mr. Venn) may be traced to the fact, that the constitutions of our bodies are easily adapted to the circumstances of colonists, especially in respect of the maintenance of discipline. The Church of England in a colony has no ecclesiastical courts; these are in England, whereas the Presbyterian Church and among the Wesleyans, their means of enforcing discipline lie in Synods, presbyteries, and conferences, which can be held wherever a few ministers and laymen of their persuasion meet together. They and other bodies have secured their discipline by vesting their property in trust deeds which insert their doctrines and regulations of discipline in declarations of trust. Thus, with local acts, they are able by an appeal to local courts to eject a minister if he violates their established rules."

In this long quotation from the Bishop of Goulburn's address, the italics of the first paragraph, are his Lordships own, while I have placed the word *the* and the words *with local acts*, in the quotation from Mr. Venn's pamphlet in italics, to render the comparison of them with the real words of Mr. Venn's more easy.

Mr. Venn's real words are as follows, (pamphlet page 19.) "It has been sometimes asserted, that the Church of England is placed in so disadvantageous a position in the colonies relatively to other religious bodies, that it may fairly claim greater legislative privileges. So much misstatement and confusion has existed upon this part of the subject, that it is important to enter into a fuller explanation of the case. The allegation that the Church is in this disadvantageous position may be traced to the fact, that the constitutions of other bodies are more adapted for the circumstances of colonists, than that of the Church of England, especially in respect of the maintenance of discipline, &c. &c."

Again other religious communities have secured their discipline by vesting their chapels and other property under Trust Deeds, which insert their doctrine and regulations of discipline in their declarations of trust: and thus, even without express local acts (I call attention to these words "even without express local acts,") they are enabled to enforce the ejection of any minister from their churches and houses of residence, by an appeal to the Civil Courts, if he violates their established rules."

1st. Is the Bishop of Goulburn's quotation from this passage of Mr. Venn's, introduced

by the words (writes Mr. Venn) a true quotation? Are the words of Mr. Venn, "The allegation that the Church is in this disadvantageous position," the same in meaning, as the words, *The disadvantageous position?* Are the words, "even without express local acts," the same in meaning, as the words, *with local acts*, as quoted by his Lordship. The answer to these questions is so clear, that I need not waste more words on the subject.

2nd. In addition to these misquotations of Mr. Venn's words, have Mr. Venn's argument and conclusion also been misapprehended by the Bishop of Goulburn, They have.

Mr. Venn's argument is as follows:—

The allegation that the Church is in this disadvantageous position i.e., in so disadvantageous a position in the Colonies that it may fairly claim greater legislative privileges may, (whether true or false) be traced to the fact, (what fact?)—that the constitutions of other bodies (going from England to the Colonies) are more adapted for the circumstances of Colonists than that of the Church of England, especially in respect of the maintenance of discipline. The Church of England in the Colonies has no Ecclesiastical Courts for enforcing its discipline. Its Ecclesiastical Courts are all at home, i.e., in England. Whereas in the Presbyterian Church and among the Wesleyan Methodists, their means of enforcing discipline lie in Synods, Presbyteries, and conferences which can be held, wherever a few ministers and laymen of their persuasion meet together. (So that they carry with them to the colonies their constitutions in working order.)

Again other religious communities have secured their discipline by vesting their Chapels and other property under Trust Deeds, and thus even without express local acts, they are enabled to enforce the ejection of any minister, if he violates their established rules.

A similar course is open to the members of the Church of England, of vesting their property under Trusts. Such a scheme will be shortly carried into effect by the Church Missionary Society (of which Mr. Venn is the Secretary). And so, whenever in the colonies property either in Churches, houses, or Glebes is conveyed to Trustees, a declaration of Trust might be adopted, declaring the conditions under which ministers held the same.

(Mr. Venn then refers to the Temporalities Acts of the different religious bodies in New South Wales, and having sufficiently argued the question of the allegation, and as he believes, having perfectly refuted it, draws the following conclusion.)

Those colonial acts place the question of the relative freedom of action possessed by the Church and by the other religious communities in a clear light. We here find that they all had the same opportunity of making regulations for their temporal affairs, including their ecclesiastical discipline provided that such discipline should be presented to the legislature, in some recognised form and substance as in a model Deed (or, as in our constitutions which have just been agreed to in the late General Conference.)

Mr. Venn's argument may be accurately expressed thus in different words.

The allegation that the Church of England is in so disadvantageous a position in the Colonies as fairly to claim greater legislative privileges than other religious bodies is quite untrue, but may be traced to the fact, that the Church is disadvantageously placed in another respect, not, from any absence of legislation compared with other bodies, but because it was not, when transplanted to the Colonies, so prepared to

apply for legislation, as the other religious bodies were.

The Constitution of the Presbyterians places the governing power of their body in their Presbytery, which can be held wherever a few ministers and laymen of their persuasion meet together—so that their Constitution was adapted to the Colony on their first arrival, and they were then fully prepared to apply to the Legislature to connect the tenure of their property with the doctrine and discipline of their body.

The Constitution of the Wesleyans places the governing power of their body in their Conference—which can also be held wherever a few ministers of their body meet together, so that their Constitution was adapted to the colony on their first arrival; and they were then fully prepared to make the same application to the Legislature.

The Church of England, on the contrary, when translated to this colony, had no Constitution which it could bring with it. In a colony it has no ecclesiastical courts—they are in England. It therefore was not prepared to apply to the Legislative bodies as the other religious bodies were, until it had drawn up a Constitution and agreed to it, so as to be able to present it to the Legislature in a recognised form and substance. This the Church of England has just done in the late General Conference, and it is now fully prepared to apply to the Legislature to connect the tenure of its property with its doctrine and discipline, as set forth in its Constitutions, and to obtain the same legislation as the Presbyterians and Wesleyans obtained many years ago.

Thus the Bishop of Goulburn has not only misquoted Mr. Venn's words, but also misapprehended his argument and conclusion, and the allegation that the Church of England requires and may fairly claim greater legislative privileges than other religious bodies, is unfounded and clearly disproved by Mr. Venn. The Church requires no sanction of law for the Constitutions, no Synod Bill as it has been called, and instead of it being injustice to refuse it this sanction of law for its constitution, it would be very great injustice for the Legislature to grant this legal sanction which none of the other religious bodies have obtained or desired. All that the Church required was first to draw up its Constitution, as it has just done and then to apply to the Legislature, as it is now about to do to enable it to manage its Church property, so as to connect the tenure of it with the doctrine and discipline set forth in its Constitutions.

In conclusion, I would express my great thankfulness, that our Church in this Colony, has escaped the peril of a Synod Bill, giving legal coercive force to our Constitutions: and that we are now to apply to the Legislature for a simple Bill to enable us to manage the property of the Church.

In New Zealand, the same course in effect has been pursued. Their Church Constitution was agreed to in General Conference, and was then presented to the Legislature, to use Mr. Venn's words, in a recognised form and substance: and the Legislature passed the Church Trust Act connecting the tenure of Church property with the recognised Constitution. While the binding force of the Constitution, was not legal coercive force but voluntary compact expressed in a declaration, which every, office bearer of the Church, whether Clerical or Lay, voluntarily signs before he enters upon his office.

In Canada it is the same. The Church there has no Synod Bill in its true sense, giving

legal coercive force to its Constitution, but simply an *enabling bill*, that is, a Bill to enable the Members of the Church to meet legally in Provincial and Diocesan Synods, notwithstanding any doubts which then existed, but have since been removed, as to whether the Queen's Supremacy did not render such meetings illegal. The Canada enabling Bill, gives no *legal coercive force* to the Constitution or Canons of either the Provincial or Diocesan Synods. These are binding only from voluntary compact or consent either expressed or implied. And Canon II. of the Canada Provincial Synod, lately quoted by you, clearly shews how strictly that *voluntary consent* is expressed in the case of the Clergy—for each Clergyman before his ordination signs the following declaration.

"I, A. B. do willingly subscribe to and declare that I assert to and abide by, the Canons, which have been, or shall be, from time to time, passed by the Provincial Synod, or the Synod of (my) Diocese."

Notwithstanding these facts the Bishop of Goulburn, in his speech at the late General Conference, as corrected by himself for the *Church Chronicle*, has used the following expressions.

"For himself (The Bishop of Goulburn) he had an Englishman's repugnance to the revival in any form of the *Star Chamber*—he had a Churchman's repugnance to the coercive force of a *private inquisition*, compelling either a Clergyman, or a Layman, a Bishop, or Presbyter, to sign a document of this nature, which has not the sanction of law," i. e., just such a document as is signed by every Clergyman in Canada and New Zealand, before they are admitted to their ministerial office.

The Church of Southern Africa, may also be added to Canada, and New Zealand, as carefully avoiding the *coercive legal force* of a Synod Bill—for the Bishop of Cape Town, in a letter which I have lately received from his Lordship, writes thus—"I hope that you will never get an Act of Parliament for your Synod. Sooner or later it would pinch you. The Dutch here have one, and under it the Supreme Court keeps the worst kinds of Rationalists in their parishes."

So that the concluding exhortation of your late Leading Article may be thus enlarged.

"Ye Bishops, and Presbyters and Laymen of Canada, and New Zealand, and Southern Africa, do you deserve to be accused (by one who ought to be a nursing father of our Church) of the tyranny of the *Star Chamber*, or of the hateful practices of a *private Inquisition*."

I remain, Sir, &c., &c.,

W. NEWCASTLE.

Morpeth,

June 23rd 1866.

Diocese of Goulburn.

THE SYNOD BILL.

THE proceedings of the Conference have occupied much valuable time; they have also, as was foreseen by the BISHOP OF GOULBURN, seriously impeded the special work of a new and missionary diocese for the organisation of its churches and schools. But, at length, there appears to be a prospect of unanimity in the three dioceses, in

reference to the Synod Bill. If therefore Synods be established in the colony, on a legal basis and with wise regulations; and if these Church conventions bring our laity into more active co-operation with the clergy, for the management of the affairs of the Church in each ecclesiastical parish, and in the diocese at large, we ought not to grudge the time and toil which have been spent in striving after such a consummation; but rather rejoice that we are counted worthy thus to labour for God.

It would appear that, after all, some of the difficulties which have arisen within the Church itself in the colony have had respect to the mode in which this desired end should have been reached: and are not of the essence of the question at issue. They are, rather, indirect incidents which have been magnified into first-class importance, and have been thrust into the forefront of the consideration. The great questions which require solution will be more clearly understood if we put the case thus:—

1. Other religious communities in the colony possess all the power, legal and other, which they need for the management of their property.

2. Other religious communities possess all the authority, legal or other, which they need for the proper exercise of discipline within their own bodies.

3. The Church of England alone does not possess the power, legal and other, which is required for the management of its property. This is admitted by each of the three dioceses.

4. The Church of England alone does not possess the power, legal or other, which is required for the proper exercise of ecclesiastical discipline within herself.

5. All other religious communities possess their powers of managing their property, and exercising their discipline in virtue of Acts passed by the Colonial Legislature.

6. *Ergo*, an Act of the Colonial Legislature is required to place the Church of England on a par with other communities, in the matter of Church

discipline and of the management of property.

These are precisely the objects aimed at in the Bill, prepared at the request of the General Conference of the three dioceses; and of the Constitutions to which that Bill is especially applicable. Let us lift up our hearts in thankfulness to God for His goodness in leading us thus far towards the desired conclusion. And let us pray for His blessing upon the efforts that still remain for the completion of the work; and for the happy union and harmony of the members of our Church in the colony for the accomplishment of her glorious mission.

Church Intelligence.

BRAIDWOOD DENOMINATIONAL SCHOOL.

On Thursday evening last the committee appointed at the public meeting brought up their report. Owing to the inclemency of the weather the attendance was far from numerous, but the business was proceeded with, and it was arranged to forward the report to the Bishop of the diocese, and in the meantime a committee consisting of the Rev. the Incumbent of St. Andrew's, Mr. R. Hensley, Mr. T. Ella, and Mr. W. A. Kershaw, were appointed to select a suitable building for the duties of the school to be carried on. The report was adopted with only one dissenter, who thought it did not go far enough into matters of detail, and therefore moved that it should not be adopted. A seconder not being found, the report was declared to be unanimously carried:—The committee have great pleasure in being able to report that after having thoroughly canvassed the inhabitants of Braidwood and the vicinity, that the general feeling is strongly in favour of the establishment of a school in connection with the Church of England. The committee feel certain that if a school should be established and efficient teachers—that is, master and mistress—be appointed, that a liberal salary would be raised in addition to the Denominational Board grant, as they have already been promised over sixty pupils. (Signed) W. A. Kershaw, Thos. Ella, Robt. Hensley, Edward Wainwright, John Musgrave.—*Braidwood News*.

BREADALBANE.

(From a correspondent.)

The new church at this place, which has been erected on an acre of land given by Messrs. Hilton and Garrad, was on Thursday formally opened for Divine service.

The church is a substantial stone structure, twenty-six by twenty feet, height of walls twelve feet, with shingled roof, and it stands close to the Goulburn and Yass road, distant about fifteen miles from Goulburn.

The time fixed for the service was twelve o'clock noon; but as the weather was most unfavourable, it was thought the Bishop would scarcely be able to keep his appointment. A

little before the hour, however, the Bishop arrived from Goulburn, accompanied by Mrs. Thomas. His Lordship was received by the Rev. H. Ross, incumbent of Gunning, in whose district the church is situated.

At noon Divine service commenced in the new building, the service being read by Mr. Ross. The Bishop preached. Afterwards a public meeting was held, when several sums of money were promised to pay off the debt still remaining on the building. The Rev. D. E. Jones then addressed the Parents on the importance of a religious education.

At the conclusion of the meeting the company lunched in the large room which has hitherto served as a place of worship on the occasions of Mr. Ross' fortnightly visits.

Besides the residents of the neighbourhood and those visitors above mentioned, there were present visitors from other places, among whom were Mrs. Thomas, Mr. and Mrs. A. Chisholm, Miss Kemmis, the Rev. Mr. Jones, the Hon. J. Chisholm, Messrs. J. Thomas, A. Chisholm, W. Chisholm, and Mr. Line. About half-past three the company dispersed much pleased with the proceedings of the day.

Red House, June 21.

BUGENDORE.

An examination of the children attending the St. Philip's Sunday School took place here on Saturday the 26th May, in the presence of the teachers and some of the parents of the children. The examination was conducted by the Rev. A. D. Soares of Queanbeyan, who afterwards distributed rewards according to merit, of Bibles, Prayer Books, Hymn Books, also of story books, and in some instances of so many of the numbers of "The Children's Friend" for the current year as are already to hand with the promise of the remaining numbers as they arrive. The children's money box in which the weekly collections for the British and Foreign Bible Society are received was next opened and found to contain about twelve-shillings and sixpence. The whole party then adjourned to a nicely sheltered spot in the neighbouring bush, and spent the afternoon in feasting and merriment, the repast provided by the teachers being of the most tempting description, and the games kept up with spirit until brought to an end by the deepening twilight.

A plan which might be adopted in some other cemeteries in the Diocese with advantage has recently been carried out here (thanks to the kindness of the District Surveyor Mr. J. B. Thompson) of dividing and pegging out the Burial-ground belonging to the Church of England into blocks thirty-two feet by sixteen. These blocks can of course be easily subdivided, and thus the irregularity often noticed in grave-yards be entirely avoided.

The usual vestry meeting was held here at Easter, and the accounts of the past year duly submitted and audited. The retiring churchwardens viz., N. P. Powell, Esq., J. P. and Messrs J. Menzies and W. Marsden, were unanimously re-elected. The debt on the new Church was found to be but little reduced since the day of its being first opened for public worship, owing to the heavy interest on the amount borrowed for its completion, and the poverty of the District occasioned by the late severe drought. The debt is at present about £300.

CROOKWELL.

(From a correspondent.)

Wednesday, the day appointed for the opening services at St. Mark's Church dawned

most unfavourably. Snow had fallen during the night and a cold westerly wind continued to blow. The wind lasted throughout the day driving before it frequent showers of snow and sleet with brief intervals of sunshine between. Owing to this the attendance was not nearly so good as would otherwise have been the case. As it was however many defied the inclemency of the weather and visitors from Goulburn, Pomeroy, Binda, Laggan and Fish River were about noon grouped around the Church ground, admiring the Church, its situation and appearance, and the excellence of the workmanship. The building is of the common blue stone with dressed granite quoins and sills and a shingled roof. It consists of a nave and chancel and has a porch at the north side of the nave. It was built from the designs of the Rev. R. Leigh, by Mr. Macdonald and its complete elegant appearance reflects credit on the taste of the architect as well as on the conscientiousness and faithful workmanship of the contractors.

At noon, the congregation assembled in the church, which, intended to accommodate with sittings, one hundred persons, was on this occasion crowded in every part, some failing to obtain even standing room were forced to remain outside. The Rev. F. R. Seaborn read prayers, the Rev. R. Leigh reading proper lessons appointed by the Bishop for such services and the Right Rev. the Lord Bishop of Goulburn preached from Rev. vi. 15, the Offertory collection towards defraying the debt still remaining amounted to £6. After the conclusion of Divine Service a Public Meeting was held when His Lordship called on the Rev. Mr. Leigh who read a detailed statement of receipts and expenditure and a list of expenses defrayed by various kind friends as follows—Seats presented by Mr. John Warne £21; Plastering of interior Mr. Thomas Wade £15; Pulpit, Messrs. Macdonald and Murray £2; Chancel carpet, Mesdames Warne and Camden £2 15s.; Cloth for Communion table Mrs. Wade £1 18s.; Cushion for Chancel rails Mrs. Stevenson £1; Cushions for Pulpit Mrs. Foster £1 7s. Communion rail and table, a friend £5.

The Reverend Gentleman having read his financial statement urged his hearers to renewed effort in order that the building might be freed from debt. His Lordship then introduced the Rev. F. R. Seaborn to the congregation as their appointed pastor. Mr. Seaborn in a very effective and earnest manner addressed the meeting, congratulating them on the work then completed and urging the necessity of united effort in order that the building might be freed from the burden of debt. The Rev. D. E. Jones also addressed the meeting congratulating them, on the erection of a building whence by God's blessing they may hope that gracious influences will radiate into the surrounding districts. The speaker also congratulated the audience on the appointment of Mr. Seaborn to the district and concluded by exhorting parents to see that the Sunday-schools were well attended.

After the termination of the proceedings in the building an adjournment was made to a booth erected on a slope in front of the Church. Here an elegant and ample feast comprising every delicacy that could be looked for, had been provided by the kindness of Mrs. Wade, Mrs. and Miss Warne, Mrs. Stevenson, Mrs. Roberts and Mrs. Forster. Notwithstanding the inclement weather outside, and the occasional flakes of snow which were driven into the tent, all seemed to enjoy themselves, and I am sure the opening of St. Mark's Crookwell will be long remembered. Between four and five the assembly commenced to

disperse, all appearing highly satisfied with the success and harmony of the day's proceedings.

It may perhaps be interesting to add a general statement of the present financial position of the building. Total cost of building, £289 10s. To meet this there are costs of fittings given as above detailed £50; subscriptions paid, including £50 from the Bishop of Goulburn, together with amount of collection and amount realized by sale of tickets, £138 10s. leaving £101 still unpaid. To liquidate this debt, £51 was promised at the meeting, and it is confidently expected that the Church Society will make a grant in aid, so that we hope soon to see the Church entirely free from debt. There are no doubt many who were not present at the meeting who would very willingly contribute, and now that we have a resident clergyman to direct our efforts, we hope soon to be able to secure the establishment of a good school.

DENILQUIN ENGLISH CHURCH.

St. Paul's Church, now in course of erection, is built from plans furnished by Messrs. Smith and Watts, architects, of Melbourne. It is in the early English style, and will, when complete, consist of a nave, north and south transepts, chancel, and vestries; with porch, tower, and spire; there will be a clock in the front of the tower, this tower will also serve as an entrance porch. The nave is all the committee have contracted to get built, with a temporary chancel and vestry. The nave is 50 ft. long by 30 ft. wide, the height being 40 ft. from floor to apex of roof. The roof is open, with the principal timbers made ornamental; the rafters are boarded above, and the whole is to be stained and varnished. The interior walls are rendered in stucco, to look like ashlar. The windows in the nave are four on each side, and three in the west end, the centre, being a three-light one running up into the gable; these will be glazed with cathedral glass. Externally the walls are of brick, with cement dressings to the strings, quoins, buttresses, weathersings, copings, &c., finished in a superior manner, and looking like freestone, this is a very fine contrast to the red brick. The roof will be covered with slates. The church bids fair to be the best in Riverina. The walls of present contract are nearly to the wall-plate; the time for completion of the contract is August next. Mr. J. Taylor is the contractor. Mr. Power superintends the whole as clerk of works appointed by the committee, and from what we have seen of the work everything seems to be of the best description of material and workmanship. The only thing wanted is funds to enable the committee to carry on their good work, in support of which a bazaar is to be held at Denilquin in July next, during the Assize week, when it is to be hoped the ladies who have charge of it may succeed in adding considerably to the fund for paying off the debt. It would be a matter of regret if any unnecessary trouble should be given to the churchwardens (and to Mr. T. B. Carne in particular), who have been so indefatigable in their exertions to carry out that which had so long been a subject for speculation. The locale of the sacred edifice is opposite to the Bank of New South Wales, a very central spot. No doubt the eloquent minister, the Rev. S. S. Harpur, will soon fill the church, and as the organist, Mr. Pownall, intends to do his best to establish a choir of young children, and to teach them sacred music, the whole arrangement of the church will be as complete, it is thought, as any in the province. We should do justice to

the venerable lady who originated the bazaar we mean Mrs. Staniforth of Barratta, whose *forte*, through a long life of usefulness, seems to have consisted in doing all things well. The majority of the ladies in the district are seconding the efforts of their excellent guide, and we hope to see not only stalls well filled, but a number of purchasers of the articles constructed by the fair donors. Mrs. J. J. Roberts is the hon. secretary, and she is daily expected from Sydney, whither she went for the benefit of her health, and where she expected to enlist the sympathy of some of her lady friends.—*Communicated.*

MORUYA.

ADDRESS TO THE REV. D. E. JONES, JUN.

The following address was transmitted by post to the late minister at St. John's, after his departure for Goulburn. Mr. Jones's notice of removal though expected, was rather sudden and gave no time for an expression of feeling, otherwise the address would have been presented to him at Moruya.—

ADDRESS of the teachers of St. John's Sunday school, Moruya, and of St. David's Sunday school Kiara, to the Reverend D. E. Jones, junior, on the occasion of his departure from Moruya to another sphere of labour.

"Reverend and dear sir,—We, the teachers of St. John's Sunday School, Moruya, and of St. David's Sunday School, Kiara, take this opportunity of tendering to you our warmest thanks for, and expressing our due appreciation of, the zeal and lively interest you have always manifested in promoting the spiritual and temporal welfare of ourselves and the children of the above schools during your temporary stay among us. The kind and zealous manner in which you have always studied the best interests of the schools has won for you the love and respect of the children, and we sincerely trust that your instruction may be blessed to them.

That your future sphere of labour may be beneficial both to yourself and the "sheep and lambs" of your flock, and that the Chief Shepherd may endow you with all spiritual blessings, is the sincere prayer of

Reverend and dear sir,

Yours in kindest remembrance,

Emily Pentland, Sarah Evans, Ellen Newman, Oliver Lodge, Barton Lodge, Edward Walter, Thomas E. Walter, Alfred Green, Frederic Hines, George Barker, J. Ussher, Superintendent."

The following reply to the above was received from Goulburn in which city Mr. Jones is at present staying.

"To Mr. Ussher and the other kind friends who signed the address.

Kind and dear friends.—Accept my best thanks for the kind feeling expressed in the address forwarded to me here.

Cheering and encouraging as is this spontaneous expression of your good will towards myself, and appreciation of my endeavours to promote the usefulness of the Sunday schools at Moruya and Kiara, I cannot help thinking that you place too high an estimate on the value of those services, and I do not forget that my best efforts would have been of little use if it had not been for your willing and efficient help.

The training of the young, in the fear and knowledge of the Lord, I regard as most important auxiliary to the more public teaching of the pulpit, and I hope and pray that you may each be blessed in the labour of love which you have undertaken, that the seeds sown in youthful hearts may by God's grace take deep root and spring up, and ripening to maturity,

bear an abundant fruit to the honour and glory of our great Redeemer.

May the blessing of the Almighty be with you all and upon the children under your instruction.

I am, kind and dear friends, yours faithfully,

DAVID EVANS JONES."

The pupils of St. John's Sunday-school desiring to present their late pastor with some tokens of their kind feelings towards him employed a friend in Sydney to choose a suitable book.

The book selected was a Bible, Bagster's Polyglot edition with Common Prayer Book, Cruden's Concordance, index and maps handsomely bound in one volume.

This very appropriate gift reflecting so much credit on the good taste of the chooser has been forwarded to Goulburn together with the following address.

"Moruya, 12th June, 1866.

"Rev. and dear Sir,—We the pupils of St. John's Sunday-school, Moruya wish to express our deep gratitude towards you, and also our sincere regret at your departure from Moruya, for you were always a kind friend and good pastor, and ever showed a deep solicitude for our welfare, not only by your kind instruction, and godly example but in numerous other ways. We shall always endeavour by the grace and blessing of God (as the return, we know you will appreciate most) to remember, and follow your kind instruction and advice; to be regular in our attendance at Sunday-school and Divine service; to be diligent in learning our Scripture lessons, to be attentive to our Teachers instruction, and to be instant in our prayer to Our Heavenly Father to make us good and useful members of our beloved church and faithful disciples of our Divine master Jesus Christ, so that at the last you may realize the happiness of presenting us to him as some of the first fruits of your blessed ministrations.

And, now reverend and dear Sir, we hope you will accept the accompanying testimonial, a "Polyglot Bible" as a token of our affection for you and as an humble memento of our warm appreciation of your faithful endeavours to promote our best interests both for time and eternity.

Desiring Sir, to be remembered by you in your prayers, and wishing that the choicest blessings of Heaven may ever descend upon you and the "lambs" of your flock.

We remain

Reverend and dear sir,

Your affectionately,

MARIA ROSSI CASWELL,

On behalf of the Girls,

WILLIAM BOOT,

On behalf of the Boys."

To this address Mr. Jones replied as follows:—

Goulburn, 22nd June, 1866.

To Maria Rossi Caswell, William Boot and the pupils of St. John's Sunday-school, Moruya.

"My dear young friends—I have received the Bible which you have so kindly presented to me, and also the accompanying address, for both of which I beg to thank you very much.

The Bible with Common Prayer Book, index, &c., is a very nice edition and a very useful and appropriate gift. I shall always prize it highly as a token of your kind feeling towards me.

I have been very much pleased, at learning that the address was composed, and written by one of yourselves.

Though it has pleased God to remove me from among you, and to place me in a new

sphere of labour, I shall ever take a deep interest in your welfare, and in that of your school, and shall not cease to pray that by God's help you may be enabled to fulfil the intentions expressed in the address, that your attendance at Sunday-school may be blessed to your own souls and that, as you grow in years, you may also grow in grace, and be enabled ever to exert an influence for good on those around you.

Hoping that I may be permitted to see you all again before many months have passed.

I am,

My dear young friends,

Your affectionate friend,

DAVID EVANS JONES."

QUEANBEYAN.

SUNDAY SCHOOL EXAMINATION.—On Whit Monday the 21st of May, the children of the Christ Church Sunday School were examined by the Rev. the Incumbent, in the presence of their teachers and their friends. The attendance, notwithstanding the absence of several through sickness, was large, and clearly manifested the necessity for the increased accommodation lately provided by the erection of a new room as an addition to the old building. To those who have watched the progress of the school from year to year the general improvement was very apparent and reflected credit alike on teachers and scholars. The usual distribution of rewards followed, a Bible, Prayer Book, or Hymn Book being given in all cases to elder children where such were not already possessed, and in other cases story books recently selected for the purpose at the Diocesan Depot. On opening the money box of the Bible Society many a pair of little bright eyes betokened wonder at the heap of copper emptied over on the table, which however on being counted was found to amount in all to little more than twenty-six shillings, so much for the bad times. The weather being favourable a pleasant afternoon was spent at a beautiful spot about half a mile from the town, whether the children were for most part conveyed in heavily laden vehicles, a goodly supply of cakes &c., helping to try the temper of the carriage springs. It need hardly be recorded that in due course both young and old, with an appetite rendered keen by active exercise, did full justice to the good things provided. The repast over, the children (who through the kindness of some of the teachers giving them weekly instruction have made considerable progress in singing) sang one of their favourite hymns in a very creditable manner, and the party then returned to town, the teachers meeting by invitation at the Parsonage, where at a later hour of the evening, after suitable devotional exercises, the incumbent addressed them on the subject of their responsible duties, dwelling particularly amongst a variety of other topics, on the necessity of regular and punctual attendance; of frequently visiting the children in their own homes; of carefully and prayerfully preparing for their weekly work; and on the duty of making the Lord Jesus the great theme of all their instruction and constantly leading them to feel their need of the Holy Spirit, while affectionately urging them to "search the Scriptures," to "pray without ceasing," and to cultivate a filial reverence for the name, the day, and the house of God. They were also reminded how greatly their advantages, as teachers of the young, preponderated over their disadvantages, and the address was brought to a close by reference to the greatness of their reward.

LENDING LIBRARY.—For the last twelve months there has been a steadily increasing

demand for books from the Church Library, and though the number of books has been lately somewhat enlarged, the want of a still larger supply is so much felt that any friend assisting to meet this demand will be doing a good work, and conferring a public benefit.

CHURCH—WARDENS.—As the result of the Easter elections the following are the names of the Churchwardens for the current year viz: For the trustees, W. F. Hayley, Esq, J. P.—For the Parishioners, Mr. C. M. Carver, and for the Minister, Mr. M. Duff.

PEJAR.

(From a correspondent.)

SOME time since an allotment of land in this village was given for church purposes by Mrs. Podmore. The Rev. D. P. M. Hulbert, having obtained the land, set about the erection of a church, which has now been accomplished by the hearty co-operation of the residents who responded to the reverend gentleman's invitations by contributing money and labour towards the erection of the building.

The result of their combined efforts is a neat little building capable of accommodating some eighty persons. It is hoped that a schoolmaster's residence will shortly be added, and the building will then be available not only for divine service on the occasions of Mr. Hulbert's visits but also for school purposes during the week. On Tuesday last this building was opened for the first time for public worship.

The morning was most unpropitious—a strong westerly wind blowing with occasional smart showers. The unfavourable weather did not, however, deter the neighbours from assembling at an early hour, and during the forenoon many were actively engaged in the preliminary arrangements. About noon a number of equestrians started to meet the Bishop and party who were expected from Goulburn.

In the meantime numbers continued to arrive, giving the vicinity of the church a most animated appearance, and causing one to wonder whence so many persons could have come. At a few minutes before one the Lord Bishop of Goulburn arrived, accompanied by the Revs. Messrs. Leigh, Jones, and Seaborn, and F. R. L. Rossi, Esq., and escorted by a numerous cavalcade. The Bishop and suite were on their arrival received by the Rev. D. P. M. Hulbert, Mr. Podmore, and other friends. At one p.m. Divine service commenced in the new building. The Rev. D. P. M. Hulbert, M.A., read prayers, and the Bishop preached an instructive and appropriate sermon from James i. 21.

The little church was crowded with an attentive congregation, who seemed much impressed by his Lordship's discourse, and fully to appreciate the advantage of having a building set apart for the public worship of God.

At the conclusion of the service, a public meeting was held, when the Rev. Mr. Hulbert, the clergymen of the district, read a statement of receipts and expenditure in connexion with the new building. The reverend gentlemen also expressed a hope that a schoolmaster's house would soon be erected on the church ground. His Lordship expressed his cordial approval of Mr. Hulbert's plans with reference to a school and teacher's residence.

The Rev. R. Leigh, congratulated the meeting on having so suitable a building for public worship, and wished them success in their future undertaking. The Rev. D. E. Jones, also made a few remarks on the importance of education and trusted, they might soon have a school at Pejar where their children would not only,

be taught what was necessary for this world, but would also be instructed in the Holy Scriptures, so that a generation might grow up respecting the laws and honouring God.

At the conclusion of the public meeting all adjourned to a booth erected on the church ground, where ample justice was done to an excellent repast provided by the kind liberality of the neighbours. When the various relays of guests had fully enjoyed themselves, the Bishop took his leave of the assemblage by a few remarks on the necessity of a school and the hope he entertained that they would not be long without one. F. R. L. Rossi, Esq. also congratulated those present upon the success of their united efforts. It was to their own energy that they owed the completion of the building and the honour to-day of a visit from the Bishop attended by several of his clergy. He hoped that by the same energy and union they would accomplish what was so much required—the establishment of a good school.

The proceedings were then brought to a close by the Bishop, who pronounced the benediction.

His Lordship and party soon after started for Crookwell, where a new church was to be opened on the following day. The Bishop left the church ground under a heavy fire of hearty cheering.

Thus concluded the first gathering of this kind which has been held in Pejar; and I trust that the evident impression made by the Bishop's address will not soon wear off, but, that further results will be visible in the establishment of a school.

May 31st.

TARAGO.

(From a correspondent.)

On Monday last we had a visit from the Rev. D. E. Jones, who has recently been appointed inspector and organizer of schools in this diocese. The reverend gentlemen examined the pupils in all the branches of study which had engaged their attention during the past year. The Rev. P. Lamb, incumbent, Mrs. Gore, Messrs. Lockard, Wood, Moore, and several other parents and visitors were present during the day. At the conclusion of the examination Mr. Jones, addressed the parents and others present on the importance of a religious education for the young. During his remarks he took occasion to congratulate his hearers on having a conscientious, painstaking teacher in Mr. Miller who did his duty by the children. The address was listened to with much attention and it is hoped will not be without effect.

Tarago, 19th June.

Correspondence.

To the Editor of The Church Chronicle.

SIR,—The late Newcastle leader brought a charge against the *Chronicle* Report of the proceedings of the General Conference that there was a certain omission. No reference has been made to certain other omissions in the *Herald* Report which that of the *Chronicle* did not fill up. Accuracy requires that some reference should be made to these, and then probably this painful case—the introduction of which is altogether chargeable upon the Newcastle Diocese—may be allowed to drop. Some of the omissions are the following:—

In the General Conference a member read

an extract from a published letter of the Bishop of Newcastle, in which he professed to quote the *English Colonial Church Chronicle* of January 1866. It was proved that he had not correctly quoted the *Chronicle* for he had substituted the word "diocese" for that of "bishop," and had thus changed the sense of the passage; unless, indeed, in the Newcastle See the bishop is the diocese. *This statement was altogether omitted in the Herald Report.*

In the same General Conference the Bishop of Goulburn drew attention to a quotation from the Rev. H. Venn's pamphlet contained in the Bishop of Newcastle's letter in the *Maitland Mercury* of April 5, 1866. The Bishop introduced the quotation from Mr. Venn in the following manner:—"The first passage I shall quote sets before us the different attempts which have been made in the Imperial Parliament to legislate for the Colonial Church."

"The chief objection to this course was that the regulations made by such an assembly should have the force of law in the colonies; that is—it would confer undefined legislative power, in respect of Church affairs, upon these conventions of the clergy and the laity. Such powers have not been given to any other religious communities, and it is impossible to predict what changes might be introduced into the Constitution of the Church by such legislative action, notwithstanding the proposed checks."

The Bishop of Goulburn, however, produced the pamphlet, and proved that by a misquotation Mr. Venn's remarks had been altogether misapplied. What the author had really stated will be seen by the following extract—the omitted portions being placed within brackets:—

"The chief objections to this course was, that the regulations made by such an assembly would have the force in the colonies of [Imperial] Law [in virtue of the proposed Act]; that is—it would confer undefined legislative power, in respect of Church affairs, upon these conventions of clergy and laity. [It will sufficiently appear from the foregoing review that such a course would be at variance with all past legislation, and would override the Colonial Legislatures.] Such powers have not been given to any other religious communities. [They are not, in fact, possessed by the members of the Church of Scotland, or by the Wesleyan Methodists; they are assumed only by the Independents, whose congregations form no part of any organised Church. Such powers are inconsistent in principle with the supremacy of the Crown in all causes ecclesiastical, as well as with the powers hitherto exercised by the local legislature in every British colony.] And it is impossible to predict what changes might be introduced into the Constitution of the Church by such legislative action, notwithstanding the proposed checks." *This statement was altogether omitted in the Herald Report.*

Now it appears to me that, if the omission in the *Chronicle* Report was worthy of such special notice, the omissions in the *Herald's* report ought not to be passed over without similar attention. And I am further of opinion that they who reside in glass houses should be careful not to throw stones; particularly in this instance, where the greater care ought to have been taken to avoid the evil; because the latter misquotation had, as I was informed in Sydney, been pointed out in private to the Bishop of Newcastle by the Bishop of Goulburn before the General Conference commenced.

I am, Sir, your obedient servant,
PHILAETHES.

To the Goulburn Editor of The Church Chronicle.

SIR,—As one of the clerical representatives of the Goulburn Diocese at the general Conference recently held in Sydney, permit me to correct, so far, at least as it may be supposed to have any reference to myself, a statement which appears in the Newcastle Leading Article in the *Chronicle* of June 11th, page 191.

I can most conscientiously affirm that until the day on which the Conference met, I knew not what course of action it would prescribe for itself. It was only just before the morning service at St. James' on that day that I heard what the resolutions were, which the Chancellor of the Diocese of Sydney (in order that the Conference might have at once something definite to consider) had drawn up for discussion, and with which, as I understood, his Lordship the Bishop of Newcastle had previously concurred after a slight alteration made in his Lordship's request.

I also add, that I never was aware, directly or indirectly, of any such private arrangement having been made among ourselves as that which our Newcastle friend has allowed himself to believe to have been made and I shall feel greatly surprised if each of the Goulburn representatives, does not bear a similar testimony on his own behalf in reference to that point. I further am strongly of opinion that no representatives who attended that Conference were more earnest in their desire to deliberate for the general good of the Church, and were freer from "fetters" of any description than were those of the Diocese of Goulburn.

I am Sir,

Yours faithfully,

M. BLAKE BROWNRIFF.

St. Matthias' Parsonage,
Albury, June 25th, 1866.

To the Editor of The Church Chronicle.

June, 20th, 1866.

SIR,—In the Leading Article for the Newcastle portion of the last *Church Chronicle*, among other matters which might with advantage have been omitted, there is reference made to an accusation brought in the General Conference by the Bishop of Newcastle against the Bishop of Goulburn of a mis-quotation of Mr. Venn's pamphlet, on the Ecclesiastical Law of the Colonies. Now laying aside the important idea, that the intimacy which has existed for years between the present Bishop of Goulburn and Mr. Venn, and which would lead any one to suppose that the Bishop of Goulburn was better qualified to understand the object of the pamphlet, (which he in all probability saw before it was printed,) than the Bishop of Newcastle whose long residence in this colony has not allowed him to know so much of the author of this pamphlet and his designs in writing it; laying this idea on one side I would ask what was the object of this accusation? and what was the object of the accusation being again so prominently brought out in the article referred to? I can only suggest two answers to those questions. One object was plainly to cover a palpable mis-quotation from the same pamphlet which was made during the General Conference by the Bishop of Newcastle, and in which he was immediately corrected by the Bishop of Goulburn, *not after a delay of two months, to enable him to find it out and make the most of it*, but immediately the mis-quotation was made. The other is an attempt to lead Churchmen in general to suppose, that the object of

this pamphlet which few have had an opportunity of reading, is to discountenance any appeal to Legislative Sanction for the Ecclesiastical laws of the Church of England in the Colonies. Now Sir is this the case? Is it not true, on the other hand, that the whole object of the pamphlet is to advocate the obtaining from *Colonial Parliaments* legal sanction for Ecclesiastical arrangements. And as I believe the Bishop of Goulburn shewed clearly, that what Mr. Venn combatted in his pamphlet was the idea of seeking to obtain from the Imperial Parliament, what ought to be obtained from each *Colonial Parliament*. Churchmen ought to know, as this pamphlet has been made so much use of, that the pamphlet

(1) Specifies the *disadvantages of the Church of England* in the Colonies compared with other bodies. (To shew which was the object of the quotation of the Bishop of Goulburn.)

(2) It proves that the Church of England is not in so disadvantageous a position as to claim *greater legislative privileges* than other bodies: (which some have asserted formerly, but no one asserts now.)

(3) And shews also that she is not in such a position as to claim any privileges from the Imperial Parliament and thus to override *Colonial Parliaments*.

(4) But he contends that these disadvantages and defects can only be removed by the Colonial Parliaments, and recommends an *appeal to Colonial Parliaments for this purpose*—viz., to obtain legal sanction for Ecclesiastical arrangements.

The very title of the pamphlet, bears out the spirit of the remarks of the Bishop of Goulburn, viz., "An enquiry into the Ecclesiastical Law of the Colonies and Dependencies of Great Britain, and into the best means of remedying its defects."

Now Sir, I feel confident that all readers of the *Church Chronicle* will see at once that the Bishop of Goulburn was *correct* in quoting Mr. Venn's pamphlet in favour of an appeal for *Colonial Legislative Sanction* for Synods while it is evident that Mr. Venn contends for this course of action in opposition to an appeal for *Imperial Legislative Sanction*. It is very easy for any speaker to get up, and to a meeting, who have not the pamphlet before them, make a charge of mis-quotation which may seem at first sight plausible, but I think it is much to be regretted that in the heat of debate the Bishop of Newcastle was betrayed into such a course of action; and more to be regretted that the Newcastle Editor of the *Church Chronicle* in his leader should have sought again to make capital for his side of the question, out of what had been better left in the shades of oblivion.

I remain, Sir,

Yours obediently,

○.

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 June to 7th July.

SUBSCRIPTION.

Rev. R. Taylor, 6 months £ s. d.
... .. 1 0 0

COLLECTIONS.

St. Philip's, after Confirmation ... £10 13 1
St. John's, Darlinghurst, ditto ... 10 7 0

AUXILIARIES.

Surry Hills 8 0 0
Marsfield, Parramatta 14 13 9

FOR STIPENDS.

Wellington 36 15 0
Randwick 75 0 0
Waverley 62 10 0
Christ Church for Infirmary ... 6 5 0
Pennant Hills 25 0 0
Emu and Castlereagh 37 10 0
Five Dock 12 10 0
Surry Hills 75 0 0
Castle Hill 5 0 0
Paddington 50 0 0
Darlinghurst 75 0 0
Newtown 25 0 0
Manly Beach 24 15 0
Jamberoo 31 17 0
Burwood 37 10 0
Shoalhaven 40 0 0
Rouse Hill 22 10 0
Cobbedee for Catchist 12 10 0
Lucknow ditto 18 15 0

GOLD FIELDS FUND.

COLLECTIONS.

Ashfield 3 7 10
Enfield 0 14 8
St. Philip's (additional) 1 0 0
Pennant Hills 0 18 2
Shoalhaven District on account ... 1 11 2
St. Jude's Randwick 4 10 0
Trinity, Kelso 3 16 9
St. Peter's, Cook's River 10 3 7
St. Peter's, Campbelltown 4 15 7
All Saints, Parramatta 4 7 0

FOR STIPEND.

Rylstone &c. 62 10 0
Sofala 4 18 10
Tamboraora 10 0 0
Crudine Creek 9 11 8
Kane's Swamp 0 9 6

25 0 0

EMU AND CASTLEREAGH.

Mr. Charles Francis 1 0 0
Mrs. Williams 1 0 0
Mrs. Fulton 1 10 0
Mr. Maxham 1 0 0
Mr. Childe 1 0 0
Mr. Wood 2 2 0
Mr. Jude 2 2 0
Mr. D. Upton 1 0 0
Mr. Alcorn 1 0 0
Mr. George Walker 0 10 0
Mr. William Morgan 2 10 0
Mr. Henry York, sen. 1 10 0
Mr. McCrea 1 0 0
Mr. Bruce 0 10 0
Mr. White 0 10 0
Mr. W. D. Matthews 1 0 0
Mr. William York 5 0 0
Mr. Robert Smythe 1 0 0
Mr. Frederick 1 0 0
Mr. M. Ryan 1 0 0
Mr. Guiney 0 10 0
Mr. Charles Evans 1 0 0
Sunday collections 8 16 0

ROUSE HILL.

Mr. S. Schofield 1 5 0
Mr. James S. Staff 1 5 0
Mr. E. Stranger 1 5 0

E. P. Laycock, Esq.	£2 0 0
Mrs. Rouse	5 0 0
Mrs. Retalack	1 0 0
Mr. R. Rumery	1 5 0
Mr. H. Nichols	1 0 0
Mr. John F. Staff	0 10 0
Mr. James Robbins	0 10 0
Mr. John Schofield	1 0 0
Mr. H. Gilbert	0 10 0
Mr. C. Newis	0 10 0
Mr. Montgomery	0 15 0
Mr. Healey	0 5 0
Mr. F. Sherwood	0 5 0
By Church Funds	4 5 0

ST. MARK'S COLLEGIATE SCHOOL.

PRINCIPAL:

Rev. GEO. FAIRFOWL MACARTHUR.

The entire management and discipline of the school is under the immediate personal direction of the Principal, who is assisted in every branch by an ample staff of resident and non-resident masters.

SUBJECTS OF INSTRUCTION:

INCLUDED IN THE FEES.

- | | |
|-------------------------------------|----------------------------------|
| 1. Classics—Latin and Greek | 7. History, Ancient and Modern |
| 2. Mathematics | 8. Geography, Ancient and Modern |
| 3. English Language | 9. Drill |
| 4. French Language | 10. Choral Singing. |
| 5. German Language | |
| 6. Biblical Literature and Divinity | |

COMMERCIAL DEPARTMENT.

The Commercial Classes provide for the instruction of those boys who are destined for commercial pursuits. The hours appointed for the study of Greek, in the curriculum of the Collegiate School, may be applied to the special work of this department, without causing any interruption to the Collegiate School course, except that which is involved in the omission of Greek.

ADMISSION.

A certificate of moral character will, in all cases, be required. The Principal, being satisfied on this point, will admit upon the payment of the admission fee, viz., £4.

SCALE OF FEES.

All Fees must be paid Quarterly in Advance. (The quarter days are January 1st, April 1st, July 1st, and October 1st.)

- | | |
|--|----------------|
| For one pupil | £70 per annum. |
| For two pupils (brothers) each | 65 " |
| For three or more pupils (brothers) each | 60 " |

Medical Advice or Medicines, Books and Stationery, will be charged for. No charge for Washing.

EXTRA SUBJECTS (OPTIONAL) INVOLVING EXTRA FEES.

- | | |
|-----------------------------------|--------|
| 1. Music—Pianoforte (per quarter) | £4 4 0 |
| 2. Drawing | 2 2 0 |
| 3. Dancing | 1 0 0 |
- In reference to the above extra subjects, the fees are not charged in advance.

REQUIREMENTS.

Each pupil must bring with him two white counterpanes, three pairs of sheets, three pillow cases, two pairs of blankets, one pillow, six towels, together with an ample supply of such clothing as will enable him, at all times, to maintain his appearance as a young gentleman.

Each article of clothing and bedding must be clearly marked with the pupil's name in full.

VACATIONS.

Midsummer	Seven weeks
Easter	One week.
Midwinter	One week.
Michaelmas	One week.

The vacations afford every reasonable opportunity for family re-unions, and any interruptions beyond these prove prejudicial. As a rule, therefore, no pupil will be allowed to leave school during the usual terms.

PREPARATORY SCHOOL.

The Preparatory School is worked quite distinctly from the Collegiate, or Upper School. It is placed under the immediate care of a trained master of great experience, and is designed to promote the efficiency of the Collegiate School, by making its forms accessible to those boys alone, who—having been thoroughly grounded in the elementary English subjects—have made some progress in elementary Latin. The importance of the Preparatory School cannot be over-estimated, and, therefore, the Principal earnestly advises those parents who intend to avail themselves of the Collegiate School, to send their sons to the Training Department, when, being not less than nine years of age, they can read an easy English subject with fluency, and can write the same from dictation.

NOTICE OF REMOVAL.

In the event of a new quarter being allowed to commence without a written notice of removal having been addressed to the Principal at least one week before the close of the quarter last past, the parents, or guardians, shall, in every such case, pay two-thirds of a quarter's fees.

GEORGE F. MACARTHUR, Principal.
Macquarie Fields, January 1, 1866.

ORANGE AND GREAT WESTERN**SADDLE AND HARNESS**

MANUFACTORY,

ESTABLISHED 1855.

JAMES DALE,

IMPORTER.

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

YOUNG AND JACKSON, PIANOFORTE

MAKERS, AND ORGAN BUILDERS, 166, PITT STREET, SYDNEY, would respectfully call the attention of Clergymen and Organists, to the fact that they are now in a position to undertake the building of Organs guaranteed free from the defects invariably occurring in organs sent to this climate—Small Chancel Organs from £50. No. 1 containing Stopped Diapason Bass, open Diapason and Octave suitable for small churches and schools and of sufficient over to lead any choir. No. 2 with Stopped Diapason Bass, open Diapason Octave, Flute and Piccolo from £85. No. 3 Open Diapason, Stopped Diapason Bass and Treble, Dulciana, Octave, Flute and fifteenth an Octave and a half of German pedals with Bourdons from £120. No. 4 with two Rows of keys, pedals and Bourdons, 12 Stops from £220. Organs, Rebuilt, Revoiced, Cleaned and Tuned—Estimates forwarded on application. Pianofortes by the best makers for sale or hire. Repairing and Tuning. Y. and J. have just received some first class Harmoniums by Alexandra.

SADDLERY.**JOHN BRUSH,**

SADDLER,

Manufacturer and Importer.

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

407, GEORGE STREET,
SYDNEY.

Opposite the Royal Hotel.

Life Assurance Explained.**MR. B. SHORT,**

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

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

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

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

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

JOSEPH COOK & CO.,

PRINTERS

Book-binders, Numerical Printers,

Machine Rulers and Engravers,

370, GEORGE STREET, SYDNEY.

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

MHNIN αειδς, Θεα, Πηληιάδew.

MHNIN αειδς, Θεα, Πηληιάδew 'Αχιλ

אבנדהווחטיכלמנסעפצקשרת

EDWARD MILLETT,

(Successor to John C. Hopkins.)

CLERICAL TAILOR AND ROBE MAKER,

361, George Street, Sydney.

Gowns, Hoods and Caps, for all Degrees. A select assortment of Oxford and Cambridge mixtures always on hand.

LIVERPOOL AND LONDON

AND
Globe Insurance Company.

Capital, £2,000,000.

Established in 1836.

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

J. S. Willis, Esq., Chairman.

G. K. Holden, Esq.

Edward Knox, Esq.

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

B. Buchanan, Esq.

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

Medical Referees:

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

Alfred Roberts, Esq.

Surveyor—F. H. Grundy, Esq., C.E.

Invested Funds—Exceeding Three Millions.

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

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

A. STANGER LEATHES,
RESIDENT SECRETARY.

Offices, Wynyard Square, Sydney.

WHEELER AND WILSON'S

Prize Medal New Improved
SEWING MACHINES.

The distinguishing feature in this machine is the making of the

TIGHT LOCK STITCH by the ROTATING HOOK,

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

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

Gathers any kind of material with any quantity of fulness.

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

Embroiders in beautiful designs, with cord, braid or silk

Sews in cord without basting

Hems, enclosing a cord at the same time without basting

Binds any material without basting

Marks any width of tucks, and stitches them without basting

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

Quilts any material in any design with silk or cotton

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

INSTRUCTIONS GRATIS TO EVERY PURCHASER.

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

VENNARD and STEVENS, Sole Agents.

BIRTH.

June 17th, at Panbula, the wife of the Rev. J. L. KNIGHT, of a son.

WANTED a situation as NURSEY GOVERNESS. Address C. A. M., Chronicle Office, 370, George-street, Sydney.

To Clergymen, Churchwardens, &c.

ON SALE by the undersigned:—

Baptism Registry Books.—3 quires £2 15s.;

4 quires £3 3s.; 5 quires £3 10s.

Burial Registry Books.—3 quires £2 15s.;

4 quires £3 3s.; 5 quires £3 10s.

Service Books.—3 quires £2; 4 quires £2 5s.;

5 quires £2 12s. 6d.

Banns Books.—2 quires £1 5s.; 3 quires

£1 7s. 6d.

Church Act.—Stitched, 3s., per post 3s. 2d.

Form of Consecration of Churches and Burial

Grounds.—3d. each, or 10s. per 100 per

post 12s.

Offertory.—Remarks by the Bishop of New

Jersey, 5s. per hundred, post free.

Nearer to Thee.—4s. per 100, 4s. 2d. per post.

Jerusalem the Golden.—4s. per 100, per post

4s. 2d.

Prayer for the Governor.—1s. per dozen, post-

age free.

Sunday School Class Registers.—6d each; 5s.

per dozen, per post, 6s. per dozen.

Sunday School Lessons.—Sheets, 6d. per dozen,

per post, 8d., or 2s. 6d. per 100 per post

3s. 6d.

Sunday School Liturgy, with Hymns, 36pp.

2d. each, 1s. 6d. per dozen, per post, 1s.

10d.; 11s. per hundred, per post, 13s.

Sunday School Tickets, on colored Cards and

Ink, 1s. per 100. 4s different Texts of

Scripture.

My Class for Jesus.—(Handbill.) 6d. per doz.

The Sunday Mornings' Dream.—(Handbill.)

1s. 6d. per dozen, 5s. per hund., post free.

Our Prayer Meetings.—(Handbill.) 1s. per

dozen, or 1s. 2d. per post.

Occasional Prayers.—16pp., 2s. 6d. per dozen,

post free.

Parents' God's Nurses.—(Handbill.) Re-

printed from a Tract, by the Rev. Francis

Morse, 1s. 6d. per dozen, 5s. per hundred,

postage free.

The Atonement of Christ and its Modern Op-

ponents, by Rev. A. H. Bull, Bvo., 6d. each,

per post 8d.

An Address to the Members of the Church of

England, by the Bishop of Sydney, on his

return from England. 6d. each, post 8d.

Two Sermons on the Death of the late Rev.

G. W. Richardson, by the Dean of Sydney

and the Rev. Canon Walsh. Price

6d., per post 8d.

Five Sermons on the Life and Ministry of

Elijah.—6d. each, or 8d. per post.

The National Anthem.—6d. per doz. 8d. per post

Business.—(Card.) 3d. each.

The Churchman's Australian Almanack, Sheets

and Books, 1s. each, per post 1s. 2d., or

10s. per dozen, post free. Books (inter-

leaved) Bound in Cloth, 1s. 6d. each, per

post 1s. 8d., or 15s. per dozen, per post 16s.

per dozen.

JOSEPH COOK & CO.,

PRINTERS AND BOOKBINDERS,

370, George-street, Sydney.

THE CHURCH OF ENGLAND CHRONICLE.

THE UNDERSIGNED beg to acknowledge the receipt of the following

Subscriptions, since 8th May:—

Mr. T. Buchanan, Kelso	£0 9 6
Rev. T. Kemmis, St. Mark's	0 4 0
Mr. Joseph Taylor, Rylestone	0 4 8
Mr. Lester, Denham Court	0 7 0
Mr. Fisher, Bathurst	0 12 0
Mr. R. L. Jenkins, Napean Towers	0 12 0
Rev. W. Stack, Balmain	0 6 0
Rev. G. N. Woodd, Denham Court	0 12 0
Rev. R. Leigh, Goulburn	0 12 0

THE CHURCH OF ENGLAND CHRONICLE.

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

JOSEPH COOK & CO.,

370, George Street, Sydney.

THE PUBLISHERS of *The Church Chronicle* acknowledge the receipt of the under-

mentioned Subscriptions, &c., for this Paper,

since last issue:—

	£	s.	d.
Mr. William Cross, Manning River	0	6	0
Mr. H. Gillham, Braidwood	0	6	0
Mr. C. H. Prentice, West Maitland	0	6	0
Mr. J. D. Brown, Armadale	0	12	0
Mr. S. Smith, Bank of New South Wales	0	12	0
Mr. William Barker, Elizabeth-street	0	12	0
Mrs. Admiral King, Parramatta	0	12	0
Mr. F. King, Ashfield	0	12	0
Rev. J. Blomfield, Raymond Terrace	0	12	0
Mr. George Leithbridge, Gwydir River	0	12	0
Rev. E. L. King, Parramatta	0	12	0
Mr. E. D. Day, East Maitland	0	12	0
Rev. Thomas Hinton, Sutton Forest	0	12	0
Mr. Joseph Taylor, Rylestone	0	15	4
Rev. James Allan, Braidwood (2 years)	1	4	0
Mr. Lester, Denham Court	0	6	0
Mr. Fisher, Bathurst	0	12	0
Rev. T. O'Reilly, Liverpool-street	0	12	0
Mr. Joseph Coleman, North Kurrajong	0	6	0
Mr. R. L. Jenkins, Napean Towers	0	12	0
Rev. John Fendril, Glebe Point	0	12	0
Mr. C. R. Middleton, Woodville	0	12	0
Mr. S. Adams, Raymond Terrace	0	9	0
Rev. G. N. Woodd, Denham Court	0	6	0
Hon. Joseph Docker, McLeay-street	0	12	0
Mr. T. de K. Bilyard, Goulburn	0	12	0
Mr. A. D. Faunce, Goulburn	0	12	0
Mr. T. Kirk, Goulburn	0	12	0
Rev. S. Percival, Bombala	0	12	0
Rev. R. Leigh, Goulburn	0	12	0
Mr. J. Longfield, Goulburn	0	12	0
Mr. Colville Smith, Gundagai	0	12	0
Mrs. Carter, Redfern	0	12	0

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

Annual subscription—Twelve shillings.

CASH TERMS OF ADVERTISING.

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

Births, Marriages and Deaths One shilling each insertion.

To CLERGYMEN, CHURCHWARDENS, AND OTHERS.—

Notices of Sermons or Meetings, Subscription Lists,

or other Church Advertisements inserted on a

reduced scale.

JOSEPH COOK & CO., Publishers,

370, George-street, Sydney.

SYDNEY.—Printed and Published by the Proprietors

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

Arched opposite the Bank of New South Wales,

on Saturday, July 7th, 1866.