

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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To Correspondents.

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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 DEPT, GOULBURN.

Diocese of Sydney.

THE GOVERNMENT EDUCATION BILL.

WE have read and examined the Bill brought forward by the Colonial Secretary "to make better provision for Public Education," and we do not hesitate to say, that it is a Bill framed so as to mislead and deceive the public mind upon the subject with which it professes to deal. We do not say that that was the intention of those who framed it; but that it is calculated to have that effect will be patent to every one who will take the trouble to examine it carefully.

It is plausible, but we warn our readers not to trust their first impressions. They will find, when they come to understand its real nature, that it provides very carefully and effectively for the suppression at no distant period of nearly all Denominational Schools in New South Wales, and for the establishment in their stead of a secular system of teaching throughout the territory.

This is clearly what the Colonial Secretary desires; and we presume that most of the members of the Government concur with him. We do them no wrong in saying this: for their publicly avowed opinions on various occasions warrant our assertion. But we nevertheless trust that the Representatives of the people will refuse their assent to a measure which is so contrary in its spirit and tendencies to the people's wishes, as shewn by the

past and present operation of Schools in this Colony.

Most unfairly, unjustly, and uncharitably has it been asserted by Mr. PARKES that the Clergy alone are opposed to Schools upon the basis he advocates, while the Laity are in favour of them. If it is so, then why are there so many more scholars in Denominational Schools than in those which are styled National? Let him look at Sydney itself, where so many thousands of pounds have been spent upon 'National' School buildings, and where all that can be done has been done to make the 'National System' popular. And let him ponder the weighty fact that in spite of all this, Parents send their children in the proportion of 2 to 1 to schools which are Denominational. Mr. PARKES we suspect knows very little of the real feelings of the people upon this subject. If he did, he would not talk as he does, but a little more wisely, and kindly, and truthfully.

We cannot but regret that one who claims to be such a friend of the people should have so little knowledge of them, and so little sympathy with their real desires.

But we will proceed to deal with the Bill itself, not in any captious spirit, but simply to expose what we conceive to be its faults, and to point out reasonable objections to it as a measure for promoting Education.

We object in the first place to the constitution of the Board or 'Council of Education.' There are grave objections to the Colonial Secretary for the time being forming one of that Council. It imports too much of a political ele-

ment into the Board, and renders its working liable to be interfered with from time to time by the particular bias of the gentleman who holds that office. Neither does it appear to us to be fair or reasonable that five-sixths of the community should have but two representatives, while the remaining one-sixth has three. We consider such an arrangement to be contrary to British justice and equity.

Another serious objection to the Bill in its present shape is the number of Children required (by Clause 8) to secure the establishment of a Public School. This clause shews how little practical knowledge of the subject the framers of the Bill possess. Carry this rule into effect, and you at once shut up half the National Schools in the Colony, as well as a large number of the Denominational. But this result was perhaps foreseen by some one, and the 25th clause therefore provides against it. But how? By excluding from the operation of clause 8 all existing *National Schools, whether vested or non-vested*, and all Denominational Schools for one year, viz., from the passing of this Bill, until January 1st, 1868. There is however no security for the continuance of any of those numerous Denominational Schools in the Country districts which are now conferring such an immense benefit upon the country, and towards which such large sums have been contributed by the friends and supporters of education. The large majority of these will then be closed, and the buildings rendered useless: because by clause *nine*—'the soul of the Bill'—no Denominational School is to be sanctioned in any locality unless (a) there be there a 'public school,' with an attendance of eighty children, and (b) in the Denominational an attendance of forty; and (c) provided that, if the School be within two miles of a public school by the shortest highway, there be not less than two hundred children in regular attendance in the two schools together.

What is this but saying in effect that there shall be no Denominational Schools out of the City of Sydney?

Really it does appear to us that the Bill should have been entitled—"a

Bill for extinguishing Denominational Schools in the Colony of New South Wales, and rendering it impossible that they should again be restored!"

The twenty-fifth clause should be read in this connection. For there we find a merciful respite granted to Denominational Schools for the long period of one year, or if this Bill should become law before the end of the present year, a few weeks over! Still it is only a respite. The law must then take its course, and on the very first day of the year of our Lord 1868, they are to be executed without mercy.

Not so however *National Schools*, whether vested or non-vested. No: whatever the faults, errors, or delinquencies of these may have been; whatever their numbers, their vicinity, or proximity, or condition in any other respect it matters not: all "existing National Schools whether vested or non-vested, are by this precious Bill 'declared to be Public Schools within the meaning of the Act,' and are to be handed over to the Council of Education with this official certificate and imprimatur—to be nourished, cherished, and supported, as a very dear and numerous family of hopeful children, to give a tone, character, and spirit to the next and future generations.

Where is the equity, and fairness of such an arrangement as this?

Another exception we take to the Bill is that, supposing Denominational Schools to exist, Teachers not of the Denomination establishing the School, may be appointed to it by the Council. The clause provides that a Master of that denomination may be appointed to the School, but if he may be, he may not, but of some other religious body, whose tenets are wholly at variance with those of the promoters of the School.

No doubt this is *toleration!* But what crime have the Denominations committed that they should thus be barely *suffered to have* that which ought to be regarded as a matter of course?

Clauses 14, 15, and 16, are further objectionable on more grounds than one.

It will be found that the payment of fixed salaries *without fees* is a mistake. It is not desired by Teachers themselves, who are far from thinking it derogatory to take fees from the Parents. It will add materially to the cost of education: and we believe will have an unwholesome effect upon schools in general. The relaxation of the fees also, in the mode proposed, will prove a loss of half the revenue now derived from that source: and will have an injurious effect upon Parents, in relieving especially the most careless from the discharge of one of the most important of their parental duties—providing for education of their offspring.

The operation of these three clauses will be to require an additional vote of £60,000 by Parliament for 1867. There are other grave objections to this ill-advised measure which we cannot now discuss for want of space. But we hope to do so in our next number. Meantime we must add that it will be an evil day for the colony, should this Bill become law, and the education of our youth be provided for in the manner and upon the principles here laid down. It will be an evil day, too, inasmuch as instead of promoting, it will inevitably have the effect of checking education. Unless the Government finding itself balked, should have recourse to a compulsory enactment, and tax an unwilling people more severely to provide for that which in their consciences large numbers of them wholly disapprove of and condemn.

Church Intelligence.

ST. JUDE'S, RANDWICK.—SCHOOL FESTIVAL. On Thursday, the 13th instant, the Children of the Sunday and Day school of St. Jude's, had their annual holiday and trip. Various circumstances, one of which was the removal to the Better Land of their oldest friend and teacher Mrs. Hebblewhite, had postponed their festivity; and now that it had come notwithstanding the perfect enjoyable weather there was no disposition to forget the good lady, who had first gathered five children for Christian instruction and having seen them increase, at length reluctantly retired because of ill health, and finally went before many of them to Heaven.

At the earliest hour, the glorious Old Union Jack floated from the Church Tower, whence also rung forth merrily 'the peal of bells by which the Randwick Society of Ringers love to greet occasions of rejoicing.

At ten, the children (about 80) were assembled in the school, under their banners. The clergyman, superintendent, and teachers, marshalling them.

After a hymn and prayer, with a few directions as to their conduct during the day, they marched to the pic-nic station at Coogee, where they enjoyed themselves fully by play the live-long day. Football, archery, &c., being added to the usual amusements of such occasions, while the amount of consumption in the way of buns, lollies, meat-sandwiches, syrup, nuts, and cake, was what the Americans would call a caution to confectioners.

When the sun was low, the party returned again to their school, after a day of pleasure unalloyed by accident, or cloud, and there the superintendent Mr. A. Cook, and few of the lady teachers whose names are well known in Randwick, whenever good is done in quiet unostentatious and patient way, had prepared the tasteful surprise, a dead secret, of a tree all illuminated with colored lights amongst its branches, which were laden with such precious fruit of presents for each child—worked by their teachers fingers, and the most fairy flags of all devices, to the number of upwards of 100 for whose brilliant effect they were indebted to the kindness, taste, and skill of Mr. A. Cook.

Many of the friends of the children partook of the enjoyment of the day, and witnessed in the evening the distribution of the presents.

BOTANY.—The children of St. Matthew's Sunday School in this district, with their parents, were entertained on the 18th inst. at a feast, kindly and most liberally provided at Eurimbola by Mrs. George Lord. A large number of the inhabitants of the district, as well as visitors from Sydney, were present. In the course of the day's proceedings a handsomely bound Bible was presented to Miss Helmsley, who for some years has gratuitously presided at the harmonium. The presentation was made in the name of the congregation of St. Matthew's, and at the request of the Churchwardens, by the Revd. A. Stephen. Under the leadership of Mr. Butler, the superintendent of the Sunday School, the children took their part in the ceremony of presentation by singing the hymn, "God bless our Sunday School."

MUDGE.—LAYING THE FOUNDATION STONE OF ST. JOHN'S CHURCH OF ENGLAND SCHOOL. The foundation stone of this School was laid on Monday 6th of August. The Very Rev. the Dean of Sydney, and Mrs. Cowper, G. H. Cox, Esq. and Mrs. Cox, the Rev. J. Günther, Mrs. and Miss A. Günther, Dr. and Mrs. King, N. P. Bayly, Esq. and Mrs. Bayly, and several other ladies and gentlemen interested in the proceedings of the day were present. Shortly after three o'clock the school children, headed by the master, Mr. Bent, and Mrs. and Miss A. Günther filed out of the school and were ranged near the stone. The proceedings commenced by the children singing the well known hymn "My God! my Father! while I stray." The Rev. J. Günther then read prayers suited to the occasion.

The stone was then lowered into its bed, and underneath it was deposited a bottle containing the last files of the local papers, a document containing a brief account of the circumstances, and several coins.

Mrs. King, (wife of Dr. King of this town), a lady to whom is mainly instrumental the erection of the building, and whose zeal has been unequalled in the matter, then advanced and read the following:—"I lay this as the Foundation Stone of a School House, to be erected in this place, for the education of the young in accordance with the principles of

the United Church of England and Ireland, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

At this moment a photograph of the group was taken from Mr. Foreman's balcony, by Mr. Nicol, photographic artist, as a memorial of the day's proceedings.

The Rev. Mr. Günther, the incumbent of St. John's Church, then addressed the meeting. He alluded in terms of pride and gratification to the part he was called upon to take in being present on so auspicious an occasion. The institution they were called upon to lay the first stone of was one that was set apart to educate the rising generation not only in things temporal, but things eternal, not only for their duty in this world, but preparing them for a life in one to come. He was not one of those who made light of secular education, but he contrasted the disadvantages that one essentially secular had compared with one combining both religious and secular. To the advantages of the latter the rev. gentleman very feelingly alluded, and urged upon the parents present to give their children the benefit of a system that should make them good citizens and true christians.

The Dean of Sydney said it gave him sincere pleasure to be present to take part in the proceedings of the day, and it would not be deemed out of place if he drew the attention of the audience to one or two matters of importance connected with the occasion. He pointed out the significance of the event—first in that it testified the connection first of the importance of education—next, that this education should be of a religious character; and thirdly that it should be in accordance with the principles of the Church of England.

He then took occasion to urge those who had taken this matter in hand to increased exertions, and hoped that they would not cease those exertions until they have provided an Infant as well as a Primary school with proper class rooms attached.

The Hon. G. H. Cox, in a few pithy remarks, alluded to the difficulties that had faced the promoters of the building. One lady had managed, by dint of untiring zeal, to get together £300; but the building when complete, would cost nearly £1000. He, for his own part, would cheerfully increase his own subscription, and he heard that one gentleman would give £100 if the whole work were completed in twelve months. It was to be hoped that all interested in the matter would duly exert themselves. He had good hope for the future, and could but trust that increasing interest would produce increased zeal.

The children then sang the National Anthem, and the proceedings terminated.

The children were subsequently regaled through the kindness of the Rev. Mr. Günther and Mrs. Günther, with tea and cake.—*Western Post.*

[We regret that the above account should have been overlooked until now. Ed.]

THE SCHOOL OF THE PROPHETS, (UNINSPIRED.)

II.

THE "main argument" being disposed of, there remains really no pretence whatever to fix upon Napoleon III. the character which Mr. Baxter has given him. But as the secondary reasons which he gives, have had at least as much weight with most of his followers as the one he himself held to be primary and demonstrative, it is necessary for us to enter upon their examination. The best test of all

will be time, and as the time allowed is short, doubtless like other theories that have had their day, these also shall soon be found wanting.

During the Crimean war, that school of prophecy to which Mr. Baxter belongs proved, or said they proved, that the Antichrist who was to do all these wonders, was Nicholas, emperor of the Russias—he was Gog, The Little Horn, the Revived Head of the Roman Empire; the very Caesar (Czar) and the rest of it. The book that astounded the world then was the Coming Struggle. A few years, and the death of Nicholas, and the peace that soon followed, dissipated that illusion. But "the coming struggle," soon became itself a revived head (literal day) as Mr. Baxter would say, in his own "Coming Battle," in which he quotes the "Coming Struggle" with full approbation. Well, within the short period between his first edition and the present time, let us see what time has done for his predictions.

In chap. i., 2nd proof, he says of Napoleon III. "This man of war is extending his conquests in Europe, Asia, and Africa, three of the four great continents of the earth, and he cannot long be expected to leave the fourth, the American continent, unvisited."

At the time those words were written (July 1861) the Northern and Southern States of America were in the agony of their civil war; and as the Southern States were bidding for European intervention on their side, having emissaries in London and Paris. For this end, it did not require the gift of prophecy to see the apparent probability of French interference. But, lo! instead of aiding the alarums states against the North, France interfered in Mexico, and as Mexico is part of the American continent Mr. Baxter duly claims the fulfilment of his prediction in a note to the 4th edition, Nov. 1863; but in doing this, he unfortunately ventured a further prediction, which events have falsified—here is the note: "Since the above was printed, in July, 1861, Napoleon landed some forces in Mexico, in December, 1861, and is rapidly progressing toward its complete conquest. He will, doubtless, soon form an alliance with the Southern States, and not long afterwards, invade and overcome the Northern States, and eventually also, Canada." But two years have passed, and I believe the conquest of Mexico is far from complete; the French troops are being withdrawn, their withdrawal accelerated by the remonstrances of the United States, which he was to have conquered, and the Southern rebellion crushed without his support.

Again, under Event xiii, we are told that, although it is distinctly admitted that the prophecies in Dan. vii and xii, and viii, &c., have been fulfilled historically, Napoleon must fulfil them again; some of these being, that he will forbid the ordinance of marriage, and most likely compose for his worshippers some book (instead of the Bible) which shall be to them what the Koran is to the Mahomedans."

Now, as a married man himself, anxious to settle the succession in the line of his legitimate son, he gives no indication whatever, of disliking marriage; in fact, his dynasty depends upon legitimate heirs, which I suppose, presume the continuance of marriage; and as to the Wonderful Book, even now he has signalized his reign by summoning the most learned men of his empire, of all creeds, to give to France a new and more perfect translation of the Bible, which Mr. Baxter tells us he was to supersede. Already, we perceive, events are going too fast for these uninspired prophecies

In enumerating what may be called the qualifications of Napoleon III. for the position of Antichrist, much is said of matters that may be true or untrue, but which have nothing to do with Antichrist at all. Reason viii adds, to his obvious determination to seize Palestine, (which nobody sees to be obvious) his possession of valuable gold-fields in the North of Africa, which would apply to Victoria or New South Wales, or California, or to Russia, whose gold mines in the Ural mountains were quoted for a similar purpose against Nicholas in the "Coming Struggle."

One would suppose that these gold mines in Africa were scarcely worth quoting, since Mr. Baxter tells they must be quite obsolete as a source of wealth, Napoleon having discovered a secret method of *making gold*, or transmuting baser metals into the precious, and that he keeps the coffers of the Bank of France full; the national debt, however, remaining unpaid, or rather increasing, and express directions given of the necessity of economy, and of diminishing the army itself for this end. But, in truth, neither the digging of gold, nor the alchemical manufacture of it is shown to be a mark of Antichrist.

And what has his supposed addiction to the absurdities of (viii.) "Spiritualism," or "his sphynxlike impenetrability of countenance" to do with his part as the eighth head of the beast? Whatever opinions we may hold on matters of prophecy, most of us have too high an appreciation of the mental vigour and practical good sense of the French Emperor, to suppose that he believes that the spirits of the departed can be conversed with by knocking rickety tables, and can reply, spelling out their words unorthographically, by the impact of immaterial knuckles upon mahogany. And if we did, we would have more reason to take him for a fool than for Antichrist.

The system of interpretation adopted in this work adds enormously to the difficulties of the position for the identification of the Personal Antichrist. It seems as if it were necessary to gather together in one all the tokens of all the evil men prophesied of in all time, at sundry times and in diverse manners, and for various ends; and to require that all should apply, to be appropriate, to the description of one individual, and that individual—Napoleon. This necessity, amongst other inconveniences, enforces upon its object, a very proteus-like variety of origin. We know that Louis Napoleon was born in Paris; we know that his family were Corsican; we are quite ready to admit the author's assertion that he is "almost a naturalised Englishman." But in Daniel's vision (ch. viii.) a two-horned ram, representing the Medo-Persian kingdom, was assaulted and trampled under foot by a GOAT, which represented Macedon; and a notable horn between the eyes of the Goat, signified Alexander, Macedon's king; that horn being broken, i.e., Alexander being dead, four other horns came up in its place, i.e., four other kingdoms, Alexander having divided his conquests into four parts, Egypt, Greece, Thrace, and Syria, among his four generals. Out of one of these four horns, there afterwards came forth a little horn, which waxed exceeding great toward the south and toward the east, and toward the pleasant land. Mr. Baxter conceives it necessary to make his Antichrist answer to this little horn, notwithstanding his acknowledgment (vii.) that it is already answered by the "Mahomedan Antichrist!" He must therefore come out of one of the four kingdoms above-named, and he accordingly elaborately proves that he CAME OUT OF GREECE. Genealogical trees are proverbially

easy to be framed four or five centuries after the desired source. The Buonapartes are here said to have been descended from David II., Emperor of Trebizonde, and rightful heirs to the throne of Constantinople; and may as well have been said to have come out of Constantinople or Trebizonde, as from Greece, where some refugees of the family are said to have resided before a portion of them settled in Corsica. It was not so that Alexander came out of Macedonia; nor can this kind of straining of a genealogy satisfy the prediction which has been satisfied already according to the author's own admission. Nor has Napoleon waxed at all great toward the south (of Palestine or of Babylon) and east, and toward the pleasant land.

This is not all: Another difficulty, i.e., another nationality is required, by the application to him of the prophecies in Isaiah, x. xiv., xxx., as the Assyrian. See the first diagram, 2nd heading. This of course is quite gratuitous. We know that Sennacherib, king of Assyria, was the rod of God's anger against Judah and Israel, and we need no other to explain the term; but the system requires it; and so Louis Napoleon is Englishman, Frenchman, Corsican, Grecian, and Assyrian, all in one; but not even the ingenuity of the Herald has been found competent to the task of tracing his origin to the last. We have still to rake for its records in the dust of Nineveh, to grope for it among its buried palaces.

It is, however, (according to Reason VI.) in the NAME that we are directed to find the leading indications of his title to combine those prophecies in one fulfilment. We are told in a note, that there is "an allusion to Napoleon's name in Jeremiah iv. 7, where the desolation of Palestine by the last great Antichrist is thus described: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to lay thy land desolate—in Greek, *ναπος* means a thicket, and *λεος* means a lion, these two words combined, almost exactly form the word Napoleon." Now, in the first place, there is nothing said in the place in Jeremiah about a personal or future Antichrist; no mention in fact, of Antichrist at all. It is quite certain that Jeremiah proclaims Judah's captivity by Nebuchadnezzar, king of Babylon, and that the time was then imminent—"the lion is gone forth from his place;" so imminent, that he bid the people (in v. 5) "Cry, gather together, and say, assemble yourselves and let us go into the defenced cities, for I will bring evil from the north, and great destruction." It would be interesting to enquire in what sense France is considered to be the north of Palestine. As to the words *ναπος* and *λεος*, they certainly sound together something like Napoleon; but unfortunately, the words were written in Hebrew, and could not therefore, have had any similar sound; and when translated into Greek, in the Septuagint, they are *ανεβη λεων εκτης μανδροζ*; and sadly to the detriment of Mr. Baxter's knowledge of the rudiments of Greek, there is no such word at all in the language as *λεος*—(thereal word *λεων* being better for his purpose, he ignores) and *ναπη* not *ναπος* would be the proper word for thicket, at the time of using; and finally, no classical scholar would ever imagine it possible to put two nouns together after this fashion to manufacture a name.

Again, Mr. Baxter finds a close approximation to the name of Napoleon in Rev. ix. 11: "They had a king over them which is the angel of the bottomless pit, whose name in the

Hebrew tongue, is Abaddon, but in the Greek tongue hath his name Apollyon;" for "every sensible person" he says, "will see that Napoleon and Apollyon are the same words;" indeed one is English, the other Greek; even so to make them sound like you must add an N to the latter, or take an N from the former, nor Apollyon is Greek for a destroyer, but if you add N, Napollyon is Greek for nothing whatever, and if you consider Napoleon as Greek, and take away the N, what becomes of *ναπος-λεος*—the thicket vanishes with the lion.

Moreover, the text distinctly says, that he, Apollyon, is the "Angel of the Bottomless Pit;" from which he is said to have come up. We know whence Napoleon came. Nor do I see that any sufficient reason is alleged for not giving that angel of the bottomless pit its natural meaning—Satan.

I come now to the arithmetical part of the evidence adduced, and I confess it is exceedingly entertaining. Language, cases, nominative, dative, letters significant and non-significant, are blended and bent with the most unscrupulous incongruity, until one feels his head in a whirl, and he does not know where to cry "nego." "Let him that hath understanding" he quotes from Rev. xiii. 8, "count the number of the Beast, for it is the number of a man, and his number is six hundred, three score and six." Gentle readers will be pleased to remark that the number is of the Wild Beast himself, and not of any particular head of the Beast. Now, even Mr. Baxter takes Napoleon for merely the eighth or seventh-revived head—the Beast itself being Rome, by every one acknowledged. Whatever word then answers to the number must be applicable to every one of the seven forms of Roman government, not to one only. Good sober commentators have found this in the word *λατεινος* (Lateinos, the Latin) on the very venerable authority of Irenæus, who wrote within less than a hundred years of the prophecy itself; and if the key to this riddle is to be found in the summing up the letters that compose the word, this word satisfies both the number and the designation of all the heads, thus, λ—30. α—1. τ—300. ε—5. ι—10. υ—50. ο—70. ε—200.

The Hebrew word for Latin will likewise be found to answer similarly, and the "number of a man" will then mean a way in which men are used to number, as, "the measure of a man," Rev. xxi. 17, is a measure in use among men; and, to "write with a man's pen," Isaiah viii. 1, is to write with such a pen, and in such characters as men use.

But Mr. Baxter will make 666 and Napoleon fit, and thus it is done:—

1. Ludovicus, the latin for Louis, in its nominative case.
2. Napoleonti, the Greek form of Napoleon in the dative case.
3. Lois Napoleon, the Greek in the nominative case.
4. Louis Napoleon Buonaparte. The English words written in the Hebrew character.

In all these he finds the number.

It may be premised, that if it be right to take the dative for the name it must be wrong to take the nominative, and vice-versa; so that if 1, 3, and 4 be right, 2 must be wrong. One naturally looks at a name in its simplest form, and not in a case; but not finding his number in Napoleon, something must be added, which is supplied in the dative. One might get the number out of a hundred names in this way, and so it has been found.

What shall we say to number 3. He tells us that Λοΐς (Lois) is the Greek form of Louis, and adding Lois to Napoleon he finds 666; but Lois is the name of a woman, the grandmother of Timothy, and is not equivalent to Ludovicus; so here also, the number fails.

No. 4 is simply ridiculous, because no less than nine of the letters that compose the words Louis Napoleon Buonaparte have no significant equivalent at all in Hebrew, and the three As therein contained he credits as equal to three Alephs, showing himself to be ignorant even of the Hebrew letters. Our English A is merely a point in Hebrew, and has no numerical significance. Aleph is quite a different letter; the three Alephs subtracted the number fails.

There remains only the Latin Ludovicus, but Mr. Baxter himself admits the word requires a Greek name, since St. John wrote in Greek, and the mark 666 was signified by three Greek letters.

The Latin word Ludovicus does contain in Latin numerals, the fatal number, i.e., however, by admitting non-significant letters of no value. Thus, L 50, V 5, D 500, O 0, V 5, I 1, C 100, V 5, S 0; or thus, counting only the capitals, LVDOVICVS equal to 666. But so have dozens of other words by the same manipulation been made to answer, for instance—DIOCLEDES ÆVΓYPTVS. VICARIVS DELIILL, the title of the Popes. Fenicanderus finds it in Martin LaVier, which he says is the original way of spelling Martin Luther.

Indeed, I, myself, have seen the names of a dozen gentlemen, a school committee, thus branded, most ingeniously, by an offended schoolmaster, all with the number of the Beast.

In this kind of way almost anything may be proved; it has no doubt been used in more fields than that of theology; and it did not escape the eye of a keen critic now no more, who in his humorous way loved to expose absurdities in the reliques of Father Prout; he is described as tracing for Sir Walter Scott, the origin of the Blarney stone to the Balearic Isles. "I can convince the most obstinate sceptic, Sir Walter, of the intimate connexion that subsisted between us and those islands which the Romans called Insule Baleares," without knowing the signification of the words they applied. That they were so called from the Blarney Stone, will appear at once to any person accustomed to trace Celtic derivations. The Ulster King of Arms, Sir William Betham has shown it by the following scale."

"Here Prout traced with his cane on the muddy floor of the castle, the words BaLeARes iNsulÆ—BLARNEY!"

"Prodigious! My Reverend Friend, you have set the point at rest for ever. Rem acu tetigitisi!"

ZACHARY BARRY.

(To be continued.)

Correspondence.

To the Editor of The Church Chronicle.

SIR,—Your Leader of the 22nd instant, assuming that it represents the views of those in authority—has inspired me with more hopefulness for the welfare and peace of the Church of England, in this Diocese, than anything, which I have read in the *Chronicle* since its first publication. The teaching of that Article—whoever wrote it—indicates, as it appears to me, exactly the right course to take in order to check the growing disposition, which there undoubtedly is, to promote unauthorised

changes in the public services of the Church. But, if any real good is to result, the sword of discipline and order must cut both ways—and a loyal adherence to "the prescribed Order of the Church" must be, in all directions, maintained. When the late Bishop entered upon his Episcopate, and with wise fore-sight, saw that the purity of the Church's teaching was likely to be endangered by irregularities, and extravagancies, he recommended, and, as far as possible, enforced, a rigid observance of "the prescribed Order;" those of the Clergy, who entered warmly into his views, were mis-understood and suspected of holding semi-Romanist views—not because as a rule their teaching was really open to objection, but, simply, because they endeavoured to render a loyal obedience to "the prescribed Order." They were called "Puseyites," "Innocentors," "Unfaithful and Dangerous Men," only because they did that which, since then the present Bishop—who no one will accuse of Romanist tendencies,—has enjoined. For instance, we used the offertory, and (in order to do so "decently," and without inconvenience either to ourselves, or to our congregations) preached in the surplice—this, Sir, I conscientiously believe, was the FULL EXTENT of our offending. The late Bishop was a thorough Churchman, he was no Romanist, on the one hand, nor was he a Dissenter on the other; he was a sterling, honest, and noble-hearted Churchman, and, being so, he upheld, "the prescribed Order of the Book of Common Prayer," AS BEING the best bulwark he could raise against innovations from whatever direction, they might threaten the welfare or the purity of the Church, whose Chief Pastor in this Diocese he was. I believe, Sir, that, were he now living amongst us, he would rejoice in the fact, that true wisdom was, at length, inducing the Bishops of the Church of England, to insist on a faithful and consistent adherence to "the prescribed Order." I hesitate not to say, that it is the departure from "the prescribed Order" which has caused so much anxiety and dis-satisfaction to true-hearted Churchmen during the last few years; they could not see WHERE the mischief was to stop, common sense told them that, if irregularities and eccentricities, were permitted in one direction, they would inevitably arise in another. For instance, if the Rev. A. B. were allowed, (silence gives consent) to mutilate the service, by omitting parts of it, in order to substitute his own extemporary prayers; or, if he were allowed, with impunity, to alter the phraseology of the Prayers with a view to improve them, and to adapt them to his own individual opinions; or, if he were allowed to curtail the services to suit either his own convenience or caprice, the Rev. C. D. could not with justice, or consistency, be censured, because he chose to introduce some other irregularities, or extravagancies, more suited to his own views, but which happened to be antagonistic to those of his reverend brother. It appears to me, Sir, and I feel sure, after your Leader, that you will agree with me, that both the reverend gentlemen would be open to censure—because they are both EQUALLY innovators, both EQUALLY self-satisfied, both EQUALLY forgetful of their obligation to obey "the prescribed order" of the Church whose MINISTERS they are. The Bishop is the Church's Overseer (Επισκοπος) to see (1) that everything is done which "the prescribed order" requires; (2) that NOTHING is left undone and (3) that NOTHING MORE is done than "the prescribed order" enjoins. GOD give to our Bishops (all of whom despite differences I honour and love as REAL SERVANTS of their Lord and Master) firmness and wisdom, and faithfulness to maintain this "order." If they have this grace

given them, I feel persuaded that a remedy for ultra-Ritualism, on the one hand, and for semi-dissenting customs, on the other, will soon be found. But, Sirs, the Bishops must be supported, their hands must be strengthened, by the Clergy and the Laity of the Church. Let us all, one and all, JEALOUSLY uphold "the prescribed order," permitting no departure from it on the one side or the other. The ULTRA High-Churchman must concede his Candlesticks and his Wafers. The ULTRA Low-Churchman must concede his longing for extemporary effusions, and take care to do all things "decently and according to 'the prescribed order.'" And if, in any question, or on any occasion, doubt or REAL difficulty should arise, let all loyal members of the Church—Clergy and Laity—refer the matter to those who are "set over them in the Lord." Let them sink their individuality, IN THE GREAT FACT, that they are members, AND ONLY MEMBERS, of ONE great body of which HE is the Head who prayed that we "all might be ONE." One in MIND. One in LOVE. One in DESIGN. One in INTEREST. Yes, Sir, let us in loyalty to our great distinguishing mark, or note, AS EPISCOPALIANS, refer these doubts to the Επισκοπος, the Bishop, whose peculiar function and province it is—by warrant of Holy Scripture—"to set in order the things that are wanting."

I am Sir,

Yours faithfully,
GEO. F. MARTUR.

[This letter should have been inserted in our last, but was omitted for want of room. ED.]

To the Editors of The Church Chronicle.

SIRS,—Permit me to make a few remarks on the latter part of the second Article, which runs thus—"Christ * * * was crucified, dead, and buried, to reconcile His father to us." Before I enter upon the Scriptural proof of the doctrine in question, I shall take the liberty to make the following quotation from E. H. Browne, B. D., bearing on the subject.

"A God all mercy is a God unjust. Justice is an attribute of God as well as mercy. Justice therefore calling for wrath on man, and the love of God calling for mercy, it was necessary in order to reconcile both these attributes of God, that some means should be devised for satisfying both. We do not say that God was tied to the means which He ordained; but we learn that His wisdom ordained the sacrifice of His Son, and in that sacrifice we perceive a manifestation of infinite justice and infinite love. But the same thing appears too from many passages in Scripture. There is some ambiguity in the words used in the New Testament for 'reconciliation.' The most learned critics have observed, that those words are used in a somewhat different sense from that, in which the classical authors use them. But it is quite clear from the contexts, that in some passages God is spoken of as needing to be reconciled to man. For example, in 2 Corinthians v. 19, where it is that 'God was in Christ reconciling the world unto Himself,' there might be some ambiguity, if it were not added, 'not imputing their trespasses unto them,' but these words clear up the doubt. Indeed the whole context speaks of two offended parties, God and man, God is represented as giving up His wrath, and being reconciled through Christ, and then as sending to man, to invite him to give up his enmity and be reconciled to God." (Expos. xxxix. Art. pp. 74, 75.) I have now to shew, briefly, the doc-

trine to be scriptural, that *God needed to be reconciled to man*. Man by disobedience broke the law of God, and thereby incurred divine displeasure, and only by some infinite atonement could he be again restored to favour. To prove that the *wrath of God* is revealed from heaven against sinful man, we have only to refer to the following passages out of many:—Rom. i. 18; v. 9; Eph. ii. 3; 1 Thess. i. 10; Heb. x. 26, 27; Rev. vi. 16, 17; John. iii. 36. In the Old Testament we read many such passages as the following:—Gen. vi. 6, 7; Deut. ix. 11, 13, 14; xxix. 27, 28; Dan. ix. 11, 13, 14; Numb. xv. 30, 31; Ezek. xxxv. 5, 6; Deut. xxxii. 19, 20, 21; Isa. xxiv. 6, 7; Exod. xxxiv. 6, 7. In this last passage, Moses systematically enumerates the attributes of God. Other passages there are in God's Word, which abundantly prove that, God is a God of Justice, as well as a God of mercy—"One, all whose ways are judgment—a God of truth and without iniquity, just and right is he." What know we of divine benevolence, except as it is guided and controlled by the condition of infinite righteousness? We dare not set God against Himself, or attribute against attribute. God gave to man His law, declaring that, "the soul which sinneth, it should die." But, man, we know, sinned, and therefore became obnoxious to eternal destruction; or else God's law would be dishonoured. But what if Infinite Wisdom devise a scheme by which God might be just, and yet the justifier of the sinner,—by which justice and mercy might meet together, and blend in one harmonious whole;—'righteousness and peace kiss each other,' the stern requirements of the divine law be answered, and yet the pardon of the rebel creature fully accomplished? This wondrous scheme of redemption Infinite Wisdom has accomplished, in the person of Christ Jesus,—who, (in the words of our Article) "was crucified, dead, and buried, to reconcile His Father to us."

Redemption came from the crucifixion, and by virtue of the crucifixion, man is reconciled to God, and God to man. Not that we should regard God as a stern and inexorable Being, and as unwilling to forgive, and indisposed to pardon. Such is not the God of the Bible. There He is represented as a God of love, and the sacrifice on the Cross was the exponent or manifestation of His love. He is no more merciful now than He ever was, or ever will be. It was love on the part of the eternal Father that led Him to give His Son to die, no less than love on the part of the Son to come. Christ was not crucified that God might love man, but God loved man, and Christ was crucified. How comes it to pass that redemption flows from the crucifixion, and by virtue of the crucifixion 'reconciliation?' The crucifixion was the manifestation primarily of the grace and love, and secondarily of all those perfections harmonising together, which were opposed to the manifestation of that love whereby God was enabled to present Himself in all His attributes; and to receive to Himself for ever all who believe. That Jesus now stands as Mediator between God and man, we may infer from the language of St. Paul, Heb. ix. 24. We also find statements in the Book of Homilies, corresponding with the language used in the Article. The Homilies were compared by those who reformed our service, and drew up the Articles, and the one may throw light on the other. In the Homily "On the Misery of Man" the very same doctrine is expressed. "St. Paul in many places painteth us out in our colours, calling us the children of the wrath of God," &c. (p. 13.) See also the Homily "On Salvation," (pp. 20, 21, 22.) "On Repentance and Reconciliation," (p. 564.) For a full and extensive view of the subject consult,

at length, Magee on Atonement, vol. i. p. 202, Hammond and Whitby on Romans v. 10; xi. 15; 2 Cor. v. 18, 19, 20; Eph. ii. 16; and Col. i. 20. See also Barnes Notes on the foregoing passages. Also Bp. Pearson on the 4th Article of the Creed.

Trusting that I have not made my letter too long for insertion.

I am &c.,
COLO.

Lower Colo, August 30, 1866.

PUBLIC READING.

To the Editors of The Church Chronicle.

SIRS,—A few thoughts on the above subject, chiefly culled from the work of Mr. Goodman, of Melbourne, may not be uninteresting to those of your readers who have not yet seen or perused it.

The object of reading is to impress on the listener's mind the thoughts and feelings of the writer, and this is best attained when to use Mr. Goodman's words—"the allusion is established, that the reader is conveying to us his own thoughts without the intervention of a book."

The first three chapters of the third part of Mr. Goodman's book, contains his rules for reading so as accurately to convey the thoughts of the writer: the second part and the fourth chapter of the third part contain his principles for reading so as to convey the feelings of the writer.

In conveying thought, the first point is correct articulation: the second is to make correct pauses: the third is to lay its due emphasis on each of the different words.

The use of pauses is to convey to the listener the divisions of the subject: they should therefore vary in length in proportion to the completeness of the idea already presented.

At the close of a paragraph there should be a prolonged pause: at the end of each sentence a shorter pause: at the part of each sentence where the definition of the subject is finished and that of the predicate begins, a shorter; and at the end of each modifying clause a shorter still.

So too in prayers, there should be a revertent pause at the end of each invocation, and a pause at the end of each complete petition.

Cadence may be considered as a species of emphasis: the reader having measured his breath so as to complete the delivery of the sentence, slightly drops his voice towards the end, to indicate to the listener the closing of the thought.

"The most frequent use of emphasis is to predicate something of a given subject." It follows from this consideration, that it is wrong except in a very few cases to emphasize pronouns.

Words antithetic to some other word in the sentence or to some idea floating in the mind but not expressed should be inflected.

I have selected these as perhaps the most valuable of Mr. Goodman's rules for conveying the thoughts of the writer, and these, as he remarks on page 85, supply all we want for some kinds of subjects, "just as drawings of machinery or of buildings might be sufficient without the help of color. But when we turn from the works of man to those of God, a mere photographic picture does not satisfy us. We want the green tree, the blue sky; we rejoice in the sun bursting from behind the cloud to light up with color the landscape, giving to

every trunk and bough, to every hedge or parterre, to the cattle feeding, to the farmer ploughing, to the picturesque group of playing children a significance that before was hidden."

Mr. Goodman is right: expression is to reading what color is to the landscape: good reading speaks from the feelings and to the feelings: not that in the reading of Scripture our tones of voice ought to express the feelings of the actors in the narratives; but they certainly ought to express the feelings of eye-witnesses and narrators.

The only safe rule for acquiring expression is to impress ourselves with the feelings we wish to express: then the voice will of itself fall into the exact inflection and modulation required, but if a reader trusting to read by rule employ tones of voice appropriate to feelings with which he is really not impressed his affectation will soon be discovered by his audience.

We require, too, in reading to endeavour to free ourselves from that restraint over the display of the feelings which the guarded habit we acquire in ordinary conversation leads us to maintain.

For in conversation we habitually conceal all our feelings under a uniform tone of voice, and it is only when strong emotions as it were break through their chains that we hear the tones in which they are naturally expressed.

RES PUBLICA.

[Having given up a considerable portion of our (Sydney) space to the Diocese of Newcastle, we regret that we are unable to insert Mr. Alexander Gordon's letter on the 'Colonial Bishops Bill,' in our present number. But we are assured he will pardon the delay. EDITOR.]

Poetry.

IN ALL TIME OF OUR TRIBULATION, IN ALL TIME OF OUR WEALTH: IN THE HOUR OF DEATH: AND IN THE DAY OF JUDGMENT, GOOD LORD DELIVER US.

In all time of tribulation,
Saviour! hear our supplication;
In our we be Thou beside us,
In our darkness do Thou guide us;
O Lord! hear us and deliver,
For Thy mercy faileth never.

In the time when wealth is growing,
When Thou art Thy gifts bestowing,
When our heart's desire is sent us,
Lest we waste the talent lent us,
O Lord! hear us and deliver,
For Thy mercy faileth never.

When we come to death's dark river,
And beside its brink we shiver,
Part the floods, lest they go o'er us,
Show Thy heavenly light before us;
O Lord! hear us and deliver,
For Thy mercy faileth never.

In the last dread day of terrors,
Lord, remember not our errors:
With Thine own blood Thou didst buy
By Thine own blood justify us; [us,
Saviour! hear us and deliver,
For Thy love endures for ever!

E. B. D.

Diocese of Newcastle.

WE give up our whole space in the present number of *The Church Chronicle* to the Address of the Bishop of Newcastle, delivered at the opening of the Second Session of the Newcastle Diocesan Synod, on Wednesday, September 5th last.

We regret however that for want of space the whole of the address cannot be published in this number, as it would have occupied twice the number of columns allotted to us.

SEPTEMBER 5TH, 1866.

MY BRETHREN OF THE CLERGY AND LAITY,—

In my Address to you last year, at the opening of the First Session of our present Synod, I dwelt, at some length, on the past history of our Church in this Colony, in connexion with Synodical action, explaining minutely the position in which our Diocese was then placed, as the result of our first *special Synod* in December, 1858, and our second *special Synod* in February last year.

Three important subjects connected with our Colonial Church were then considered, viz.—

I. *A Christian Church as a spiritual, voluntary society.*

II. *The Alliance of Church and State,*—shewing the advantages as well as disadvantages, in not being an established Church.

III. *The recent judgments of the Judicial Committee of the Privy Council,* as declaring that the *Eclesiastical Laws of England* are not in force here, and that the powers given to Colonial Bishops by *Her Majesty's Letters Patent* were in almost every respect null and void in law.

In the concluding portion of my Address, I referred to twelve subjects of importance connected with the business, which was to be brought before the Synod.

After addressing you at such length last year, I had hoped that in future I should have to trouble you, on similar occasions, with only a brief statement of Church work in our Diocese during the past year, pointing out for your consideration any wants by which that work had been impeded, and which therefore should, if possible, be supplied; and when we have passed through our present transition state, and settled down into our regular course of prescribed action, some such simple statement is all that will be required of me. To-day, however, at the opening of this Second Session of our Synod, I must again ask your kind indulgence while I address you at greater length than I could desire, as I deem it right to call your attention to subjects connected, not only with our Church in this Diocese and Colony

but also to what is being done, and to what has been proposed, respecting the whole Colonial Church, and the entire Communion of the Church of England, both in the Colonies, and at home.

My remarks may be arranged under the following heads:—

I. Our Constitutions, as settled at the late General Conference.

II. Our proposed Church Property Bill, then agreed to.

III. The Colonial Bishops Bill, now before the Imperial Parliament.

IV. The proposed General Synod of the whole English Communion.

These subjects should be full of interest to the members of our church; and especially to you, my brethren, the Clerical and Lay Representatives of our Diocese, now assembled in Synod. I therefore deem it right to call your attention to them; while the remainder of my address, after these subjects have been considered, will refer very briefly to the business to be brought before our Synod, during its present session. May the Holy Spirit be with us, to guide and influence, both those who speak, and those who hear.

I. Our Constitutions, as settled at the late General Conference. When we met last year in the first Session of this Synod, a Synod Bill had been drawn up, and laid before Parliament by the Metropolitan Diocese of Sydney. This Bill was drawn up to *legalize* the Fundamental Constitutions agreed to at the Sydney Diocesan Conference in February 1865; and applied solely to the Sydney Diocese. By a subsequent proposal, however, made by the Sydney Committee, who had charge of the Bill, a proposal, afterwards approved by the Lord Bishop of Goulburn, other Dioceses might have availed themselves of this Bill, so as to obtain the same legal sanction for their own separate Constitutions. While neither in the original nor altered Bill, would any provision be made for the assembling the Representatives of the different Dioceses together in Provincial Synod.

Our own Diocese of Newcastle was strongly opposed to this procedure, as tending to introduce permanent disunion, with its attendant evils, into our Church. We laid down for our guidance, the simple, but important principle, that any application to Parliament to legislate for our Church, should emanate from the *whole Church* in the Colony, and not from *one Diocese alone*. We expressed not only our *willingness*, but our *earnest wish* to consult with the other two Dioceses respecting a Church Constitution, and a Church Bill, while we respectfully declined every application to consult with the Committee of the Metropolitan Diocese alone with a view to Legislation. With these feelings, when assembled in Synod last year, we passed unanimously a Draft Constitution, taken almost word for word, from

the Church Constitution sanctioned by the whole Church in this Colony in 1858 and 1860; and gave expression to our wishes for a conference of our whole united Church in the following resolution. Resolved:—

“That the Lord Bishop of Sydney, be respectfully requested, as Metropolitan, to convene, at as early a period as shall to him appear convenient, a Conference or General Synod of the Bishops, Clerical and Lay Representatives of the respective Dioceses.”

To this request the Metropolitan very kindly acceded. His Lordship called together a General Conference of the three existing Dioceses of Sydney, Newcastle, and Goulburn in April last, and the Constitutions, which I am considering, with a very judicious Church Property Bill, are the fruits of that General Conference.

To these Constitutions I would now direct your attention, and while we may all, I think, heartily rejoice, that such a body of Constitutions should have received the sanction of the late General Conference, it is, I consider, the duty of every one of us to examine very carefully all such documents of our Church to avow openly any imperfections we may observe in them, and to trace out if possible, their causes, so that all such existing imperfections may be rectified, and similar imperfections be avoided for the time to come.

In this spirit I do not hesitate to point out two imperfections in our Constitutions, which have arisen from causes, not likely, I trust to occur again, and which we may hope to see rectified in some early meeting of our Provincial Synod.

(1). The first imperfection alluded to is this. The great variations in some of the Constitutions, as to the rule laid down for the different Dioceses. The 10th Constitution is an example of this.

Constitution (10). Representatives to be elected.—“In the Dioceses of Sydney and Goulburn, each such meeting shall choose as Representatives, two male persons of the age of twenty-one years, each such person being a Communicant of the Church, and in the case of the Diocese of Goulburn, not being a Clergyman, and in case of the Diocese of Sydney, not being a Clergyman licensed to a separate cure of souls. And if more than fifty persons shall attend and vote, it shall be lawful for such meeting to elect one such additional Representative, but no Parish or District shall elect more than three Representatives. In the Diocese of Newcastle such meeting shall choose as a Representative one such person of the age of twenty-one years, being a Layman and a Communicant of the Church. And if more than thirty persons shall attend and vote, it shall be lawful for such meeting to elect one such additional Representative, but no Parish or District shall elect more than two Lay Representatives.”

How strange is it, that when three Dioceses of the same United Church of England and Ireland meet together to consult in General Conference, one rule (as in this 10th Constitution) should be on a first point laid down for the two Dioceses of Sydney and Goulburn—

then in the next point these two Dioceses should differ, and one rule should be laid down for the Diocese of Goulburn, and another for the Diocese of Sydney; and then at last different rules on these two points should be laid down for the third Diocese of Newcastle.

How different is this from what took place in 1858, when our whole Church in this colony agreed to this Constitution, expressed in one and the same form of words, as follows:—

Clause (9). "Every such meeting shall choose as a Representative one male person of the age of 21 years, being a Layman and a Communicant of the Church, and if more than thirty persons shall attend and vote, it shall be lawful for such meeting to elect one such additional Lay Representative, but no Parish or District shall elect more than two Representatives."

Such numerous and minute differences in this and other Constitutions agreed to at our late General Conference are certainly an imperfection, and have attracted the notice of our Church in other colonies.

Now what has given rise to these differences? In my opinion, the separate Diocesan action commenced by the Diocese of Sydney in February last year.

From that time, and as it would seem, from a wish to justify that separate action, a very undue and excessive stress has been laid upon each Diocese, as a separate and independent body in every Church Province, and as having an inherent right to manage separately its own affairs. In accordance with this opinion, when the Conference of the Sydney Diocese assented to the calling together the late General Conference of the three Dioceses, it laid down as a fundamental principle, that its own Diocesan Constitutions were to be in every respect rigidly adhered to, and no alteration in them permitted. The Conference of the Goulburn Diocese followed in this respect the example of the Sydney Diocese, and elected its Representatives for the General Conference with these limitations—"to represent the Diocese in all matters *not already determined* by the Constitutions previously passed by the (Goulburn) Conference."

Our own Synod last year acted in a very different spirit. It accepted almost word for word the Constitution approved by the whole Church in this colony in 1858 and 1860, and for the very reason that it had been so generally approved: and our Synod passed this Constitution, as a Draft Constitution, to be laid before the General Conference as a Draft Constitution, so that every clause, and every word of it might be reconsidered, and if thought desirable, might be changed.

What was the necessary result of this difference in the action of the three Dioceses? When the Committee of the General Conference met to draw up these Constitutions, in the clauses relating to Diocesan Synods, every detail of the Sydney Constitutions had to be inserted, also every detail of the Goulburn

Constitutions, the Representatives from these two Dioceses not having power to allow of any alteration in these details. There was, therefore, no room for deliberation on these points, or for discussion of these differences, all the minutest differences had to be inserted; and the duties of the Committee were limited, and, I might say, lowered to the manufacture of a piece of Church Mosaic work, by joining together the rigid unalterable specimens which had been previously shaped in the Conferences of the different Dioceses.

This is the cause of the imperfection to which I am adverting. It will be rectified, I trust, at some future meeting of our Provincial Synod, when such Synod is permitted to take its proper position, as the chief deliberative body of our Church in this colony.

(2.) The other imperfection in the Constitutions, to which I have alluded, is the limitation of the action of the Provincial Synod. This novel and unwise limitation is clearly seen, when we compare the general powers of the Provincial Synod in these Constitutions with those powers given to it in the Synod Bill of 1858 and 1860.

The words expressing the general powers of a Provincial Synod in the Draft Constitution agreed to in our Synod last year, which are taken from the Synod Bill of 1860, are as follows:—

Clause 17. "The General Synod shall have power to make ordinances and determinations upon all 'matters and things' concerning the affairs of the United Church of England and Ireland in this Colony."

Here the words are "*all matters and things*" without any limitation. But in the 24th Constitution of the late General Conference the words are,—

"'All matters or things' (with this limitation) as shall be subject of joint reference to such Provincial Synod by all the Diocesan Synods then existing in the colony—or shall be the subject of reference to such Provincial Synod from any Diocesan Synod, under the provision hereinbefore in that behalf contained."

Thus by the present Constitutions, the legislative powers of the Provincial Synod are limited to matters of *reference*, instead of extending to "*all matters and things*" without any limitation. This is a great imperfection; and if it be asked why the Representatives of this Diocese at the General Conference acquiesced in this unwise limitation, the answer is—we had to struggle hard against an adverse majority to obtain the introduction of any provisions for a Provincial Synod into the Constitutions; and having succeeded in this important point, in a way quite satisfactory to us, except as to this one point of undue limitation, we deemed it wise to acquiesce in this imperfection, feeling assured it would be only for a time, and must be rectified whenever a Provincial Synod is called into operation.

Respecting this unwise limitation of the powers of the Provincial Synod, I will quote a

passage from a valuable and encouraging letter which I have lately received from New Zealand. The writer is one whose opinions are entitled to the greatest weight—not only from the high office which he held for many years in New Zealand, but also from his extensive and accurate knowledge of the history and laws of the early Church, and of the Church of England, both at home and in the Colonies; and especially from the unceasing care with which he has helped to watch over the Church in New Zealand for the last twenty-five years. His words are as follows:—

"I desire to congratulate you on the success, well earned and slowly achieved, against great obstacles, to which you have now attained, and on the prospect of a complete organisation before long of your whole colony. Yet, on some points, especially on one of great consequence, connected with this latter business, I am not without apprehensions which, I am sure, you will not blame me for expressing frankly.

"In the Constitutions approved by your General Conference of April last (clause 24), I notice a departure, much (as I conceive) to be regretted, from the proposal which stands as clause 17, in page 56 of the Report of the proceedings of the First Synod of the Diocese of Newcastle. So far as I know, all Church usage is against the clause (24) as sanctioned by the (General) Conference. That clause confers on the General or Provincial Body only limited or delegated jurisdiction. Such certainly has never been the jurisdiction of Provincial Synods in England, not in the old time, or may be seen in Johnson's English Canons, nor in more recent times, as may be seen by the Canons of 1603. Such Bodies always exercised, as of right, a general jurisdiction, extending from the greatest to the smallest matters. Every such Body was the Parliament, in matters purely Ecclesiastical, of the Province.

"If in any part of the Christian Church the contrary principle might be expected to shew itself, it would be in the United States of America, for the Congress or General Government there has so much of jurisdiction and power, as the pre-existing Colonies or States chose to part with, and no more. But even there, with the plan of the new Commonwealth before their eyes, that plan was deliberately rejected by the Churchmen; and the old English or Catholic principle was asserted. And how vigorously and tenaciously this principle has been maintained in the United States may be seen in Hoffman's Law of the Church, especially pp. 110—127."

With these sentiments I fully and entirely agree. They scarcely need confirmation. I will, however, lay before you brief statements as to the relative powers of Provincial and Diocesan Synods in the Church of England—and in the Episcopal Church of the United States of America.

One of the books quoted as of high authority in the late decisions of the Privy Council is *Johnson's vade mecum*. The statement in this book as to the relative powers of Provincial and Diocesan Synods in the Church of England, is thus referred to in the pamphlet, so often quoted, of Mr. Venn, p. 18:—

"It may be shewn, also, that upon the soundest Ecclesiastical principles, a Diocesan Synod can claim 'no powers of legislation.'

The functions of a Diocesan Synod are thus described and limited by Johnson, a writer of authority as a canonist, in his 'Clergymen's vade mecum.'—"Diocesan Synods are the Assemblies of the Bishop and his Presbyters to 'enforce and put in execution Canons made by General Councils or National or Provincial Synods, and to consult and agree upon rules of discipline for themselves.'"

Thus in the Church of England a Diocesan Synod can claim no powers of Legislation; it can only enforce and put in execution the Canons of Provincial and other superior Synods. The Provincial Synod is the Legislative Body, and the Diocesan Synod the Administrative Body, putting into execution the Laws or Canons which the Provincial Synod has enacted.

In the American Church the authority of the Provincial Synod even the Diocesan Synod, or, as they are called in that Church, the authority of the General Convention over the Diocesan Conventions, is thus laid down by Judge Hoffman in his work on the *Law of the Church*, pages 116 and 117.

"Two classes of powers exist in this body ('The General Convention')—those conferred in the Constitution, and those possessed without being so conferred by (as he expresses it in the next paragraph) reason of its inherent sovereignty." How very strong is this expression as used by an esteemed author and Judge of the most republican country in the whole world, by reason of the 'inherent sovereignty' i. e. of the Provincial Synod.

The author then adds—"From this doctrine some general rules necessarily flow, of which rules the 1st is—That in instances of the first class, viz., those in which a power to legislate is expressly given, all authority of the separate Dioceses is superseded at once, and before and without any exercise of the power by the General Convention: and the 3rd rule is this, 'That when an act of the General Convention upon a matter respecting which it has the second class of powers (namely by reason of 'its inherent sovereignty') is passed, it becomes 'the supreme law,' superseding what has been done (previously) in a Diocese, or any power of a Diocese, at variance with it."

What can be clearer or stronger than this? That power which we may now call the 'inherent sovereignty' of the Provincial Synods over the Diocesan Synods of the province is thus proved to be the law both of the English and of the American Church.

What arguments then, have been brought forward in the Diocese of Sydney, in opposition to these proofs of the authority of Provincial Synod over Diocesan Synods with respect to legislation. The only argument, as far as I have been able to collect from the statements of its members—is the example of the Church in Canada. In Canada Diocesan Synods were called together before any Provincial Synod assembled—and from this fact it is inferred that the Provincial Synod ought to spring from previous Diocesan Synods, and should possess only such powers as the Diocesan Synods may grant to it.

In a letter published by me in *The Church Chronicle* of April 7th last, I have shewn

that in Canada, Diocesan Synods were called together before the Provincial Synod from necessity and not from choice, and that in this respect the action of the Canadian Church is an exception to the general rule. In all other portions of our Colonial Church, as in Australia, New Zealand, India, and Southern Africa, the Suffragan Dioceses have all sprung out of the Metropolitan Diocese; and the mother Diocese has been appointed the Metropolitan Diocese when the first suffragan Dioceses were created. But in Canada it was different. There the two Provinces of Upper and Lower Canada, with their separate Governments, were formed into one united Province with one Government; and it was for some time doubtful what city should be the seat of the united Government, and consequently what Diocese should be the Metropolitan Diocese of the Province. Thus, though the Enabling Bill of the Canadian Church (which made provision for both Provincial and Diocesan Synods) was passed in 1857, and some Diocesan Synods were held in 1858—yet the first Provincial Synod did not meet until 1861, because the Queen's letters patent, appointing the Bishop of Montreal Metropolitan of the Canadian Church, were not received by his Lordship until July 1860.

We have however the clearest proof of these two facts: 1st. That a Provincial Synod was assembled as soon as possible; and 2ndly. That when it did assemble, its laws or canons had authority to control the whole Canadian Church—the Bishops and Synods of all the separate Dioceses.

1st. To prove that Provincial Synods were held in Canada as early as possible, I may mention not only the fact stated above, that the Metropolitan received his first letters patent in July, 1860, and the first Provincial Synod was assembled in 1861; but also, that on account of the haste with which the first Provincial Synod was held in 1861, before the Metropolitan's letters patent were finally settled, it was pronounced doubtful when the third and last Provincial Synod met in 1865, whether the two previous Provincial Synods were not illegal, and their proceedings without authority—so that the first business transacted in the third Provincial Synod in 1865 was to pass the following resolution:—

"That it be resolved—That whereas doubts exist in the minds of some of the members of the United Church of England and Ireland in Canada whether the Constitution and the past Acts of the Provincial Synod are legal: W. the Bishops and Clerical and Lay Delegates of the said Church, being now assembled under the Act 19 and 20 Vict., c. xxi., in order to remove such doubts, do hereby declare our assent to the Constitution and past Acts of the Provincial Synod. Carried unanimously."

2nd. Again to prove that the Provincial Synod of the Canadian Church has authority to control all the separate Dioceses, I need only refer to Canon II. of the Provincial

Synod, which declares that no Bishop within this province shall license any Clergyman until such Clergyman has subscribed and declared his submission to the Canons of the Provincial Synod, and of the Synod of his own Diocese.

Such, then, are the facts and arguments which prove that the limitation of the powers of the Provincial Synod in the 24th Constitution of the late General Conference is an undue limitation, and therefore an imperfection in those Constitutions. I sincerely hope that this imperfection will soon be rectified; and I confidently expect it will, now that it is known that the unlimited power of the Provincial Synod over the Diocesan Synods is not, as was supposed and asserted, merely a favorite idea of the Diocese of Newcastle, but the law of the Church, both in England and America—and that the clauses which provide for this unlimited power of the Provincial Synod can only by a strange forgetfulness be called, as they have been called, "*the Newcastle Constitutions*"—since from 1858 and 1860 until the Sydney Conference in February, 1865, no Diocese of our Church in this colony ever dreamt of a Church Constitution which did not contain these clauses, and confer this legislative power, without limitation, on the Provincial Synod.

The next subject need detain us but a very short time; it is—

II. *Our Proposed Church Property Bill, now before the Legislature.*

We must all rejoice that a Bill has been drawn up, and agreed to, by the late General Conference, to which we can give our cordial assent. And our joy may be greater at this happy result, because during the debates at the late Conference, such a result seemed almost impossible.

The chief subject of debate at the General Conference was the third resolution proposed by the learned Chancellor of the Sydney Diocese in these words:—

"That it is desirable to apply to the Legislature for such sanction or recognition of the Constitution so to be determined upon, as will secure its practical working and in particular will make subject to it all property, devoted to the Church in this Colony, and not affected by any express trust."

This resolution affirmed that application ought to be made to the Legislature to secure two distinct objects.

1st. The practical working of the Constitutions; and 2nd, the management of Church property in accordance with such Constitutions. The first of these objects we in this Diocese considered had better be left to the Church itself without any legal enactment; and therefore I proposed as an amendment to this resolution, the omission of the words which referred to this first object, leaving the second object, the management of Church property in accordance with our Constitutions, the only subject for legislative enactment. My amendment was rejected by a large majority

at the General Conference—but the Bill now agreed to is drawn up in strict accordance with what I then proposed.

The yielding of a large majority to the minority on this point has been commented on by the public press, and pronounced to be an act of *wisdom*, as probably ensuring the unopposed passing of the Bill. It is in my opinion certainly an act of wisdom, but I would also desire to consider it as an act of thoughtful kindness, for which we should be thankful, bringing to a happy close the disunion and open opposition which has been exhibited during the last eighteen months, between the different Dioceses of our Church. May such disunion and opposition never occur again.

During this time of disunion, which, we may hope, is now brought to an end, important subjects have been discussed and decided, and it may be some satisfaction to this Diocese that the principles for which it contended have been in every case ultimately confirmed. 1st. That the Legislature was not to alter the well-considered Constitutions of the Church. 2nd. That any application to the Legislature was to emanate, not from *one Diocese alone*, but from the *whole Church* assembled in General Conference; and 3rd,—That the Bill for which the Legislative sanction was required should not seek to *legalize the Constitutions*, but only to secure the *management of Church property* in accordance with them.

These principles have now all been confirmed, so that the painful differences and the anxious discussions of the last eighteen months have not been quite in vain. May they, I repeat, never occur again in our Church in this colony, and while we all now heartily rejoice at this happy return of united opinions and united action, may we give our best aid towards the passing of this Bill through the Legislature, esteeming it a pledge of restored union, which we trust may never, with the Lord's blessing, be again disturbed.

I proceed to the third subject, namely,—
III. *The Colonial Bishops Bill, now before the Imperial Parliament.*

It is singular to observe the very opposite opinions expressed concerning this Bill in the different Dioceses of our Church in this Colony.

In the Sydney portion of the last number of *The Church Chronicle* (No. 16) there is the following reference to it in the leading article:

"As the character of Mr. Cardwell's proposed measure becomes more clear, the expression of opinion is, on either side of the question, more decided. To the one side the measure appears inevitable and wise—to the other uncalled for, and destructive of the union between the mother Church and the Colonial offspring. In the latter view we concur, and feel very much aggrieved at the proposal."

In the *Newcastle* portion of *The Church Chronicle* (No. 14) the same Bill is described as "*most simple and clear*, while it contains all that we can desire."

In the *Goulburn* leading article of the last number of *The Church Chronicle* (No. 16) it is said—"The English Bill relating to Colonial Bishops is a very *ill-advised* production."

There is also in the Sydney portion of the last number of *The Church Chronicle*, a long and argumentative letter of the learned Chancellor of the Sydney Diocese, Mr. Gordon, previously laid before the Metropolitan as to its main statements, and published with his Lordship's permission. In this letter Mr. Cardwell's Bill is unsparingly condemned, and its author described as one "who knew little, and cared less about the Colonial Church."

Amid these conflicting opinions, I wish to give the members of this Synod some little guidance towards forming a correct judgment respecting this Bill. It has an important connection with the position of our Church in this, and in the other colonies, and its bearing on both the past and the future should be clearly understood.

Now, for many years it has been known in Australia, as decided in a case which occurred in the Diocese of Tasmania, that the coercive jurisdiction which the Queen's letter patent seemed to confer on Colonial Bishops was without any legal force in colonies which had ceased to be Crown Colonies, and had acquired an independent Legislature. By the decision of the Judicial Committee of the Privy Council in the case of *Long v. Bishop of Capetown*, this fact was brought more prominently before the public in England and in the other colonies.

The non-existence of this supposed jurisdiction of Colonial Bishops was in itself a difficulty—but not the only difficulty which then arose. For on the assumption that the Queen's letters patent *did confer* jurisdiction on Colonial Bishops, other previous statutes of the Imperial Parliament had limited the validity of appointments and ministerial acts by Colonial Bishops to Bishops *having this jurisdiction*.

The first difficulty here mentioned, namely, the non-existence of the supposed jurisdiction of Colonial Bishops, had been quietly acquiesced in for many years, since this decision of the case in Tasmania; but this newly declared and more important difficulty of the validity of the Bishop's acts being dependent upon his having this jurisdiction, could not remain without a remedy. And what remedy was to be applied? Was the power of conferring jurisdiction, which had been supposed to belong to the Queen's letters patent, to be now given to them again by the Imperial Parliament? Was the Imperial Parliament, in this respect, to override the various Colonial Legislatures, and confer jurisdiction in cases, in which it might be, but had not been conferred by an Act of an independent Colonial Legislature?

If this remedy could not be adopted, the only other remedy was that which Mr. Cardwell has provided in the 1st and 2nd clauses of

his Bill—namely, to repeal some of these obsolete statutes of the Imperial Parliament, and to amend others, so as to give validity to appointments and ministerial acts by Bishops *not* having this jurisdiction.

Again, by the letters patent granted to a Colonial Bishop, a certain Diocese was created with fixed limits, and the Bishop appointed to a status of Episcopal authority within that Diocese. But by the last decision of the Privy Council in the *Colenso* case, it is declared that the Crown cannot thus create a Diocese, and appoint a Bishop to it, in colonies which have an independent Legislature; that a Bishop so appointed has really no legal status in such a colony derived from his letters patent.

Here is another difficulty which seemed to require a remedy. What remedy again was to be applied? Was the Imperial Parliament to override the Colonial Legislatures and give by fresh statutes such powers to the Queen's letters patent as in this respect they were previously supposed to have? or, inasmuch as in this respect, the Church of England in the colonies was in no worse position than any other religious body, was it not wiser to leave the status of Colonial Bishops to be judged by the ordinary courts of law in the colonies, as Mr. Cardwell has done in the 11th clause of his Bill, each Colonial Church having the power to apply to its own Colonial Legislature on this subject, if any additional enactment respecting it should be deemed desirable—while Episcopal acts were at once made valid as by the 8th clause of Mr. Cardwell's Bill, when founded on the *voluntary consent* of the members of the Church in any Diocese.

These are the two chief difficulties in the Colonial Church, arising from the late decisions of the Privy Council, for which remedies have to be provided, and respecting these difficulties, and their remedies, nothing can be clearer than the statement of Mr. Cardwell, when introducing this Bill into the House of Commons. It was, in substance, as follows.

The late decision of the Privy Council has declared that the Queen cannot, by her letters patent create a Diocese in a Colony, that has an independent legislature. This decision has thus destroyed the *foundation* on which the great majority of the Colonial Dioceses rested, and rendered other statutes which had been formed on the opposite hypothesis, *inconsistent* with what was now declared to be law.

The English Government had therefore this alternative before them, either to restore by Act of the Imperial Parliament, the *foundation* which the late judgment had destroyed or leaving this to be done as far as was necessary by the different Colonial Legislatures, to amend simply the Statutes which had been formed on the opposite hypothesis, and bring them into agreement with what was now declared to be the law.

When considering which of these two courses shall be pursued, the English Government

arrived at the conclusion that it would be *inconsistent with the will of Parliament*, and with *England's recent policy towards her Colonies*, to attempt to *re-establish* powers, which had been formerly supposed to be vested in the Crown, but which had now been decided by the highest authority not to exist:—and that the other alternative was to be preferred, namely to assume that the late decisions would be the foundation of future legislation, and to repeal or amend, the existing statutes which were at variance with it.

Such is the substance of Mr. Cardwell's statement; and in my address to you last year, being then firmly of opinion, that to *re-establish* the powers which were formerly supposed to belong to the Queen's letters patent would be considered, as Mr. Cardwell has expressed it, *inconsistent with the will of the Imperial Parliament*, and with *England's recent policy towards her colonies*, I ventured to use these words—"I sincerely hope, and venture to prophesy, that this matter will soon be concluded, by the Government at home deciding to discontinue letters patent in all future appointments of Colonial Bishops." By Mr. Cardwell's Bill such letters patent will no longer be required, also those already issued may, by the 9th clause of the Bill, in accordance with the petition of the Bishops of New Zealand, be surrendered; and in future according to the 10th clause of the Bill, the Queen will simply issue her Royal License for the Consecration of Colonial Bishops.

In my opinion, then, the late English Government acted most wisely in deciding *not* to re-establish by Imperial legislation the coercive jurisdiction and the legal status, which the Queen's letters patent were formerly supposed to confer on Colonial Bishops, but to leave the restoration of these powers, if it be found desirable to have them restored, to the legislatures of the different colonies, and in confining their Bill to the simple task of repealing and amending other existing statutes, which were founded on the supposition that the Queen's letters patent *did confer* these powers, and which are therefore at variance with the law at these points, as declared by the late decision of the Privy Council. It is also my opinion, that the necessary amendment of these old statutes, to bring them into agreement with the law as now laid down, are carried out in Mr. Cardwell's Bill, very judiciously, with *kind and wise consideration* for the Colonial Church.

(To be continued.)

Diocese of Goulburn.

STATE AID.

IN the recent debates upon State Aid, in the Legislative Assembly, reference

was made more than once to the Diocese of Goulburn. The speakers without venturing the assertion, appeared to leave the inference, that the Bishop of Goulburn was opposed to the Motion submitted by Mr. MACHERSON. *We have authority for stating that the Bishop never expressed an opinion adverse to that movement; and that in truth he was most anxious for the success of its advocates.* His Lordship has become painfully aware that it is well nigh impossible for the people in many places in the interior to furnish adequate resources for the maintenance of religious services without large subsidies from without; and he believes that sooner or later the Legislature will discover the economy of providing the ordinances of religion in the thinly populated districts as the best preventive of crime, and the most rational method of diminishing expenditure upon goals and police.

COLENZO v THE COLONIAL BISHOPRICS COUNCIL.

THIS Case has been argued in the Rolls Court before LORD ROMILLY.

SIR ROUNDELL PALMER in opening the case for the defendants, argued as follows:—

First, that the arrangements made by the Founders of the Colonial Bishopric Fund in 1841 assumed that the Crown would have created legal Bishoprics, *i.e.* Bishoprics with legal Dioceses, the Bishops of which would have legal authority over their Clergy.

Secondly, that the Privy Council had determined that, in Colonies having Legislative Institutions, the Crown had no power to create such Bishoprics, and that the Letters Patent in the case of the Diocese of Natal, had failed to erect any such Bishopric.

Thirdly, that the Crown could not establish in Colonies, where there were Legislative Assemblies and Institutions the Church of England in any sense without the concurrence of the local Legislatures, which in the case of Natal had not been obtained.

Fourthly, that all that had been done by the Letters Patent in the case of the Bishop of Natal was to create a titular

Bishop of the Church of England with no ecclesiastical position in the Colony at all. Such a Bishop was without the purviews of the endowments in the hands or under the control of the Council of the Colonial Bishopric Fund. Therefore, that the Plaintiff had no right to call upon the Treasurers of such fund to pay to him any part or share of such endowment.

Mr. W. M. JAMES replied in the interest of Bishop COLENZO,

First, arguing, that the Bishopric of Natal had been created by the Crown, expressly on the promise of an endowment on the part of the Council of the Colonial Bishopric Fund.

Secondly, that Dr. Colenso was appointed Bishop of Natal on the faith of such promise of an endowment.

Thirdly, that he had done nothing to deprive himself of the benefit of such endowment.

Fourthly, that he was still Bishop of Natal *de facto*.

Lastly, that the Council of the Fund had not made out any Case to justify them in withholding the payment of the Bishop's salary out of the fund, of which they had the control.

LORD ROMILLY reserved his judgment.

We must not be surprised if the Judgment be adverse to the plea of the Treasurer and Council of the Colonial Bishopric Fund. We feel most strongly that morally and religiously Dr. Colenso has placed himself outside the circle of Christian society, and therefore of the Christian Church. But *until he has been pronounced by a legitimate Court of Law to be in such a position*, we fear that the Rolls Court will once more give the Heresiarch of Natal an apparent triumph; because it will not assume the power of adjudicating upon a point which in fact is not submitted to its decision, *viz.* that the heresy of Dr. Colenso, and his consequent loss of the position of Bishop of Natal, deprives him of the right to the endowment of the See.

If however LORD ROMILLY should decide that Sir R. Palmer's arguments are good in law; and if the Court of ultimate appeal should confirm such

decision, the general result will be evident from the annexed statement.

The endowments which stand on the same basis as that of Natal, in those contributed by the agency of the Colonial Bishopric Fund, with their respective dates, are the following:—

	£	s.	d.
1845. Fredericton, N. Brunswick (annual)	1000	0	0
1850. Montreal, Canada			
1857. Huron, ditto (interest of)	1000	0	0
1859. Columbia, (British) annual	600	0	0
1854. Mauritius ... (interest of)	6150	0	0
1847. Capetown annual	438	0	0
1847. Grahamstown annual	604	0	0
1853. Natal annual	662	0	0
1852. Sierra Leone annual	402	0	0
1842. Gibraltar annual	1200	0	0
1847. Melbourne... .. annual	333	6	8
1847. Adelaide annual	240	0	0
1857. Perth... .. (interest of)	4000	0	0
1842. Tasmania ... (interest of)	5000	0	0
1859. Brisbane ... (interest of)	5000	0	0
1849. Victoria, China annual	1000	0	0
1855. Labuan... .. annual	360	0	0

REFORMATION OF THE CHURCH OF ROME IN ITALY.

THE English Papers furnish interesting information on the progress of religious opinion in Italy. They state that the Bishop of Gibraltar and the Bishop of Pennsylvania, who have been recently travelling in Italy, and have repeatedly met in the chief cities from Naples to Milan, have taken much pains to form an accurate opinion upon the facts of the Reformation movement. The Bishops found undoubted proofs that there is a large and increasing body of priests and of laity, who have become convinced of the errors and corruptions of the Church of Rome.

Many of these persons can no longer conscientiously share in the services of the Roman Catholic Church. These results are clearly traceable in the first instance to wide-spread discontent with the practical abuses which exist in the Latin Church; and to the antagonism of the Papacy to civil and religious freedom in Italy. Secondly, they are referrible to the vigorous efforts made by native Italians, and by others, especially English Churchmen, for the dissemination of the Holy Scriptures and of other books tending to show how far

the Roman Church has departed from the principles and practices of the Holy Scriptures and of the Primitive Christian Church.

Multitudes are convinced of the evils arising from the unscriptural and exaggerated pretensions of the Bishop of Rome; from the general disuse of Bible-reading; from Liturgical services in a dead language; from enforced celibacy, and other Romish practices; and especially from the increase of Mariolatry, the worship of the Virgin Mary instead of her blessed Son Jesus Christ.

The Bishops of Gibraltar and Pennsylvania are fully satisfied, as every intelligent Christian traveller must be, if he make due inquiry, that a desire exists for a Liturgical service, in the vernacular tongue, free from the superstitions, idolatry, and errors, which have been gradually introduced by the Church of Rome. They therefore strongly recommend to the members of the Church of England and the Episcopal Church of America the duty of assisting the following objects:—

1. The dissemination of the Holy Scriptures, and such information as may tend to promote a sound and sober reformation of the Latin Church on the basis of the primitive Church.

2. Towards the support of such priests, of undoubted moral and religious character, as may for conscience sake suffer the loss of their ecclesiastical preferment, and consequently fall into distress.

3. Towards the maintenance of religious services conducted by such priests, as a temporary and provisional measure, until the Reformation movement becomes national.

Church Intelligence.

GUNNING.

On the 7th September, our Church School was visited by the Rev. D. E. Jones, Diocesan Inspector. The Rev. H. Ross, Chairman, Messrs. J. M. Hassall, W. Rudd, W. Grovener, and P. Best, members of the Local Board, Dr. Lowe, Messrs. Reynolds, Newman, Crundwell, &c. were present during the examination. The Minister examined the children in Scriptural knowledge. The other subjects were taken by the Diocesan Inspector. The results of the examination were satisfactory to the

visitors and other parents, the proficiency of the pupils in arithmetic, writing, and dictation, being particularly remarked. On the conclusion of the Examination, a quantity of good things, contributed by the gentlemen present, was distributed as a token of their appreciation of the good conduct, and intelligent answers of the children. In the evening a public meeting was held in the School-church, the Rev. H. Ross presiding. The Rev. Inspector addressed the meeting on the essential advantage of having Schools wherein not only secular knowledge would be imparted, but wherein the minds of the young would be directed to those eternal truths which concerned their future happiness. The address was listened to with much attention.

AMERICA.

FENIANISM.—The telegraph informs us that Fenianism has been emphatically denounced from all the Roman Catholic pulpits in Canada on a recent Sunday. Warrants had been issued for the arrest of all the prominent Fenians throughout Canada; and they are to be tried by Court Martial at Montreal.

DEVASTATIONS OF WAR.—It is said that 1012 Churches and places of worship were destroyed by fire in the Southern States of America during the late War; and that this involved a loss of £1,000,000.

OPENING OF ST. JOHN'S SCHOOL, YOUNG.

This school, which is erected in connexion with the Memorial Church of St. John, is situated on an allotment of ground granted by the Government, in Lynch-street. The building is a very neat brick-built structure, harmonizing with the church which stands to the eastward, an allotment of ground lying between them for the parsonage. The style of the building is Rhinish gothic, the arches of the windows being effectively brought out in coloured brick-work, and courses of black bricks are also carried around the walls. The rigging of the roof is covered with cappings of ornamental metal. The school is lighted with four lancet windows on each side, and three at each end. The ventilation is remarkably good, all the windows having ventilators in addition to others at the gables of the building. The plan of the school was designed by W. E. Kemp, Esq., of Sydney, the builders being Messrs. Leeder, Nash, and Co., of this town, who have executed the work in the most creditable style. An efficient master has been appointed by the Lord Bishop of the diocese, and we understand it will (D.V.) be opened as a day school on Monday, September 17th. The funds for the erection of the school were principally raised through the indefatigable exertions of one who is well known and affectionately remembered by numbers in this district for her generous donation to the beautiful Memorial Church of St. John, and the deep interest which she has taken in the social and spiritual welfare of many of our poorer brethren. Mrs. Clarke stands on the subscription list as the donor of £100. The Government has also given £100; C. Marina, Esq., £25; J. Roberts, Esq., £20; J. B. Wood, Esq., £20; W. R. Watt, Esq., £10; and other friends in the neighbourhood have generously helped. A further sum of £50 is still required so provide things necessary for a good school, and it is hoped that those who have the ability will not hold back in this good work.

On Monday evening a public prayer meeting was held in the new school building. The attendance was very large, the spacious room

being well filled, while many who were unable to obtain admission might be seen gathered round the door and windows. The banners of the school with the national ensign adorned the walls, and suitable mottoes were conspicuous in various parts of the room. On the platform were the Revs. W. H. Pownall, F. A. C. Lillingston, B.A., D. E. Jones, J. D. Thane and R. V. Danne.

The Rev. W. H. Pownall, on rising to give out the first hymn, explained that the object of the meeting was the dedication of the building, in which they were assembled, to God's service. It was intended for a school in which the young should be trained in the right way, and they had met to ask God's blessing on their work. No matter how well devised an undertaking might be it could not prosper without the Divine blessing. He trusted that the school to be held in this building would indeed prove a blessing to the district. The 437th hymn was then sung, and prayer was offered by the Rev. J. D. Thane.

The Rev. W. H. Pownall then said that the motto of the school would be "Watch, Work, and Pray," and called upon the Rev. F. A. C. Lillingston to speak on the word "Watch."

Mr. Lillingston said: That he was called upon to speak on a very small word, but a very important one. It was essentially a christian watchword, being one which our Lord himself had given to his people for all time. It was put here as the first part of the motto which has been adopted for the school. But we must not imagine that it only concerned children, but all of us—especially all who were the children of God by real faith in Jesus Christ. Now this was the first lesson which they had come to school to-night to learn; he hoped that all would learn it well and thoroughly, and take it to heart, that as Christians our duty was to watch. Now let us look at the meaning of the word, and the best way to introduce it, was to look at some cases in which it was necessary for men to watch about earthly matters. Now when he was thinking of this the remembrance of the siege of Lucknow occurred to him. They all remembered the thrilling accounts of that siege, and how the few who were shut in there were constantly on the watch. Now what they were watching about, may be divided into two classes. They were watching *against* some things, and watching *for* others. They were watching against those blood-thirsty men who in countless numbers outside were seeking their lives, and they were watching for the arrival of the troops from England who were coming to their rescue. This then ought to be exactly the position of every christian. There were some christians who seemed to be only one-sided in their watching, and only took the gloomy side of watching against, and thus missed the great happy privilege which were promised to all the soldiers of Christ. Now take a short summary of some things against which and for which they ought to watch. And first, watch against all error. Now some thought that error was a very slight evil, and that the words of the poet were true which said

"For forms of faith, let graceless zealots fight,
He can't be wrong, whose life is in the right."

He did not like these lines, because they implied that the life could be right where the doctrine held was wrong. This could never be the case, a really good life must spring from right views of the will of God, and right feeling as regards him. An illustration of this occurred to him the other day on his way here. Shortly after leaving Burrows he missed the road, and went off on a wrong tract. Now he

thought all the time he was going the right road to Young, and tried to get on very fast. But the faster he went the further he was getting away, until, fortunately, he met an old woman who put him on the right direction, and so he found out his mistake. Until this all his energy and exertions to get on were only putting him further from the right way. Now this was just the way with those who were seeking to do right, and yet held wrong doctrine. So of all things it was necessary to watch and to take care that we knew and believed the right view of the will of God. But again we ought to watch against that coldness of heart, and deadness into which we were so inclined to fall. Some christians who held right views reminded him of mummies or marble statues, they were rightly formed but had no life in them. They were so cold and phlegmatic they seemed rather to be the mummies of dead christians, than active, vigorous, feeling, living sons of God. Again we must watch against sin, especially little sins, which were like the little boys which burglars put through the windows to open the door for the big men. And so many christians have had to lament in some grievous fall that they had not watched against little sins. But there were also some things to watch for, which he would just mention; and first of these was to watch for answers to prayer. Some men who when they wrote to their friends for help and eagerly expected an answer from them, seemed to think that God was less kind or less able to help, for they prayed and did not watch for an answer; let them watch then for answers to prayer. And then watch for the voice of God as given in the calls of his Providence. Many times God speaks by his acts of Providence, but because men are not watching they fail to hear his voice. In conclusion we must all watch for the coming of Christ, as the early christians did and that class whom the Apostle describes when he says of Christ's coming, "And to them that look for him, shall he appear without sin unto Salvation."

After prayer by the Rev. D. E. Jones, and the singing of a hymn, the Rev. W. H. Pownall called on Mr. Jones to speak on the word "work."

Mr. Jones said he felt bound to tender his best thanks to the reverend Incumbent for inviting him to be present on so interesting an occasion. He wished to congratulate the people of Young upon the measure of success which had attended their efforts to secure the establishment of a school in which, while the secular instruction would be equal to that in any other school, there would also be imparted sound religious instruction based upon the foundation of Holy Scripture. The building in which they were assembled did credit to those by whose exertions it had been erected. The design was excellent, the workmanship faithful, and the structure was altogether suitable for the purpose for which it had been erected. He trusted that the schools would prove a most useful auxiliary to the church, and that from them, as a centre, blessed influences might radiate on every side throughout the district. His reverend friend had asked him to speak on the word "work," and he would endeavour to say a few words bearing upon that topic. In the early days of the Christian Church many persons under the influence of strong religious feelings retired from the world to gloomy caves of the mountains, and to desert wastes, believing that they were thus rendering most acceptable service to God. Nor was this an error confined to the earlier times, for men were still influenced by the same feelings to shun their fellows and devote

themselves to a contemplative life. This was not his idea of a Christian life. *Every one had a work to do for God.* He thought that nothing he could say would be likely to profit them so much as pointing out to their attention the life of him "who left us an example that we should follow his steps." Jesus in his life on earth left a perfect pattern for our imitation. He was not a recluse leading a life of austerity secluded from the busy world, trying to shun the evil that existed in the world by withdrawing to some lonely cavern or concealing himself in the shade of some thick forest. No, on the contrary, he was the very personation of active piety. He lived in the world, though not of the world, and benefitted those around him by the exercise of his virtues. They found it recorded of him that in the country villages, and in the populous city alike, he mingled freely with all classes, earning for himself the noble reproach "a friend of publicans and sinners." There was much need at the present day that all who loved Christ should work zealously for him. There was not one in that meeting who could not do something to promote the best interests of his fellow men and the glory of God. Some might say they had no means or influence, but there was no one whose means were so small, or whose influence was so limited, but they could do something. Every one was by his daily actions exercising some amount of influence on those around him, and it behoved all to strive that this influence should always be exerted on the Lord's side, that it might be said of them as of that faithful woman in Bethany, "She hath done what she could." All should bear in mind that it was the duty of those who professed to follow Christ "to show forth the praises of Him who called them out of darkness into His marvellous light."

Prayer having been offered by the Rev. Mr. Lillingston, and a hymn sung, the Rev. W. H. Pownall called on Mr. Danne to speak on the word "prayer."

Mr. Danne said he felt pleased with the subject which had been allotted to him, but regretted his inability to treat it as it ought to be treated. He could not but feel that, when the Lord looked down and saw his children engaged in his work, he smiled approvingly upon them, and that the angels of heaven also rejoiced. He lacked ability to describe the wondrous effects of prayer. Much would always be wrought by earnest prayer. Time would not permit the mere enumeration of the mighty results achieved through the power of prayer. Archimedes had boasted that, if he had but a fulcrum whereon to rest his lever, he could move the world, but prayer was a more powerful weapon, and could accomplish more than the lever of Archimedes. From the first chapter of Genesis to the last of Revelation, in every verse, almost in every line, were to be found promises of answer to prayer. The power of prayer was felt and acknowledged even by those who were themselves indifferent to religion. Mary, Queen of Scots, once said that she feared the prayers of John Knox more than the armies of England. A few humble devoted men deploring the low state of religion in the great towns of America, met in an upper room in New York, and joined there in fervent prayer for the out-pouring of the Spirit. Their numbers increased after a while, and in a few months a spacious church was not able to contain the numbers who came together. The movement spread throughout the States, and a glorious revival of religion was the result, extending its influence even to the shores of Ireland. Thousands had found cause to bless the humble prayer meeting in New York from

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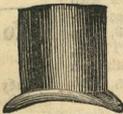
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