

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

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

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—

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

Diocese of Sydney.

ENGLISH CHURCH NEWS.

The English Church Intelligence is of more than usual interest to the Colonial Church. 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. The *Guardian* and the *Daily News* are representatives of one class, the *John Bull* and *Pall Mall Gazette* of another. To the former, 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. We feel assured that the tendency, not to say the effect of it, will be to create a number of Colonial Churches (Episcopally governed it may be) in which all the diversities of religious opinion will have free scope for their exhibition. A member of the Church of England, on leaving his mother Country, and taking up his abode in a colony under British rule, and worshipping in a Church professedly of the Church of England, may reasonably expect to find that the directions of the Book of Common Prayer are complied with; and yet in a diocese in this Southern Hemisphere, a worshipper was compelled to say of a Sunday service "it may be very good but it is not the Church of England,"—so many were the departures from the customary and prescribed form. Now if this can be the case when the links of the

Crown's supremacy, and of subscription to the Articles, and declaration of conformity to the Book of Common Prayer, are supposed to bind us to the mother Church, what are we to expect when these links are severed, and every man is at liberty to act according to his own notions of Church order? It is impossible to say to what the crotchets and vagaries of Bishops and Synods may not lead.

In South Australia, year after year, an influential clergyman brought forward a motion for the revision of the Liturgy, and influential laymen were found to vote with him. Bishop Colenso is a notable instance, what men are capable of doing and saying, notwithstanding engagements of the most solemn character; what, again we ask, are we to expect when these engagements have ceased to exist, or may be set aside? It may serve the purposes, or agree with the views of certain members of the Church at home, to give this licence to the Colonial Church, in the hope that the way may be made more easy to liberate the Church of England, from what they are pleased to term the fetters and shackles of state interference; but we have no sympathy with such opinions, and have no desire to be so experimented upon.

Mr. Cardwell being out of office, his Bill may be dropped for the present. This is the more likely, as a select Committee has been appointed by the House of Lords to consider the question. The Bishop of London presented Miss Burdett Coutts' petition, and a debate followed in which the Archbishop of Canterbury, and the Bishop of Oxford,

dissented from the views of the Bishop of London. The Archbishop of York moved the appointment of a select committee.

The Report of the Committee appointed by Convocation, on the subject of ritualism, has been printed. It is temperate in tone, but is decided in its opposition to the views of the ritualists. The use of the surplice by the parochial clergy, at all times of their ministration, is a sufficient compliance with the rule of the Church of England: candles placed upon the Lord's table and lighted during the celebration of the Holy Communion, are condemned by Dr. Lushington in his judgment. Incense is inadmissible. The elevation of the elements forbidden. The presence of non-communicants during the celebration of the Holy Communion, and the use of wafer bread, should not be encouraged. The committee also direct their remonstrance against the adoption of a phraseology borrowed from foreign communions, as novel and offensive.

They deprecate legislative interference, and "the neglect of plain rules of the Prayer Book, and curtailment of its offices" which they represent to be widely prevailing; and recommend better and more frequent opportunities for consultation, between the Bishop and the clergy and people of his diocese.

Another movement has also taken place. Certain prelates and clergy, have submitted a case to the late and present Attorney General, and other counsel learned in the law, and have obtained their opinion, which we print elsewhere. The opinion is decided in its opposition to ritualism, and suggests that the Church discipline Act of 1840, may bring the question in debate to an issue.

This is not unlikely to take place; and the Church Union, which has just held its annual Meeting, and has been joined by Dr. Pusey, has, by one of its leading members, given forth a note of defiance.

These are the chief topics of public interest. Satisfactory reports are received from Bishop Tozer from Zanzibar; and several clergymen are about to join Bishop Twells in Africa. The

Bishop of Mauritius has gone to England for a month, to confer with the two Church Societies for Missions, on the subject of Madagascar. In his opinion the time has arrived, when the Church of England should be represented at the Capital of Madagascar.

Church Intelligence.

CHURCH SOCIETY.—The monthly meeting was held on Monday the 6th August, the Lord Bishop in the chair, Sir John Young and 19 other members being present. Prayers were read by the Secretary, the minutes of the last meeting were confirmed and signed by the Chairman. The Report of the Finance Committee stated the receipts to be £731 1s. 10d., and warrant was presented for £394 5s. 10d. for the Gold Fields £93 5s. 7d. received and £25 passed for payment. The Bishop reported that he had attended a meeting at Newtown, where a branch of the Society was revived. The application from Rockley having been considered, it was agreed that a grant of £50 be made towards the erection of a church, £25 to be paid when the walls were up, and £25 when ready for consecration. The Bishop mentioned that he had received an application from the Bishop of Goulburn respecting the appointment of the Rev. Mr. Earl to Hay, and as there was no Clergyman at the Lower Lachlan, it was proposed that some arrangement might be made for a portion of Mr. Earl's services in that part of the river. The Bishop brought under notice a letter he had received from the Rev. S. L. Chase, Melbourne, respecting the withdrawal of the Society's grant to the Aborigines Mission, also a copy of a Minute passed at a meeting of Church of England Missions to the Aborigines Committee held on the 19th July, viz., "That the Secretary be requested to forward Mr. Holden's letter to the Lord Bishop of Sydney stating that the Committee greatly regret their inability from lack of funds to form a new station either on the Murrumbidgee or the Darling but they deem it right to recommend Mr. Holden to the favourable notice of the Bishop of Sydney, in the hope that it may be deemed expedient by the Church Society to employ Mr. Holden amongst the aborigines northwards." Mr. Holden's letter having been also read, it was resolved after some observations, moved by Mr. Metcalfe and seconded by Rev. E. M. Saliniere, That the Society's grant of £150 per annum towards the stipend of a Missionary to the aborigines be resumed, and that the Secretary be requested to communicate with the Bishop of Newcastle on the subject, as the district in which Mr. Holden proposes to labour is in the Diocese of Newcastle.

ST. STEPHEN'S, NEWTOWN.—On the 1st inst. the Rev. Robert Taylor was presented with a silver pocket Communion Service by the members of his classes who were confirmed on the 10th ultimo, as a token of their appreciation of the instruction imparted to them whilst under preparation for Confirmation.

Mr. Taylor acknowledged the presentation as follows:—

To the members of the Confirmation classes, St. Stephen's, Newtown, 1866.—Newtown, 1st August, 1866. My dear young Friends,—Your valuable and useful present is a source of great

gratification to me, and the more so from the fact, of which I am assured, that it was entirely of your own suggestion. May God use it to His own glory!

As you have thus collectively testified your appreciation of the instruction which you have received, you will suffer me to remind you that you are now doubly the soldiers and servants of Jesus Christ. Dedicated to His service in your infancy, you have now ratified that dedication with your own mouth and consent.

But "who is sufficient for these things." Not we in our own strength. "Our help is in the name of the Lord." Oh! see to it then that you are diligent in the use of the means of grace. Be instant in prayer, and especially for the indwelling of the Holy Ghost. Make God's word "the man of your counsel," and carefully and prayerfully read therein daily. Be regular in your attendance at the House of God, and on no account slight the dying wish of your Saviour.

You are not strong. You are very weak. You need help. These helps your heavenly Father has provided for you. Turn not from them—but use them faithfully and so shall you be strong to overcome "the world, the flesh, and the devil." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," so shall you be made meet for "the inheritance with the saints in light."

That God may thus bless you is the earnest desire of your affectionate and faithful Minister.

ROBERT TAYLOR.

MUDGE.—**MUDGE AUXILIARY CHURCH SOCIETY.**—The adjourned meeting of this Society was held last Monday evening, at St. John's School-room. The attendance was not so numerous as could have been wished, owing perhaps, in a measure, to the threatening aspect of the weather. There were about 30 persons present, with a good sprinkling of ladies. The Rev. J. Günther occupied the chair, and, after opening the meeting with prayer, made a few introductory remarks respecting the importance and usefulness of the Church Society, by whose operations chiefly, it had been possible to extend the ordinances of religion to those parts of the Diocese where the population was so widely scattered. Mr. Günther intimated that formerly, Mudge had been one of the foremost parishes in aiding the Church Society by liberal contributions; but he regretted that for the last two or three years, the members of the Church here had done very little for the general cause of the Society, owing perhaps to various local wants, and other circumstances. He felt anxious to see the Auxiliary Society here revived, and for this purpose chiefly he had invited the Very Reverend the Dean of Sydney to visit Mudge, and would now call on his very reverend friend to address the meeting, and move the first resolution.

The DEAN, moved the resolution to the effect, that this meeting deems it desirable to revive the Mudge Auxiliary Church Society, in the hope that the members of the Church in this district might be induced to co-operate in carrying out the objects of the Society. The Dean, in the first place, confirmed and elucidated the previous statement that Mudge at one time had very liberally aided the Society; but lately greatly relaxed in its efforts. By referring to some of the Society's proceedings in the year 1860, it was shown, that Mudge had contributed upwards of £130, and in the last year's report, only about £24 appeared. Thus the Dean justly argued, that we had relaxed much in our efforts, and it was time the Mudge Auxiliary should be stirred up and revived. The Dean then ex-

plained the various objects of the Society; to provide for the stipends of clergymen in the scattered districts of the Diocese, and to aid the erection of Churches and Schools, where the inhabitants were unable to do these things themselves. He next illustrated and exemplified the beneficial effects, and the many pleasing results of the Society's operations, by a reference to various districts and localities, where once neither Churches, or Clergymen, or congregations enjoying the means of grace existed, and where now all was changed, and full of promise for the future. The Dean further stated, that by far the chief part of the Society's income was derived from the Churches and congregations in and about Sydney. This, however, he only thought fair, inasmuch as several of the Clergymen there had Government stipends, and he thought, wherever there was a Clergyman who had a stipend from the Government, such as in Mudjee, the congregation ought to feel it their duty to make up for it by aiding other districts. The Dean's address occupied nearly three-quarters of an hour, and was listened to with much interest.

Mr. J. C. Gooch seconded the Dean's address and resolution in a short speech, agreeing fully with the resolution that the Society's operations ought to be revived in this town. The resolution was unanimously carried.

The second resolution, to form a Committee, was moved by Mr. L. O. D. James, who expressed his high appreciation of the Society's operations, and hoped that the members of the Church here would renew their efforts to aid in the good work.

G. Warburton, Esq., also expressed his approval of the Society, and agreed with the objects of this meeting, and then seconded the resolution.

The members of the Committee proposed and unanimously agreed to are, viz:—Messrs. G. H. Cox, Robert Lowe, W. S. Robinson, Thos. Moser, S. H. Barnes, H. M. Todhunter, J. C. Gooch, J. J. Mills, W. Simpson, and Dr. King. Rev. J. Günther, President; Mr. W. S. Robinson, Treasurer; Mr. L. O. D. James, Secretary.

Before the conclusion, the Dean made a direct appeal to those present, to take cards, and act as collectors for the Society. About ten cards were taken, chiefly by ladies.

The Dean concluded the proceedings by pronouncing the benediction.—*From the Western Post.*

THE BISHOP DESIGNATE OF NELSON, NEW ZEALAND.

We are glad to insert the following portion of an address by the Rev. A. B. SUTER, Bishop designate of Nelson. It was delivered at the meeting of the Colonial and Continental Church Society.

It will be observed that the Bishop elect quotes from an article on New South Wales in the May number of "*Christian Work*." The article in question contains some very painful and true statements. There is however one inaccuracy to which the writers' attention should be directed. He says that "there is no native ministry trained on the spot." This is incorrect as far as the Church of England is concerned. Moore College has for some years been established for this purpose and has been so far very successful. Thirty two Clergymen have been ordained from

it. Ten students are at this time in residence and the Trustees have just resolved to complete the building so as to accommodate more students. The article in question is likely to cause a good deal of comment and does not give a flattering picture of the moral and religious life of the Colony.

Mr. Suter also mentioned in his speech at the meeting of the Propagation Society, that Dr. Hobhouse the retiring Bishop of Nelson had expended £7000 in the purchase of an estate which he had appropriated to the use of the see:—

The Rev. A. B. SUTER, Bishop Designate of Nelson, New Zealand, in seconding the Resolution, said:—I feel that I occupy a very solemn position on the present occasion because the future is made to pass as it were in prospect before me. I do not stand here to-day so much in the capacity of a clergyman of the Church of England as that of a probable occupant of a most important sphere in the colonies, at no very distant period. I am glad that an opportunity has been afforded me of coming forward in connexion with this Society and to express my sympathy with it in its principles and its operation. To do this requires in these days no ordinary courage. All that I would now say in reference to the principles of this and other Societies is that while we are thoroughly convinced that the principles which we advocate correspond with our own convictions of the truth, and that we are prepared to exercise a firm control over the mode in which we would have the truth put forth, we must be on our guard lest we fall into the error of thinking that our Society includes all who hold those views. I am happy to say that there are many who support other Societies by whom the same views are entertained. I am sure that neither the supporters of this Society nor those of any other Society would wish the work to be confined entirely to themselves. If you take up the Report of the Colonial and Continental Church Society, and look at the balance of work undone, you will see there is room for another Society; and a similar remark is applicable to the report and the work of the Society for the Propagation of the Gospel. Quite apart, therefore, from the question of principles, from the immensity of the unoccupied fields open, there is ample room for both Societies. And, although it is very important that we should be clear as to our principles and convictions, yet I do not think that with reference either to the work amongst our own countrymen or those who work amongst the heathen, the great amount of work is to be done by those who did it from a spirit of opposition or of envy towards others who aid in the field. No, it is to be done by those who have a conviction of the great importance of the work and the great value of those souls which I would fain hope all these Societies aim at saving. We must give one another credit for that, and we must be careful lest, in our zeal and our earnestness, we overlook the claims of Christian love and charity. I would be a Pauline in this sense, and I would say that "whether in pretence or in truth, Christ is preached, and I therein rejoice, yea and will rejoice." We must guard against thinking or maintaining that our particular Society or our particular party ought to exclude from its thoughts all those who do not think exactly as we do. There are a great many causes which bring people to-

gether, and there are also a great many causes which keep people separate; and therefore we must look at this matter with a large view. At the same time we can still hold firmly by our principles, still hold our convictions as to the best way of carrying out in its purest form the preaching of the Gospel of Jesus Christ. I do think—perhaps my opinion may be wrong, but it is my opinion—that the more we fine down essentials to a very few points the better it will be for us all. There are a few things which are essentials, but our wisdom will be to find out how few they are, and not to make them many in number. I believe that half our troubles and half our schisms have arisen from our laying down things as essential which our Lord has not made essential. I look upon this matter, my friends, with reference to the prospects of the future, and I cannot but think that an immense field lies open in all our colonies. You will, I am sure, pardon me for thinking and speaking chiefly of that part of the work. I know that the continental work of this Society has been most valuable. I have been permitted in past years to take my share in that branch of the work, and have had opportunities of observing how acceptable it has been to persons of all classes and ranks of society on the Continent. Now with regard to the colonies, and more especially the Australian colonies, let me say that we owe them a great debt. Time passes away very fast, and I am afraid many of the present generation have forgotten the real origin of the Australian colonies, forgotten that in founding them we acted quite contrary to the expressly recorded opinions of some of our best and wisest men. If you look into a book with which none of us can be too well acquainted, I mean Lord Bacon's "*Essays*," you will find that the author gives a very clear direction with respect to our colonies, but one which we ourselves have entirely disregarded. He says:—

"It is a shameful and unblest thing to take the sum of people and wicked condemned men to be the people with whom you plant; and not only so but it spoileth the plantation; for they will ever live like rogues, and not fall to work, but be lazy, and do mischief, and spend vituals and be quickly weary, and then certify over to the country to the discredit of the plantation."

That is the principle which Bacon laid down in respect to our plantations. Of course it had reference then to New England and not to the Australian continent, but it is very edifying to read it. There is an article in "*Christian Work*" for this month on the subject of the difficulties attending religious efforts in New South Wales, which I should scarcely have ventured to read if they were not made by the Sydney correspondent of that publication. They are most appalling statements, and they tend to confirm in the strongest manner the view expressed by Lord Bacon in the passage which I have just quoted. The writer of this article tells us that great difficulties have arisen from the fact of the colonization of Australia chiefly by felons whom we have exported there. He says:—

"Felons made roads, built houses and jails, and acted as shepherds and labourers in the country districts. The very domestic servants were felons. A few free men ruled the land, but the land grew up wholly dependent upon felon labour. In due time these persons intermarried, convict men with convict women and more or less, too, free men married convict women. Hence, very soon, a population sprang up whose fathers and mothers had in most cases been criminals, and who, by con-

sequence, had at the best that moral code for their guidance which such parents were able to provide."

Now that is the seed which we have sown in this country. What is the result :—

"This shows itself in ways innumerable. The population is greatly addicted to sensuality. The 'natives' do not usually drink; their sin is licentiousness. The towns are polluted with prostitution, and the country districts are filled with bastardy. Such is the condition of matters on all sides. A parent trembles to bring up a family in such an atmosphere. Sensuality is not, however, the only manifest vice of New South Wales. Dishonesty is fearfully common. Our readers have noticed lately that its houses are entered, its mails stopped, and its peaceable travellers robbed on the highway by bands of banditti, whom a force of thirteen hundred police, all armed, is not able to put down. The secret of the whole matter is, that in all directions the old convict breed has produced its like, who take the road, while the same breed everywhere shelters these robbers and murderers, and enables them to defy the law. The leading miscreant of this horde was lately apprehended; and although his attempts to murder were as clearly proved as they could be, he was acquitted by a Sydney jury, amidst the vociferous applause of the descendants of convicts who filled the court. The people by thousands see no sin in robbing all men in general, or in murdering, whenever necessary, officers of the law in particular. We have no wish to blacken the reputation of the population; but we state facts which no true man dare deny."

Now, my friends, we cannot condemn this policy because we have witnessed the results of it. A very few years ago we were, as a nation, acting on this policy, and I am ashamed to say that there are a great number of people in this country who would, if they had the power, act upon it in the present day. Here, then, is a field for us to work in, here is an opening for all the energies which we confessedly devote to the cause. "But," you will say, "is the scene so dark and black as all that? Is there no bright side of the picture even in that colony?" Well, I am happy to think that there is. This same writer is willing to bear testimony that there are some gleams of hope there; and I have had opportunities of hearing similar testimony from our friend the Bishop of Sydney, who especially, together with those who support him in the colony, deserves our sympathy considering the kind of population that has to be dealt with. Of course this is a very delicate matter; it is a matter which cannot be referred to in the Colonies; it is a matter which must not be referred to without the greatest possible tenderness, for many of these people are much more sinned against than sinning, and deserve our sympathy and help rather than our reproof and rebuke. But there are other difficulties connected with the position of affairs. Not only have we sent out convicts—not only are we bound to endeavour to remedy the defects of the first settlement of the colony—but we have sent out agricultural labourers and artisans who have gone out from overcrowded population in the east end of London and many other parts of this country. We have also sent out shiploads of domestic servants, most of them of good character; and to these I may add many younger sons with a little capital, seeking employment for it in the colonies. During the last fifteen or twenty years England has availed herself very largely of the opening

afforded for her children in Australia. There are, I may remark, to be found in the colonies three classes whom I will call the impossibles, the intractables, and the improvable. Let me explain what I mean by those terms. First of all there are the impossibles—young people who have done their best, and failed, and who will never do well anywhere. The last resource with persons of that class is to send them abroad, and we have no hesitation in throwing them upon their chances in the colonies. I am sorry to say that there are many families here who directly they have shut the door on these young people and got them out to a colony have shut the door behind them and never thought of them again. Since I have been connected in prospect with the Australian colonies, numerous applications have come to me with reference to the persons belonging to this class, asking me to make inquiries respecting them for those who are naturally interested in them, but have lost sight of them, and in many cases, perhaps, were too ready and too glad to lose sight of them. Then again, there are a good many persons who have gone out from our populous towns who were dependent on the poor-rates here, the only hope of getting them off those rates being to ship them for the colonies. I have helped to ship off two or three families of that class, and I heard one of them described the other day as still being crawlers, persons who would never get on well in any colony or any place. But still we know that such persons have souls, and we know that we are bound to forgive seventy times seven their faults against society and themselves, though we cannot make them what we could desire. The second class is the intractables. There are a great many wild young fellows in this country, young fellows who are full of energy and life, and have a great deal more of these qualities than we in England think desirable, and who are consequently sent off to a colony. I have had a great many letters asking me if I could find some steady person who would take charge of one of these wild colts, or who would undertake to be bothered with him for two or three years while he was being trained. If you visit the emigrant vessels you will see persons of this class being sent off by hundreds to our colonies, and we ought not to lose sight of them while they are here. Then, again, there are the improvable. These are a very large class, and we may well be thankful to have such openings for this class. Persons of this kind manage to get on somehow. I have got a packet of letters in my pocket relating to persons of that class—letters sent to me not by those who are young only, but by persons of middle age, speaking of the position in which they have placed themselves by their misconduct at home, and saying how they have been sent into the wilderness, as Bacon very beautifully describes it, in God's providence there to bethink themselves and by God's grace, it may be, to seek at that distance the Lord whom they neglected when He was, comparatively speaking, nearer at hand at home. Now, I think you will agree with me that this class deserves our special sympathy, and that we ought to do whatever we can to benefit them. There is no tendency in a mere change of climate or change of circumstances to produce a change of character. There must be good influences brought to bear with that change of climate and of circumstances which, perhaps, were overlooked or not allowed to produce their due effect when they were used under different circumstances at home. You are, therefore, only doing half the work if you send out

young men who were wild here in the hope that they will turn over a new leaf in a colony without at the same time bringing such influences to bear as may tend to produce good results. So far from needing less the spiritual influences which operate at home they need them a hundred fold more. But what is the fact? Why, the fact is that they get them a hundred-fold less. It has been a great source of pain to me when I had gone down to an emigrant vessel at Gravesend to find a shipload of emigrants going out without any spiritual provision for the voyage to a distant colony. It has been with the greatest distress that I have had to tell some of the emigrants that I was not going out with them. When I have sat down with them at the first mess it was quite touching to observe how they handed to me the best dish, apparently with the idea that I was going out in the vessel as a chaplain. When I have told them that I was not going they have said, "We hope somebody else is;" but my reply has been "No, there is no minister going." We have been continually sending out two or three hundred emigrants to a colony with no provisions for their spiritual welfare while on board; we have exposed them during the voyage to all the contamination arising there from the want of proper arrangements; and when we have landed there was still no spiritual influence brought to bear upon them. This Society, I am thankful to think, does what it can to supply the want.

English Church News.

The Rev. Dr. MILLER the well known Rector of St. Martin's, Birmingham has recently been appointed to the immense parish of Greenwich.

The following account of the testimonials presented to Dr. Miller will be read with deep interest by those who have known him, nor can any one read the record of work done in Birmingham during the 20 years of his incumbency without admiration of the energy and liberality displayed by the people.

THE REV. DR. MILLER AND THE PEOPLE OF BIRMINGHAM.

On Tuesday last the Rev. Dr. Miller received several substantial acknowledgments of the great and varied services he has rendered during the twenty years he has held the Rectorship of St. Martin's, Birmingham. The proceedings took place in the Town-hall. There was a very large attendance of ladies and gentlemen—the latter including all the most influential clergy and laity. The Mayor (Mr. Edwin Yates) presided. An address on behalf of the town was presented by the Rev. G. D. Boyle, of Handsworth. This was accompanied by a check for 1,000 guineas, which the Mayor handed to the Doctor, amid much applause. Mr. John Gough, the People's Warden of St. Martin's Church, presented an address from the Doctor's congregation, conveying in eloquent language the sentiments of those who have had the advantage of his ministry, and expressing the deep regret felt at parting with one so much revered. The congregational gift was a purse containing 600 guineas, also a large chest filled with silver plate. Colonel Mason, on behalf of the Rifle Volunteers, presented a handsome vase. Addresses were read from other public bodies,

and sentiments expressing the warmest testimony to Dr. Miller's character and worth were uttered by every speaker. A testimonial from the clergy who are members of the Clerical Meeting consists of a handsomely bound copy of Bagster's "Hexapla," and a copy of the works of Bishop Beveridge.

Dr. MILLER acknowledged the gifts and the tributes paid to him in an eloquent speech, the whole assembly rising when he stood forward to address them. After a solemn recognition of the goodness of Almighty God, in affording him opportunities for usefulness at Birmingham, he adverted especially to the town presentation, observing that his entrance on public life there was coincident with the forward development of the place itself, under the operation of the Municipal Corporation Act. This suggested a retrospect of the progress made during the twenty years which had elapsed:—"I begin, Sir, somewhat ominously, though I believe I have at any rate got the events in something like chronological order; and I find that during those twenty years we have built a new gaol, a new asylum, a new workhouse, baths and washhouses, Bingley-hall, an industrial school, a training school for the diocese; the Governors of King Edward's Grammar School have developed that noble foundation by the addition of one elementary institution; you have built a blind asylum, you have erected the Midland Institute, the Borough Cemetery has been opened, three parks have been given for the use of the people, the Free Libraries Act has been carried out by the town, the Magdalen Institution has been raised, the Children's Hospital built, an Exchange for the merchants has been up-reared, and a Sanatorium is now, I am happy to say, in progress. You have also seen the rise and continued prosperity of the Rifle Corps, to which Colonel Mason has referred. You have erected three statues, you have three statues now in the studios of the artists, you have opened two great exhibitions, and no less than sixteen churches have been consecrated since I entered the town either in Birmingham or the immediate neighbourhood, while the spire and tower of the mother church have been restored, and St. Philip's has received a partial restoration. Having next expressed his gratification at the manner in which the Mayor himself stood forward on this occasion, the doctor warmly acknowledged the kindness he had uniformly received from all classes, and then proceeded to remark on the spirit which should ever animate those engaged in public life. I wish (he continued) to express to many of the clergy, my brethren, the sense I entertain of affection and sympathy with them. I say some of the clergy, because in this changeable world many of those with whom I have been associated affectionally have passed away either by removal to other places or by death; but there are some of the clergy in this town to whom I shall feel bound by most cordial ties of Christian and brotherly affection to the end of my days. I wish also to take an opportunity which I shall not have again of thanking most emphatically the public press. There is another point touched on in the address from the town, with reference to which I am thankful to know that it has met with the approbation of my fellow-citizens—I mean the fact that we have been, both Jew and Christian, able to work together in matters of public importance, uninfluenced by the consideration that upon the gravest matters of a spiritual belief we differ most widely; and I do think that as that has been purchased by no compromise of what we severally believe, by no surrender of our dis-

tinctive opinions as to what we believe to be true, it must be taken as a happy manifestation of the liberty of the country in which we live. I turn for one moment to that address read to me by my dear friend Mr. Gough. I am very thankful to know that I am not called upon to reply at length to that address in this hall. I should be ashamed to stand here after a ministry of twenty years, if on hearing such an address I did not feel—and I am sure you will allow me to say it—if I did not feel that it was more precious to me than anything beside. There are, after all, relationships between the pastor and his flock which cannot be at all compared to any other relationship in which I could stand towards the citizens of this town. I must reserve to Sunday next, with very mingled feelings, what I have to say to my congregation; and I trust if I pass by that address it will be distinctly understood that I feel my own pulpit the best place from which to reply to it. I will only bear this testimony (and if I were a little disposed, as I am not, to make a playful remark, I could make one now) that I thought that during twenty years I had pretty well gauged the hearts and purses of the people of St. Martin's; and I use the word deliberately and not under the influence of the excitement of the moment, when I say that the tokens of love which I am receiving from St. Martin's absolutely astonish me. I have no hesitation in saying that they utterly astounded me, acquainted as I was with the liberality of the congregation before; and I am grateful to this great auditory, and to you, Sir, that these tokens of love were not confined to what we have done this morning, but from day to day almost some little affectionate token of remembrance finds its way to my home. You will judge in what feelings of grief I shall separate from such a flock as this. In acknowledging next the address from the Committee for conducting the parochial collections in aid of local charities, the Rev. Doctor strongly enforced the maintenance of the practice which has grown up of annual simultaneous collections in churches and chapels of all denominations for the Hospital. Having then made suitable acknowledgments of the addresses from the Volunteer corps and the Queen's Hospital Board, he explained that, while his acceptance of Greenwich was actuated by some reasons of a personal, private, and domestic character, he was in no wise influenced by ambitious views in regard to the future:—"I may say more than this, and for the sake of my brethren, and clergy, and others here present, that that notion about "stepping-stones" in life is about the most perilous and prejudicial thing to real usefulness in the post in which you are that can be cherished in a man's mind. Let a man (and this has been my motto) do his work to-day, and never mind where he may be the next, nor let him think how the work of to-day may bear upon his prospects in the future. Drawing at length to a close he spoke to his fellow-townsmen in terms of affectionate farewell.—They may (he said) be assured of this—that even were the fondest dreams of my most sanguine and my mistaken friends (as I take them to be) ever to be realised, no higher title can ever be bestowed upon me, in my estimation, than that which I have possessed, as the Rector of the mother church and the mother parish in this great town; and depend upon this, that whether I am to end my days in my new sphere of labour, or whether my lot should be cast at the far-off Antipodes, I shall ever remember with the deepest gratitude not only this day, but the twenty years I have spent here; that I shall

ever love the very name of Birmingham, not simply because, as I have been reminded this morning, the ashes of my children are lying here, but because of the confidence, respect, and sympathy, and the too lavish and generous munificence of its citizens.

The following interesting circumstance is mentioned in the Report of the British and Foreign Bible Society. Such intercourse between England and America must have a strong tendency to promote peace and good will. The Arabic Bible referred to is one of the most important of modern translations.

Dr. Eli Smith was the companion and guide of Robinson in his researches in Palestine and was one of the foremost of Arabic Scholars of the present or any other time.

After alluding to South America, the Report referred to the United States, and to an act of courtesy and generosity on the part of the Committee of the American Bible Society. One of the most important results, it said, of modern Bible study bearing on the translation of the Scriptures, had been the completion of the Beyrout version of the Arabic Bible, begun by Dr. Eli Smith, and completed under the editorial superintendence of Dr. Vandyke. This one book placed the Word of God within the reach of more than 120 millions of the human race. The Committee, anxious to avail themselves of a work of such value, applied to their brethren in America for copies of the stereo-typed plates. In doing so, they wished to pay for them, but they were furnished gratuitously, accompanied with the remark that, the two nations being engaged in diffusing the same truth, all translations should be used interchangeably, and any advantage which had been secured by either Society should be regarded as a gain to the cause in which they were engaged.

THE ORNAMENTS OF THE MINISTER.

The following case has been submitted to counsel on behalf of several Archbishops and Bishops of the United Church of England and Ireland by Mr. G. J. Ottaway, together with the joint opinion thereon of the Attorney-General, Sir Hugh M. Cairns, Q.C. Mr. Mellish, Q.C. and Mr. Barrow:—

CASE.

In consequence of an attempt which has been made of late years to revive the use, by the officiating Minister, of certain vestments and ornaments during the performance of Divine service, some of the Bishops of the Established Church are desirous of obtaining an Opinion as to what is the present state of the law upon the subject.

This Case has accordingly been prepared, and is submitted to Counsel for that purpose. A large statement of facts follows.

Upon this statement of facts, which is believed to contain all the essential enactments on this point, with such references to contemporaneous history as throw any light upon the subject, counsel are requested to advise in consultation upon the following questions:—

I. Suppose a clergymen of the Established Church of England to administer the Holy Communion in a parish church, habited in the vestments prescribed by King Edward the Sixth's first Prayer-Book (1549), does he infringe the law, and commit an offence cognizable by any legal tribunal?

II. Suppose him to introduce into the Communion Service the use of two or more lights on the communion-table, not burnt for the sake of giving light, but as an ingredient in the service itself; or the use of incense burnt in thuribles or censers for censuring persons or things; or the ceremonial mixing of water with the sacramental wine; or the use of wafers instead of bread such as is usual to be eaten; or the use of hymns before or after the prayer of consecration, or at the time of administering the elements; does he thereby infringe the law and commit an offence cognizable by any legal tribunal?

III. What would be the best way in which to raise these questions so as to obtain a decision upon them?

OPINION.

I. We are of opinion that the first question should be answered in the affirmative.

A careful consideration of the language of the Act of Uniformity of 1662, and the rubric of the Prayer-Book, and a comparison of that language with the previous rubrics and enactments applicable to the question, lead us to the conclusion that the intention of the Legislature was not to revive or restore the use of any ornaments which had become obsolete. The statute of Elizabeth, as altered by the Advertisements, had been recognised both by the Liturgy and Canons of James, in 1604, and appears unquestionably to have been in force down to 1662; and since there is nothing in the statute of that year (except so far as it establishes the rubrick) which touches the point, it is by the rubric alone that the practice, which had been established by the Advertisements, can have been altered or repealed. We do not think that the rubric has, or was intended to have, this effect. On the contrary, it would seem to apply only to such ornaments of the minister as are common at all times of his ministrations, and to point to a retention of such as were then in use, rather than to a revival of such as had been displaced by the Advertisements. This interpretation is supported by the universal practice which has prevailed from 1662 down to the present time, and which affords a "contemporaneous exposition" of the rubric, to which great weight would be attached by every court of law in England.

II. We are of opinion that the second question should also be answered in the affirmative.

We think that the use of lights in the manner indicated in the question is illegal. The point is, in fact, *res judicata*, having been settled by Dr. Lushington's judgment, to which we have been referred.

We think that the use of incense in the way suggested clearly unauthorised and illegal.

The ceremonial mixing of water with the wine, as a significant act in the course of the service, appears to us to be illegal.

We think that the wafers would not be considered to be bread within the meaning of the rubric referred to.

The introduction of hymns, either immediately before or after the prayer of consecration, or during the administration of the elements, appears to us to be unauthorised and illegal, since it would interfere with the unbroken continuity of the service.

III. In answer to the third question, we consider that a proceeding under the Church Discipline Act of 1840 would be the only way to raise these questions so as to obtain a decision upon them. (Signed) ROUNDELL PALMER,
H. M. CAIRNS,
GEORGE MELLISH,
FRANCIS BARROW.

Lincoln's Inn, May 29, 1866.

The *Morning Post* has the following remarks on the Ritual question:—

These questions involve the entire controversy as far as the question of legality is concerned, though they do not touch the theological and dogmatic principles upon which the Ritualists profess to rest their case. The persons in favour of the practices referred to in questions 1 and 2 maintain that those practices have their origin in a great dogma of the Church concerning the Holy Eucharist; that they are proper because expressive of reverence to the Divine Person; that they are expedient because impressive of a great theological truth; that historically they have the sanction of antiquity, and legally the sanction of the Reformation. It will be seen from this that the Ritualists have not made these restorations because they are legal, but because they are theological. They are the outward expression and impression of dogma. But that they happen also—in their opinion—to be legal, is taken as a happy accident, affording protection to those who restore them, and giving the restorers the semblance of profound allegiance to the law. Thus there are two distinct lines of jurisdiction on which the Ritualists depend—first, that these practices are ecclesiastically right; and, secondly, that they are legally wrong. If either of these be overthrown the advocates of Ritual have no case. If it should be shown that the dogma which makes these practices suitable and proper is not, after all, the true teaching of the Church, their assumed legality would be nothing in their favour. But if, on the other hand, it should turn out that, whether dogmatically right or dogmatically wrong, they are not legal, a most important question would arise as to the course to be pursued by those who hold at all risks to the dogma.

The opinion of the eminent counsel referred to leads us to think that the crisis arising out of the second supposition is at hand. These learned gentlemen have given their opinion most distinctly in the affirmative on the first and second questions, and on the third they say that the simple and proper mode of proceeding is to institute a suit under the Church Discipline Act of 1840. This seems to indicate pretty clearly the duty of the Bishops. It is most desirable that on points of such magnitude there should be no uncertainty as to the law. The sooner, therefore, a case can be raised the better. It need not take the shape of persecution. As long as there is any doubt whatever about the law the Ritualists ought to be as anxious as anyone to obtain a judicial decision. In that case nothing could be easier than for them to concur with the Primate or one of the Bishops in carrying a case into the Court of Arches, and thence to the Judicial Committee. That would not settle the correctness of the Eucharistic dogma which they contend for, and which gives to their mode of celebration its special congruity; but it would settle the question of legality, and get rid of one element of uncertainty. If a friendly suit of this kind cannot be raised there will be no alternative left but the commencement of proceedings against one or more of the Ritualistic clergy. The confusion, the bitterness, the divisions to which such a prosecution would give rise are much to be deprecated, and we hope that wisdom and charity on both sides will show that they are not inevitable. The matter cannot rest here; but for the present the law, on the highest accessible advice, is against the extreme party.

We are told that a distinguished Churchman, with a view to the promotion of peace

and concord, intends to assemble a few of the Ritualists and a few of their moderate opponents, with the hope that, in a quiet discussion, some middle term may be found on which all could unite.—*Church and State Review*.

The *Church Times* intimates that a Commission has been issued against the Rev. T. B. Simpson, Perpetual Curate of East Teignmouth, on the following charges:—1. The use of lighted candles in the day-time, when not required for utilitarian purposes. 2. Use of the Mixed Cup. 3. Elevation of the Host. 4. Placing the alms at the Offertory not upon the altar, but on a stool beside it. 5. Omitting the word "all" in the benedictory prayer from the second Epistle to the Corinthians, which closes Matins and Evensong.

Correspondence.

To the Editors of The Church Chronicle.

SIRs,—In the latter part of the second Article it is stated that "Christ.....was crucified, dead, and buried, to reconcile His Father to us."

May I ask assistance from you, or any of your readers, in tracing the proof of this part of the Article.

The only book I have upon the subject is "Tomline on the Articles," and in this instance the Author contents himself with quoting from Bishop Burnet, who, in his turn, discusses only the Sacrifice of Christ, all the Scripture quotations he gives bearing upon that doctrine, with the exception of one, namely, Coll. i. 20.

I have therefore only had the help of the marginal references in my Bible in searching for the proof of the doctrine of Reconciliation; and among many passages declaring the purpose of the human life of the Son of God, I have found the following, in which the Reconciliation is expressly mentioned.

"It pleased the Father.....having made peace through the blood of his cross, by him (Christ), to reconcile all things unto himself; all things, I say, whether they be things in heaven, or things in earth. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled," &c., Coll. i. 19—21.

"If, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by his life. And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v. 10, 11.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. 18—20.—"That he might reconcile both (i.e. Jews and Gentiles) unto God in one body by the cross, having slain the enmity thereby." Eph. ii. 16.

But in each one of these passages I find that the doctrine is stated as being the converse of that in the Article; namely, that Reconciliation is an effect produced in *Man*, not an effect produced in *God*; that the party reconciled is *Man*, and not *God*, as the Article declares.

I have compared the English version with the Original, and find that the translation expresses the meaning of the Greek with sufficient accuracy; and the Articles were adopted with such deliberation, and have been reprinted so often in the Prayer Book, that I cannot think the transposition of the words to be accidental. Consequently, I have come to the conclusion that if the Article is directly proved by the Bible, it must be by some other passages which I have not been able to discover.

I therefore wish to ask: (1.) In what part of the Bible is it explicitly stated that Christ suffered to reconcile *his Father to us*? (2) If there is no such statement in the Bible, why is the language of the Article varied from that of the Bible, as used in the places I have quoted? (3.) If there is such a statement in the Bible, why does not the Article declare as well that Christ suffered to fulfil also the purpose asserted in the passages of Scripture which I have quoted?

Hoping that some one will be kind enough to answer these questions.

I am, &c.

ZETETES.

P. S.—Curiously enough, I see that in the Goulburn division of your last number there is a letter from the Rev. Mr. Lillingston, upon this very subject; but as he does not give the specific information I require, I have determined still to request the insertion of this letter, which I have meditated sending for some time past.

HAWAII.

There is a somewhat curious controversy going on among our friends at home, a brief epitome of which may not be unacceptable to some of our readers. It appears that a few years since a mission was sent to Honolulu by certain members of the Church of England and has borne the title of "The Reformed Catholic Mission" in Hawaii. The object sought by its supporters was, we presume, to establish in the Island kingdom a church which should be to it what the Church of England is to ourselves—Catholic but Reformed. The mission went out under the command of Bishop Staley who was accompanied by six clergymen, It has apparently met with some success.

The "Reformed Catholic Mission" was not however, the first on the field. The Roman Catholic mission already numbered among its professed adherents, according to some calculations, one-third of the whole population of the Islands. And a mission from America had already for nearly 40 years represented Protestantism and numbered among its professed adherents a considerable proportion of the remainder. The American missionaries appear to have regarded the "Reformed Catholic Mission" as an intruder, and to have watched in no very friendly spirit the establishment of congregations under its auspices.

Possibly their feelings were somewhat aggravated in the first place by certain "ritualistic" tendencies of the Bishop, and is the second place by the singular attachment of the King to the Church of England Prayer Book and those who used it. The malcontents have found an able mouthpiece in the now venerable Missionary whose name has been long before the world in connection with Polynesian Rescues, and still more lately in connection with Madagascar the Rev. W. Ellis.

The controversy as stated by him may be reduced to a single question, what right had the Church of England to enter into the labours of others by sending a Mission to Hawaii, when the American (Congregationalist) Missionaries were already there?

The facts alleged on the one side, in answer to this question, and denied on the other (and to speak the truth, denied on very sufficient grounds) are simply these.

First, it is said that since and in consequence of the visit of Captain Vancouver, some 80 years ago petitions have frequently been presented by the Kings of Hawaii to George III, and his successors for Missionaries to be sent from England for the instruction of the people. It was in answer at last to these repeated requests that Bishop Staley and his clergy have gone to Honolulu: of this there is sufficient documentary evidence.

Secondly, it is said that there is still a large field unoccupied by the American Mission. For although idolatry has been abandoned, a very large number of the inhabitants of the Islands are still practically and a still larger number even professedly heathen. Mr. Ellis indeed says rather guardedly that the Hawaiians may be "regarded as, in the general acceptance of the term, a Christian people." But the "Polynesian" a local paper makes a different calculation. Out of a population of 68,000 in 1860, it sets down 20,000 as Protestants, 20,000 as Roman Catholics, 3,000 as Mormons and 25,000 as "unconnected with any creed whatever."

It was a painful task to follow the controversy through other arguments and to enquire into the meaning of Mr. Ellis' guarded expression, that the "influence of Christianity is diffused in different degrees." If the reports of outsiders and even of the American Missionaries themselves are to be credited the universal licentiousness of the Islanders has proved a sad hindrance to the reality of Christian life.

Yet the head and front of the offending of the "Reformed Catholic Mission" seems to have been the favour with which it has always been regarded by the reigning family. We should have thought that Christian Missionaries would have welcomed the arrival of other even if not of the same name.

There certainly appears room for all and to spare. Whether the Reformed Catholic Mission is the right thing is another matter.

It is curious to see the uneasiness with which the Congregationalists in other countries regard the arrival of any representations of the Church of England. Judging from their conduct in this and other places where the Church of England was the first in the field we should have expected if not a welcome at least toleration. But it must be remembered that to receive is one thing, while to give is another.

We do not pretend to admire all that we have heard of the "Reformed Catholic Mission." But neither do we think that Mr. Ellis' attack upon it has settled the question.

And we would also remark that the policy of commencing a mission with a complete staff of Bishop and clergy instead of allowing (as in primitive ages) episcopacy to grow out of the increase of the church, has yet to be found. It does not always answer to put the roof on a house before you have laid the foundation.

K.

THE COLONIAL BISHOPS BILL.

To the Editors of *The Church Chronicle*.

SIRs,—As it now appears probable that the measure proposed in England by Mr. Cardwell under the above title, instead of being rushed through Parliament as at first seemed likely, will be submitted to that careful consideration which its importance demands, I may not be considered as unduly taxing your indulgence by seeking, through your columns, the means of expressing some of the thoughts which have

occurred to me on the subject. The first idea which crossed my mind on reading the Bill was, that its author knew little and cared less about the Colonial Church, and that official men, wearied out with the existing complications of the Capetown case, and having heard something of the curiously unbusiness-like arrangement of the New Zealand Dioceses out of which complications must sooner or later arise, had determined to be quit of all future trouble by leaving Colonial Churches to their fate. It seemed incredible that such a measure should be the result of well informed and serious deliberation, directed to the solution of difficulties which, so far as they are real (and they are greatly exaggerated), owe their origin to errors committed by those who might have been expected to know better. After a little further consideration of the Bill, and the perusal of a short but very valuable article in the *Pall Mall Gazette* of the 21st May, the objections which occurred to me took a more definite shape, and I felt myself justified in laying them before the Bishop in the form of remarks on the Bill, and it is with his Lordship's permission that I now venture to submit the same remarks (with some slight variations) to the consideration of my fellow Churchmen. They range themselves under the three following heads: First, the proposed Bill is a departure from the principle upon which the Church of England, (I use these words to designate the United Church of England and Ireland) has hitherto acted with regard to the Colonies; Second, this departure is unequalled for by any difficulties which at present attend the carrying out of the principle; and Third, this departure will produce results which members of the Church of England ought to use their utmost efforts to prevent.

First. The principle which the Church of England has hitherto adopted with regard to the Colonies has been, to introduce into them branches of herself, so that the Clerical and Lay Members of the Church in any Colony, known by the name of the Church of England, are as much Clerical and Lay Members of the Church of England as if they were localized in England. By thus acting the Church of England maintains a principle of unity, similar to that which is maintained by, and gives force to the action of the Church of Rome all over the world. The proposed Bill is an entire departure from this principle. Under it the Church of England will plant Churches in the Colonies, and each Church when planted may call itself the Church of England, but as to any subsequent practical recognition of oneness, this will depend on whether each individual of the Colonial Church, when claiming to be a member of the Church of England, will be able to stand the test of membership imposed by the Church of England on those whom she employs in her service. This peculiar characteristic of the measure appears in the provisions contained in the third and fourth clauses of the Bill. By these an English Bishop is expressly permitted, without assigning any reason, to refuse to allow a Clergyman who has been admitted to his sacred office by a Colonial Bishop to hold any ecclesiastical preferment in the English Diocese, and such Clergyman is also prohibited from holding any preferment or curacy in an English Diocese without giving that proof of being an orthodox member of the Church of England which is involved in the declaration and subscription required at Ordination in England. And they further provide, that if a colonially ordained Clergyman shall presume to officiate in an English Diocese without an express permission from the Bishop more than

once in three months, he shall be fined ten pounds for every such offence. These various provisions it is true, necessarily apply to clerical persons only, but the principle involved in them is general and fixes a distinctive character on the Colonial Churches which time will rather bring out more sharply, than have a tendency to weaken or obliterate. The clergy of the Church of England in England and of the same Church nominally in the Colonies, will stand to each other in very much the same position in which Members of the English and Colonial Bars stand to each other. A member of a Colonial Bar going to England does not of course cease to be a Barrister, but before he can exercise his profession in England he must submit himself to such tests, as the rules of the profession in England prescribe. The same disability follows a Member of the English Bar who comes to a Colony. The object of the rules which create these disabilities is to keep the different Bars distinct from each other, and they have that effect. The same effect will be produced with regard to the Church by the clauses of the Bill under consideration. Union has hitherto been the principle acted on by the Church of England in reference to Colonial Churches. Separation is the principle upon which Mr. Cardwell's measure is founded.

Second. That the Crown cannot by Letters Patent confer coercive legal jurisdiction on a Bishop, or even a status which Colonial Courts are bound, apart from other circumstances, to recognise, has little to do with the maintenance of the principle of union on which the Church of England has hitherto acted. All that is really necessary to the maintenance of that principle is, that the Church of England should in reference to Colonial Churches retain in her own hands the creation of the episcopal status as the foundation of a Colonial Church, and that the Crown, as temporal head of the Church of England, should sanction, and as far as its prerogative avails, confirm and strengthen that status. Any effect beyond this may, or rather must, depend either on special Colonial legislation, or more generally on the acceptance by individuals of positions in the Church involving a recognition of the episcopal status, thus giving rise to those obligations of contract to the observance of which all temporal courts will lend their aid. If required for the purposes thus indicated, and I do not say that it is required, an act of the Imperial Parliament might be passed expressly enabling the Crown by Letters Patent or otherwise to designate Bishops for consecration as Colonial Bishops, and to limit the territory within which the episcopal functions of each such Bishop should be exercised; and providing that a Bishop thus created should be bound (subject of course to any Colonial legislation to the contrary) to exercise such powers as an English Bishop would exercise, and in all respects to use his authority according to the ecclesiastical laws of the Church of England, the decisions of the Bishop upon others being subject to the same appeal, and his own conduct being subject to the same control and censures, as the decisions and conduct of any English Bishop. Such action as this on the part of the Crown need no more interfere with Colonial laws, than the appointment of a Colonial agent by an English trading Company, and all the difficulties and complications of the Capetown case might in future be avoided. The Prerogative of the Crown might be usefully exercised in making these Bishops corporations; and the corporate status thus created would be recognized by

Colonial Courts, just as the status of foreign corporations is now recognized. How a Colonial Church thus planted would work may be easily explained. The Bishop would be a Bishop of the Church of England: he would be accepted as such by Colonial Clergy and Laity, and into all dealings with him by either would be imported as items of contract those incidents attaching to his character which have been before mentioned. The Clergyman would take his license, and the layman would deal officially with Church property, under a contract that in every thing the laws of the Church of England were the terms of their engagement; and these laws would be invoked by each party as binding on the other, and would be enforceable in the temporal Courts. Bearing then in mind that the proposed legislation is to provide for the future, not to remedy the past, it may be confidently stated that the change of principle which is involved in it, is unequalled by the position of the Colonial Church.

Third. Some of the results of the proposed change are obvious. In the first place the Colonial Churches will be gradually separated from the Church of England and from each other. The comprehensive character of the Church of England, which in England unites men of different views within her pale, will be the cause of separation in the Colonies. One Colonial Church will gradually move off in one direction, another in the opposite direction, and in a short time there will be as little common ground between the two, as there is between the Church of England and the various bodies which as Dissenters have separated from her. And even in the same Colony this may take place. Different Churches may in a little time be formed, each calling itself "Church of England," and the Presbyters of each equally claiming to be members of the Church of England by an assumed readiness to symbolize with that Church if required so to do. An example of this will immediately occur in the case of the Diocese of Natal. There two rival Churches will exist, one under the present Bishop, the other under the new Bishop whom the proposed Bill will call into existence. Members of each Church may claim to be members of the Church of England, and the Clergy of each will be equally ready to qualify themselves for acting as Clergy of the Church of England. The practical result might easily be, that the Church of England might be found recognizing as fellow labourers in her service in England men who as members of rival Churches bearing her name in the Colony had been opposing, and may be excommunicating each other. The experience of other religious bodies may be referred to on this subject. The Wesleyans in a Colony are united more or less to the Wesleyan body in England, by means of a common Constitution, the Wesleyan Model Deed; and they are strong accordingly. The Presbyterians on the contrary have managed to drift loose from the Church in Scotland, and are weak and divided. The recent efforts which they have made to bring about union, are a proof of their feelings in this respect. There are indeed religious bodies, such as the Congregationalists, who on principle ignore union, and it seems to me that the proposed Bill has too much the appearance of adopting this principle in reference to the Church of England to satisfy any who are in the habit of observing the peculiarly feeble action of the Congregationalist body in this Colony. Another very obvious objection to Mr. Cardwell's plan, is its injustice towards a Colonial Church whose Constitution may expressly tie it down to complete

unity with the Church of England, and the barriers which it most needlessly raises to such unity. In conclusion I maintain that though the Bill may indeed promote what some call the freedom of the Colonial Church, yet that this freedom is chargeable with being nothing else than a liberty to separate from the Parent Church, given apparently from an unwillingness to take the necessary steps to secure that union which it has hitherto been considered as a matter of principle to maintain.

I remain, gentlemen,

Your obedient servant,

ALEXANDER GORDON.

Sydney, 18th August, 1866.

Poetry.

THY KINGDOM COME.

O God! who once Thy bright array
Didst leave, and Thy resplendent home,
To Thee with hopeful hearts we pray,
As Thou didst teach, Thy Kingdom Come!

Thou didst come down to win the vile
With might of Love that suffers long,
Thy rebel sons to reconcile,
And heal the universal wrong.

Thou wilt Thy purposes fulfil,
For Thou art Might, all might above;
Thou wilt not change Thy gracious will,
For Thou, O God! art perfect Love.

And what are we, who would Thy power
Oppose with our ephemeral might?
We change with every changing hour,
And Thou wilt change us to the Right.

Thy Kingdom Come! O Lord! we cry,
For we are weary of the strife;
Fast bound in bonds of death we lie,
O make us Thine, and give us life!

Almighty Power! Thou canst not fail,—
Infinite Love! Thou wilt not cease,
Till all Thy sons Thy glory hail,
And all Thy Kingdom be at peace!

E.B.D.

Diocese of Newcastle.

THE debate in the Lower House of Convocation on May 2nd, 1866, on the subject of a proposed "*Synod of the English Communion*" is so interesting in itself, and so important in connexion with the present position of our Church in this Colony—that we give up our space in this issue of *The Church Chronicle* to the reprint of it from the *English Guardian*, leaving out only some long, though valuable opening remarks of Archdeacon Denison, and some remarks of Canon Hopkins with reference to the mode of procedure.

The second Session of the First Synod of the Diocese of Newcastle will

assemble at Morpeth on Wednesday September 5th. The Holy Communion will be administered in St. James' Church, Morpeth, at half-past nine a.m., on that day—and at the close of this service the Synod will assemble at the School of Arts, when the President will deliver his opening address.

Notice has been given of the following business to be brought before the Synod:—

REPORTS FROM

1. The *Standing Committee*.
2. The *Endowment Committee*.
3. The *Fees and Church Dues Committee*.
4. The *Pensions for Widows and Orphans Committee*.

ALSO NOTICE OF MOTION BY THE REV. W. S. WILSON.

That in clause XII. of the standing orders, before the words "No Member" in line 1. the following words be inserted:—"Notice of at least 28 days shall be given to the Standing Committee of every matter, involving a substantive motion, which is to be brought before the Synod; and the Standing Committee shall cause a copy to be sent of all such notices to each Member of the Synod 14 days before the time of meeting and"—

AND NOTICE OF MOTION BY JAMES SMITH, ESQ.

That a select Committee be appointed, for the purpose of collecting and preparing during the recess, for the information of the Synod at its next Meeting, RETURNS of all Funds, Lands, Churches, Schools, Parsonages, and other Buildings, belonging to, or held in Trust for the Church of England in the Diocese of Newcastle.—That such Committee consist of the Rev. Canon Child, the Rev. W. S. Wilson, the Rev. W. White, Mr. Francis White and the Mover,—and that the Trustees of Church property, the Clergymen and Church-wardens of the various parishes in the Diocese be requested by the Synod, to furnish to such Committee upon application, any information that may be requested to render such Returns as complete and accurate as possible.

Church Intelligence.

LOWER HOUSE OF CONVOCATION May 2, 1866.

SYNOD OF THE ENGLISH COMMUNION

ARCHDEACON DENISON.—(After many opening remarks) The whole state of the Anglican communion being altered by being no longer confined within the four seas, but being world-wide and spreading over the whole face of the globe, and it being the common interest of the whole Anglican communion to defend the faith of the Church of England, because it was from the Church of England that its different communions have sprung, they have carried with them the open Bible and the expositor of the Bible—the Prayer-book. It is their inheritance as well as ours, and anything done here or in the Upper Chamber, or in any Provincial Synod,

which affects either the Bible or the Prayer-book, concerns all those large bodies of the Anglican communion quite as much as it concerns us. Everything which affects the position, character, doctrines, faith, or principles of the Church of England must affect them, for it is their inheritance as well as ours. The reasons, therefore, for the assembling of the Provincial Synod of Canterbury apply in their full force to the assembling of a Synod of the Anglican communion. We represent not only the Church of England, but all the people of England; and I will never allow it to be said that the Church of England has not an interest in all the Roman Catholics and all the Nonconformists of the English nation. It exists for them, just as much as for members of the Church. The Anglican communion, so to speak, exists everywhere for the people of the country, because the principle upon which it is established is that it is the true expositor of the one faith. And that is the answer to all those arguments which are so loudly used, and which are influencing many men who call themselves Conservatives. I wish there were no such things as Conservatives, for they do more mischief than enough. They say, give up the Church in Ireland, for it is the Church of minority. The reason for having a national Church is that it maintains the faith, and whether its members are in a majority or minority has nothing at all to do with it. If we were to speak of majorities and the thing was to come home to England, I doubt whether, when we take all the Roman Catholics and the Nonconformists into account—whether we should find ourselves in a majority. *Tua res agitur paries cum proximus ardet*. I think the time has come when there ought to be a Synod of the Anglican communion, because it would represent large communities of Christians having a common interest with us in matters which commonly come under our consideration respecting the maintenance of the faith. When one comes to contrast what has been done in respect of the maintaining the faith by the bodies of Christians out of this country and what has been done by the Provincial Synods in this country, I am sorry to say we do not show any great example. The condemnation of Bishop Colenso's book was pronounced without a dissentient voice by the united lay and clerical Synod of the Church of the United States, and I believe it was similarly condemned by the Church in Canada. The condemnation of Bishop Colenso's heresies by the United States Synod of the Episcopal Church was affected without a dissenting voice, and so I believe it was also in the Synod of the Canadian Episcopal Church. So I believe it would be everywhere when the Church is free to think and act; but so, alas! it was not in this country. Therefore, though the Church of England has been relieved by God's good providence from any participation in his guilt, yet we are by no means in so good a position as other bodies of our communion, which, not being established by law, are unfettered in acting for the maintenance and extension of the faith. For the Establishment you pay a heavy price. I do not say it is too much—God forbid! I never would put my hand to anything that would weaken the connexion between the Church and the State. Where no connexion exists, the duty of the clergy to unite as one man in condemnation of these awful heresies has been fully carried out. But when you come to Convocation here, you have to labour and strive, to struggle by letters and telegraphic messages to bring men up, and to resort to

every contrivance and device in order that you may not be beaten. I had to do that, or I should have stood in a very different position on this and other subjects. We want a little of the new vigour of the American communion imported amongst ourselves. We want to see men coming here who are wholly without the necessity of considering what the civil power will say. Until we have their assistance, I do not think we shall see anything more than half the case; we shall have to temper their forward zeal, whilst they will bring new blood and life into our rather sluggish and clogged veins. For these reasons I think the time is come when we should assent to the prayer of the Canadian Synod to take such measures as may seem best for holding a General Synod of the Anglican communion. If what is taking place here to-day shall fortunately be marked as the beginning of something to come, I think we shall have written one more great page—for I consider we have already written several—in the history of the Provincial Synod of Canterbury. It may be a long time before the plan is brought into action, but we are to-day here to begin it. What I ask you is to send a favourable answer back to the Canadian Synod; to take into account the great anxiety manifested on the subject by that respected body, and to reflect that the Primate himself has not hesitated to say, in answer to the appeal made to him by the Canadians, that he himself would see with great pleasure the assembling of such a Synod. And I will say I think we can never be too thankful to God for having given us such a Primate, who, with all the gentleness of nature which has belonged to any of God's saints, is yet always ready to maintain, and to state fully, frankly, and freely the great principles on which the Church depends. We find that our Primate is not slow to write such an answer as was becoming in the circumstances; and he goes on to say it will be necessary for him to take much counsel from those more immediately concerned for the assembling of such a Synod. The details must be left to the Archbishop to fix. Our course is plain, if we are satisfied that the time is come, when in the good providence of God, we ought no longer to delay lending our hand to the assembling a Synod of the Anglican communion, for the primary purpose of maintaining the Catholic and Apostolic faith of the Church of England, our open Bible and Prayer-book, and all the principles with which the Church is bound up. If we are satisfied that the proper way is to draw up a prayer to this effect, we shall have done all it is our duty to do. We need not enter into questions of detail. There no doubt will be many difficulties connected with the functions of the civil power in this country, but all these will be settled by the application of the first Catholic principles. I do not think myself there will be any indisposition in our civil authorities to see the assembly of which I am speaking, as there is in proposing it no idea of derogating from the Queen's Supremacy or entering upon debatable ground of this kind. All these matters I hope will be banished from the debate, for they are but foreign to the question. The simple questions to be now settled are, first—Is the time come for such a union of the scattered branches of the Anglican communion as is now contemplated? second—If it be, is it the duty of this house to take what steps it can to promote that object? and, third—If it be, in what manner shall we do it? The manner I propose is, that the house shall appoint a committee to draw up an address to the Primate of All England, praying

him to take whatever measures he may in his wisdom think best for the assembling of such a Synod.

Canon Seymour seconded the motion. He said—When the Archdeacon of Taunton first informed me of his intentions to bring this question before the house, it awakened in my mind some doubts as to the wisdom of the course he proposed. First, the request to be made of the Primate is so novel and unprecedented, but that point is settled; the Primate has himself expressed his willingness to accede to it. Then there is the enormous distances between the different members to be brought together, and the great importance which the acts of such a Synod when assembled must have in the concerns both of the home and the colonial Churches. This at first startled me, but a very little reflection brought me to the conviction that it has not been proposed a single day too soon. A most important portion of the Colonial Church asks it at our hands, and I cannot see how we are to get away from that request. I am sorry the document is not before us, but it states that our Convocation has assembled, that we have altered several canons, and have had under consideration matters of faith, whilst they do not know at what moment something may be done by the English Church which may imperil the close connection between the two branches of the Church, and therefore they beg this house to assist in bringing about a General Synod of the Anglican communion. I think it would be uncourteous and disrespectful to them if their memorial were to be laid on the table without any reply. I am well aware that if the Bishops give effect to the request made, it must take a year or two before the Synod can be assembled. Even if this request had not come to us, there are still reasons, independently of that, which should have led us to take the subject into consideration. Such a proposal must awaken various reflections in the mind; but one, I trust, which will be common to all minds here present—one of thankfulness, with responsibility accompanying it. The sphere of the motion occupies no less than five Archiepiscopal provinces, each of them of larger area than the Province of Canterbury, and each with its Metropolitan exercising authority over a large number of Bishops and clergy. We should, indeed, regard this opportunity with a deep feeling of thankfulness. It has been made matter of reproach to us that whilst the country to which we belong is active and zealous in extending its empire in the world, the Church was slower than she should have been in taking advantage of its growth to extend the kingdom of Christ. But when we see the present state of things, I think we have reason to thank God that our Church has done something for the spiritual and everlasting benefit of our fellow-men in distant parts of the earth. In proportion as we are thankful for this, are we not bound to do all we can to cherish and strengthen our work so as to give it, with God's help, all the stability and permanent usefulness we can? Is there no reason to fear some heresy or schism may come in, and so the unity of our communion, so close at present, may be broken? I will not dwell on this point, but I may go on to observe there appears to me to be a very close analogy between the process of founding new nations and planting new Churches, but there is a point at which that analogy ceases. New nations, when they come to maturity, fall apart. The United States offer one example, the Spanish American States another; and no one expects that the present English colonies will, one hundred years hence, be all of them

dependants of the British Crown in the same way as at present. But it is not so with new Churches. They also will attain a certain independence of government, but that very government, though differing in some details, will be based on principles common to all Churches, and unchangeable because bequeathed by our Lord Himself as the means of binding together all the parts and members of the Catholic Church. These principles, to be effective, must be received and formally adopted, embodied in canons and constitutions. In order to make these, it is necessary to have one Synod of many Churches, so that together they can draw up canons which shall be binding on themselves and the mother Church. That will be the general work of the Synod now proposed to be convened. Their first work would be to draw up canons and constitutions which may tend, with God's blessing, to preserve that permanent intercommunion both of the different branches with each other, and of all with the mother Church, on the basis of the unity of the faith. Other subjects must come under consideration, and amongst them, the relation in which they and we stand to the Canons of 1603. These canons have been altered; we have Mr. Bramston's motion coming on for the revision of the whole code; if we proceed to alter and cut away without consulting them, we can hardly expect they will consent to this. The great subject of the reunion of Christendom will naturally and properly be considered by such a Synod. But suppose, whilst we are making or receiving overtures from other bodies for intercommunion, some portions of our communion should fall apart, either one from another, or one from us, in what position should we stand as regards Eastern and Western Christendom, with the reference to the restoration of unity? Another reason why the proposal should be adopted is that it seems the only mode by which the desired ends can be attained. How can they otherwise proceed in order to attain the end which they ask us to assist them in attaining? I need hardly say they cannot look to the Crown. Very recently the whole jurisdiction of the Crown in many parts of our colonies has been destroyed by the last decision of the Judicial Committee of the Privy Council. The Royal Supremacy can no longer be said to be the established law of our Colonial Churches. Looking at the perplexities caused by that decision, I think it a cause of thankfulness that the Church had nothing to do with bringing about that state of things. Churchmen are sometimes reproached with disloyalty to the Crown, but in this case the acts of the Crown have been in no way influenced by the acts of the Church. If they cannot look to the Crown, then, because the Royal Supremacy, in its relation to them, is shaken or overturned, can they look to Parliament? It will hardly be maintained that Parliament is either more likely or more fit to enter upon such a question as this. With respect to the Crown, all we can say is that it will place no impediment in the way of our action. There is every reason to suppose this, for the Church is under great obligations to successive Colonial Secretaries for the advice they have given to the Crown from time to time for the selection of men to be the first Bishops of colonial dioceses, the great majority of whom are men who will bear comparison with any Bishops, not only in England but in Christendom. The first report of the Synod of the diocese of Colombo showed that they received the most favourable encouragement for its assembling from the Colonial Secretary, with leave to use for this purpose the funds provided by the Legislature of Colombo. We may reckon

on it as certain that other portions of the Church will ask the very same thing. The Canadian Churches are the nearest to England, and the oldest portion of our Colonial Church, and newer and more distant Churches are sure to ask for the same co-operation for the attainment of an end on which they set so much importance. We must all feel that their natural home and centre is England, the mother Church which sent them forth, and their natural head is the Primate and Archbishop of Canterbury, who, as now set over many Metropolitans, is virtually, and may perhaps at the Synod obtain the title of Patriarch of the United Churches of the Anglican communion. There are many reasons for supporting the Archdeacon's motion, which I feel very certain will receive the sanction of a great majority of the house.

The question having been put by the *Prolocutor*.

The Rev. Dr. Jebb—This application proceeds from bodies differing in constitution with ourselves as regards one very important feature—the admission of the lay element, and I must say I think it would be a very disastrous conclusion to arrive at if we were to look on the proposal as involving the possibility of the admission of the lay element. In whatever shape admitted, either as assessors or counsellors, we surely shall not commit ourselves in any degree to the theory of erecting them into co-ordinate authorities. It may, however, leave an impression in the minds of Churchmen, unless it be corrected, that we are committed to that conclusion.

Canon Woodgate—I feel myself placed in a very unpleasant position on this question. I was not at all prepared for its coming on today. I do not see my way at all clearly through its difficulties. I do not see in what relation the proposed Synod is to stand towards Convocation. I do not see what questions can be entertained by the Synod, which it is not within the scope of this Convocation to decide; for although we are not in strict law the representative of the whole English Church, we are so practically, by force of preponderance and by common consent. I may observe that the arrangement of the details of the plan, appears to me likely to prove extremely embarrassing, and sufficient to throw the whole into confusion. What about rural deaneries and sub-deaneries, deaneries and archdeaneries, and their representation? I see difficulties everywhere. Without saying I will not vote for the motion, I expected that the mover would have gone into a fuller discussion of his plan, and would have enabled us to see what is really meant more clearly than at present.

Chancellor Massingberd—Notwithstanding the difficulties which I see there may be in this matter, I do most cordially concur in the proposal brought forward, which I think very carefully and cautiously worded. It only asks us to form a committee for the purpose of forwarding this matter, which we are asked to promote by the Canadian Synod. Considering how much they look for from us, and the love and affection they bear towards the mother country, it would look hard and unsympathising if we were to let the proposal slip from us. But, putting aside this, I think we have before us a very grand occasion, and that the opening of such a Synod would be one of the noblest incidents of our national history; for it would tend, more than anything else which has happened since the severance of England from the other portions of the Church, to revive the feelings and ideas of a grand unity attaching to the plan of the original Christian Church. There are said to

be parties at work sapping the vitals and undermining the foundations of our Reformed branch of the Universal Church; this would show in a natural way that there is a living and powerfully organized body in existence, with ramifications in every part of the earth, and so grand an idea would tend to bring forcibly under our consideration the duty incumbent on us, having such a wide-spread existence, to make our activity co-extensive with it, and to exercise worthily the highest functions of an ecclesiastical organisation. At a time, now some years past, when members of our communion were leaving it in considerable numbers, we were taunted with being a Church having nothing but a mere Parliamentary existence, dated from the time of King Henry VIII., and with having then had engrained on it all the conditions which go to make up what is called the Protestant Church. One of the ways to bring people to see truth, to see great principles, is to show them those principles in action. I am confident that the people of England would learn much more of the true position of the Church of England by the light of Convocation than they would learn by all the books of history, because they have seen it in action. They know that there is such a thing, according to the Constitution of England, as the spirituality of England, and they know that the spirituality of England claims as a right to exercise spiritual functions in regard to spiritual matters, though at the same time they would gladly concede to the Imperial Legislature the ratification of those proceedings by law. Then let us carry on that thought and ascertain what the result would be in regard to such a matter as the assembling of a Synod of the separate branches of the Church of England. Difficulties, of course there will be. One difficulty is in regard to expense, and in regard to who should come. But when one great branch of our community asks, as it does, that there should be such a Synod, it would be an un-heard-of thing for us to refuse it, or to express an opinion that we were unwilling to promote it. It may be a long time before it can be brought to bear. But what is a long time in the history of the Church? What are one, two, or four years? What is the life of a man in the history of the Church? We can but express a willingness; we can but lay down principles and consider the proposition with a view to the accomplishment of so great an object. And I must say also that I think there are some things specially in relation to such an assembly that it may not be amiss to mention. I am almost afraid to mention them for fear they should raise objections. But there is one thing that I will mention, which has been for a long time near to my thoughts, and that is the appeal of the Church of England to a future General Council against the aggression of the Church of Rome. Now, that has always seemed to me the proper way to put forth such an appeal from all the branches of our Church. We object to that hostile and rival Church working to undermine our Church in every corner of the globe to which our people go. We object to that Church assuming there to be the original Church of the country, and if we had some act by which we could claim a vindication for ourselves, which we could bring forth and produce as having been agreed upon and ratified by the universal consent of a Synod of all branches of our communion, and if that was done according to the ancient and true and Catholic form by which it was done once at the Reformation, but which afterwards was withdrawn, and has not been repeated, I

think that we should have done something at all events, if we had done nothing else, towards vindicating our own position. And I think that such an act as that would have a tendency to show our position in another respect. It would have a tendency to stop the mouths of those who are too apt to clamour against us as if we were assuming to be ourselves the only true branch of the Church of Christ. That is often thrown out against us. We have been likened to the Donatists, for instance, and have been held up to scorn as if we called ourselves the Anglican Church on the one hand against the Catholic Church on the other. But as the first act of the Anglican Church was to appeal to a General Council to be called in a particular manner, so if we appeal against those who oppose us, and who excommunicate us, and those who say that we are cut off from the fold of Christianity, to the Universal Synod, to the Council of the Universal Church, that of itself would be a practical answer to such an objection, and therefore I should hold that the first thing to do on the assembly of such a Synod would be, for the double purpose which I have endeavoured to point out, to begin by such a course as that. First of all, the thing itself would be right. In the next place, it would be an answer to the objection which is so often brought against us. There are many other matters which may be of the highest moment, but into these matters I do not feel it expedient to enter. But I heartily concur in what my friend Archdeacon Denison has said.

Archdeacon Wordsworth—If this were a motion that we should come to some decision, if it were desired to have a Synod of the Bishops and presbyters of the Anglican Church throughout the world, I, for one, should say that we ought to pause. But the motion is simply to refer this matter to a committee with a view to their deliberations upon it, and to report the result of the deliberations to this house. We are, therefore, not committed by this resolution to any specific action, but we shall have ample time hereafter to deliberate on the subject. For my own part I conceive that this subject is fraught with difficulty. One difficulty is one of principle. We assert that the Council cannot be summoned without the assent of the several princes. We seem to anticipate their assent, and we assert in that way one of the principles which we hold, and I think hold with the greatest propriety. We must look that difficulty in the face. I also agree with the proposition that fell from Chancellor Massingberd, that all great things are incumbered with difficulties. Therefore, it is not because there are no difficulties that I take upon myself to speak on this subject. The difficulties are acknowledged; but because I think those difficulties will be considered by the committee, and that we shall have ample time hereafter for deliberation as to whether those difficulties are or are not capable of solution. But when Chancellor Massingberd addressed you in his luminous speech, I went entirely along with him in regard to what he called the tendency to extricate ourselves from one of our great difficulties. That great difficulty is in our isolation. I have no doubt that many of our reverend brethren will recollect that one of the great men we have lost, referring to one of the incidents in the history of the Donatist controversy, has said that England, being separated from the great body of Christendom, does not claim for itself the presence of the Spirit which rests on the Universal Church of Christ. That I conceive to be capable of an answer. But still their is no

doubt a presumption against a small communion, and especially a communion which is not expansive, and a communion which, when an opening is offered to it such as is offered to ourselves, seems to recoil from it and to shrink up into its own shell. I think that would be a foolish course of action on our part. I think that when we have overtures of this sort we ought to respond to them with the greatest readiness. I remember being in one of the great colleges of France and there one of the great teachers said to me, "Where are you? You are separate from the whole world '*Toto divisos orbe Britannos*.'" I said, "We are not; for what is Catholicity? Catholicity is a thing not merely of space but of time. It is God's centre. If we do not deny the truth as it is in Christ—that is, from the beginning—then surely we are Catholic. And if we dwell in the light, and if He is the light, then we have fellowship the one with the other." But I conceive that, inasmuch as we have this great prejudice, which naturally arises in the minds of our weaker brethren, who do not analyse this matter, I think that we ought to take this opportunity of showing to them we are ecumenical—in fact, universal; that we have what is most catholic, and, above all, we have unity in the truth; and if we can show that to the world at the present time—at a time when Christendom is so observant, and at a time when, wherever you go, you meet the Anglican communion giving the true interpretation of Scripture in the formularies of ancient Christendom, without any diminution or addition,—then, I say, you present to the world a spectacle which a man may rejoice to contemplate, and on which, on analysis, he may see the reflection of that purity as well as that love which is realized in the Jerusalem which is the hope of us all.

(To be continued.)

Diocese of Goulburn.

NATIONAL EDUCATION.

The proposal of the Colonial Secretary to deal with the question of public instruction, is exciting considerable attention. Articles and letters in the Metropolitan, and Provincial papers, advocate—one, the National system; another, the Denominational; while a third would sweep away both the existing systems, and would substitute a system like that established in Victoria; the working of which has already proved unsatisfactory. The question is one of the greatest importance to the future well-being of the colony. Upon the character of the rising generation will, in a great measure, depend the position of our country among nations. There are hundreds of young people in the thinly populated parts of the interior growing up, as destitute of moral and intellectual culture as the aborigines, whom they have succeeded. When these young

people arrive at maturity, what sort of conduct can we expect from them? Will they, by some wonderful instinct, become wise and prudent citizens? Can they be expected to appreciate the noble institutions, under which we live; and the privileges purchased by the toil and bloodshed of the best and wisest of past generations? We fear not. If the mass of ignorance and vice, which like a gloomy cloud enwraps our population, be suffered to spread unchecked, we may well tremble for the future. A generation will succeed us, wild and turbulent, recognizing their own instincts as their only law; and the country will be a prey to anarchy and confusion worse than anything we have yet seen, which assuredly is saying a great deal.

The question, then, of educating our scattered bush population, is one which demands the anxious care of the philanthropist, and of the statesman. How are these neglected children to be made good citizens, virtuous husbands and wives, and tender parents, who in their turn shall train their children in the way, which will most conduce to their own advantage, and that of the colony? Oh! say some, they must be taught the principles of morality—they must learn to respect the laws—they must be instructed to admire what is lovely and virtuous, and good! Yes, but something more than this is needed! Civilization has been tried over and over again, and has been found sadly wanting. Greece of old was the home of the fine arts, her language almost universal, her citizens versed in the maxims of philosophy. The Romans proudly styled themselves masters of the world. The most distant tribes acknowledged their sway. Yet these two great nations were slaves to the most degrading vices, as completely as the most unreclaimed savages on earth! Their civilization contained within it the seeds of its own destruction; and, as nations, they are now among the most insignificant on the face of the earth. And, to come to more modern times, France in the middle of the last century, claimed to be the most polished nation in the world; and the claim was tacitly ad-

mitted. Her language was the vehicle of diplomatic intercourse at the courts of Europe. Her writers and philosophers were eminent in every branch of science. And yet, when once the barriers of restraint had been upheaved by the throes of revolution, it was in this same most civilized country, that such scenes were enacted as never before polluted the fair face of God's earth! No! Civilization is not sufficient for the wants of man! The tendency to evil in man's heart is too deeply seated, for any amount of progress in civilization to reach or to eradicate, we must not be deluded by the specious phrases, so constantly on the lips of mere philosophers, touching "the growth of civilization," or that dream of modern reformers, "the progress of the age." It would be a sad thing for us, if we had nothing better than this to depend upon. We are proud to belong to that great empire, on which the sun never sets. But, what is the source of Britain's greatness? How is it that she has advanced to the foremost place, and still keeps her ground. Other nations once held equally lofty places, but have sunk into insignificance. Why is it that Britain's greatness increases? Whence has she those sublime principles, which, wherever her meteor flag is given to the breeze, burst the fetters of the slave; and which cause her shores to be the eagerly-desired asylum of the down-trodden and oppressed of every land? The source of all this greatness is, a free Bible. *For centuries past the word of God has been taught in all her parochial schools.* To this cause is traceable Britain's rapid progress in civilization, manufactures, commerce, literature, and science. We can turn with confidence to the down-trodden nations of the earth; and can say to them:—"Receive an open Bible and you will be, as Britain is, great,—glorious and free." Yes, the world, notwithstanding its sneers, is deeply indebted to the Gospel. In Rome, the then empress city of the world, there existed no provision for the aged, the sick, or the needy, until the Gospel taught men to feel for others. The Gospel maxim—"Do to others as

you would they should do to you," has been abolishing the blighting curse of slavery in every Christian land. Christianity has done away with the cruel and bloody spectacles which disgraced the most polished nations of antiquity. In fact its humanizing, comforting, and elevating influences are universal.

Many articles have lately appeared in laudation of the mis-called National System of Education. It behoves us to be on our guard against this "godless" system, which panders to the worldly spirit, which unhappily seems to be the prevailing characteristic of the age in which we live. The advocates of this system resent the charge of "godless," which has been so repeatedly affixed to their favourite plan, by men of all shades of religious opinion. They deny the charge because extracts from the scriptures are read in their schools. But these portions of scripture are evidently meant to be regarded as any other extracts from history; or else they consist of mere moral precepts. Stress is not laid upon the authority of the Bible as a Divine message of love and mercy to lost perishing man required to be taught as of necessity by every instructor. We know enough of civilization without religion, to be convinced that such a system is not the best even for this world. But if we are Christians, our hopes of happiness are not bounded within the narrow limits of this world's horizon. If we know what it is to share in such hopes shall we be content that our children be deprived of them? Over the length and breadth of the land are thousands of children running wild without instruction. They have never heard the wondrous touching story of God's love to man. The name of Jesus is unknown to them; or if they have heard it at all, it is associated in their minds with cursing and blasphemy! what will the mis-called National system do for such as these? It may turn them out good secular scholars and acute in wordly matters; but it is a training, which will fit them to become more expert and able adversaries of Christianity and of social order.

In Ireland we see the baneful consequences of excluding religion from her National system of Education. Many good men of all parties at first approved of the introduction of the system, hoping it would tend to soften down the differences of party and creed, which have embittered the national and social life of the country for so many generations. But many, who had high hopes, have lived to mourn bitterly their disappointment; and to repent the share they took in bringing about the establishment of a godless system of education. Fenianism, which like a plague spot has spread its taint throughout the land, has been openly ascribed to the National system as its source. The clergy of Ireland, Protestant and Roman Catholic, have warned their flocks to have nothing to do with this dark conspiracy; but, what was never before known in that country, their admonitions fell on heedless ears. Men trained in godless schools have no reverence for God's messengers.

But to come nearer home, whence, we ask has originated that mass of crime which has made the very name of New South Wales a reproach? Why is it that, for years past, every traveller has been liable to pillage, violence, and mayhap death? Many of these misguided men, who, like fiends of rapine and murder, have kept the country in terror, may by nature have been fitted to fill with credit honorable positions in life, happy themselves, and useful to others. But they were taught nothing good. Little sins led to a greater; and thus they have run a swift career of plunder, violence, and murder. How sad to reflect that many an unhappy man whose soul passed from earth double-stained with the innocent blood of his fellows, might, if not neglected, have been made a useful, virtuous and God-fearing man.

An immense force of police has been and is maintained. Huge prisons have been erected, and are yet all insufficient to contain even that small proportion of the criminal population which is brought to justice. If one half the money, needed to maintain prisons and police, had a few years

ago been employed to set up a sound system of religious instruction, we should not now have to deplore the criminal and degraded character of our native bush population. There is a deep responsibility resting upon the government of the colony in this matter; and not upon the government only, but upon the people; for in this land of liberal institutions, the people have much to do with the government. The matter at this juncture really rests with the people. We implore all who feel an interest in the prosperity of the country to unite on this question. Let us have schools in which the children will be taught not secular knowledge only, but the essential truths of christianity also. The National system may produce good scholars; but it can only teach them a cold code of morals. No teacher, however well disposed, dare teach his pupils any saving truth. The teacher of a National school may be a well-disposed man,—we hope many of them are—but however well meaning, he is fettered and trammelled by the unscriptural system. He may be a christian, but unfortunately he may also be a sceptic, or an infidel or a socinian. He may trample on the cross. He may sneer at the Saviour, and despise His proffered salvation; and with all this he may still retain his situation as a teacher of youth!

Let us not be satisfied with any system which has this world and the things of this world only for its theme. Let us insist upon having schools in which the so long neglected youth of the bush districts may have the Bible in their hands, and may learn how to be happy in this world and in that which is to come.

MR. CARDWELL'S COLONIAL BISHOPS' BILL.

The English Bill relating to Colonial Bishops, is a very ill-advised production, and is thus characterised by a London Journal:—"The new *Colonial Bishops' Bill* is singularly rash and ill-considered. It seems to have been intended to gratify the two opposite extremes of the Church. The ultra Ritualistic Church party hail it as

effecting a complete disruption between the Crown and the Church and leaving them free to wield the spiritual thunders of the Vatican. But it also takes care to throw a wall of defence around heresy and scepticism. At present we only notice the 9th and 10th sections. The 9th section empowers every Colonial Bishop to surrender his Patent; and the 10th section enables him still to retain all his Episcopal powers and if in the United Kingdom (including Scotland, the Act of Union *non obstante*), to consecrate from time to time any other Bishop or Bishops, although, in this case, with the Queen's licence; but if beyond the limits of the United Kingdom, then at his own pleasure without any "Royal Mandate" or "Licence" as heretofore required by law, to consecrate any Bishop or Bishops. Under these powers, Bishop Colenso may stock every British Colony, whether in South Africa or elsewhere, with as extensive a College of Sceptical and Anti-Biblical Bishops as he and his adherents may deem best calculated to be the orthodox clergy and missionaries.

It is not creditable either to the Colonial Secretary or to Her Majesty's Crown Lawyers, that a Bill not only so unconstitutional in principle, but in its details containing such absurdities, should have been laid on the table of the House of Commons. In a spirit almost revolutionary, it summarily sweeps away the supremacy of the Crown in ecclesiastical matters in all the British Colonies; but it takes care to leave behind materials, under the sanction of an Act of Parliament, for never ending strifes and divisions between rival Bishops, some, it may be, of the Romanizing character, some of the sceptical; and others of the hybrid mixture."

Church Intelligence.

BREDALBANE.

I am very thankful to be able to say that the Church of England school at this place was opened on the 7th of August. The creeks are at present much swollen so that some families are cut off from the school, but when the weather permits, the attendance will I believe be double what it is at present, we had a visit from the Diocesan Organizer of schools who spent a part of two days in the room organizing the classes &c.

The School Church at Bredalbane is fifteen miles from Goulburn and the same distance from Gunning, it is a substantial building erected on an acre of land given by Messrs. Hilton and Garrett of Muthilly. The stone &c. for the first portion of the building was drawn in 1863 and 64 gratuitously by Mr. Hilton, thus saving £17 to the Building Fund. The same friend has allowed a house on his land to be occupied by the teacher until some permanent arrangement can be made. A school was much wanted here and I hope and believe it will be fully appreciated.

August 12th.

WAGGA WAGGA.

To the Goulburn Editor of The Church Chronicle.

DEAR SIR,—As the "Choir and the Clergyman" at Wagga Wagga, have been named in the *Chronicle*, I shall esteem it a favour, if you will insert the following brief address, which was given by me on the evening of July the 24th, to those, who at my invitation attended to hear some correspondence read, &c. Though strangers will know nothing of the circumstances alluded to, they will at least gather something of my views and feelings on the subject.

I am, Dear Sir,
Yours truly,

SAMUEL FOX.

The Parsonage, Wagga Wagga,
August 6th, 1866.

"I desire to say, that, as a clergyman appointed to seek your spiritual welfare, to teach the way of life, to proclaim the Gospel of peace, it is exceedingly trying to me, to have any kind of disturbance connected with the Church;—at any time to be lamented, but particularly now, when your minister has been bowed down with an amount of sorrow that falls to the lot of few at one time. I have, I know, been charged with all sorts of things, but I can with a clear conscience say, that since I have been in the ministry of the Church, whatever may have been my shortcomings, I have been influenced only by the desire to do good to the souls of the people, and to retain my integrity as a clergyman of the Church of England, the great and glorious Church of the Reformation. Knowing how our peace might have flowed as a river, I do sincerely deplore all that has taken place.

Independently of my position as a minister, I am passionately fond of the Church services; I love the singing; chanting the praises of Jehovah I delight in; and what I long for is, that the whole congregation may learn to join with heart and voice in the praises of the sanctuary. What has now occurred, is I am quite sure permitted for some wise purpose; so far as I am concerned, it has been useful."

THE SYSTEM OF NATIONAL EDUCATION IN IRELAND.

The Rev. L. E. Berkely, Presbyterian Minister now in Dublin, thus writes to the Rev. William Johnston of Belfast:—"This afternoon the Commissioner (of the National Board of Education Dublin,) rescinded the rule by which we have liberty to offer religious instruction to all, and we are to be *compelled* to exclude from religious instruction all children of a denomination different from that of the

teacher. The Presbyterian Commissioner protested in vain. A deputation is said to be going to London to get the sanction of the Government. We must rouse the country. I do not well know what to do first. Our Committee must meet at once. The Dublin Synod to-night passed the following resolution:—"That this Synod has learned with extreme pain and regret that certain changes are being made in the rules of the Board of Education, by which managers and teachers of schools shall be *compelled* to *exclude* from religious instructions all children of a denomination different from that of the teacher—an obligation which this Church never accepted, and which the Board never imposed on us or on the members of any other Church since the adhesion of the Synod of Ulster, in 1840." I trust there is no danger of the Church submitting to such an iniquitous arrangement."

Londonderry Guardian.

A NON-CONFORMIST MINISTER JOINING THE CHURCH OF ENGLAND.

A Baptist Minister at Taunton, the Rev. V. H. Cowell, has resigned his office in order to join the Church of England. In an address which he has issued he says:—"I feel it to be my duty to place in your hands the resignation of the position I have held as your Minister, in consequence of my having become convinced that the principles and policy of the Established Church accord more with Scripture and harmonize more with the Divine Will, than those of the denomination to which I have hitherto belonged. I need scarcely assure you that I have not arrived at such a decision hastily. I have made the subject in its various branches a matter of lengthened, earnest and prayerful investigation and now I can no longer hesitate to act, whatever such action may cost me."

—London Record.

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
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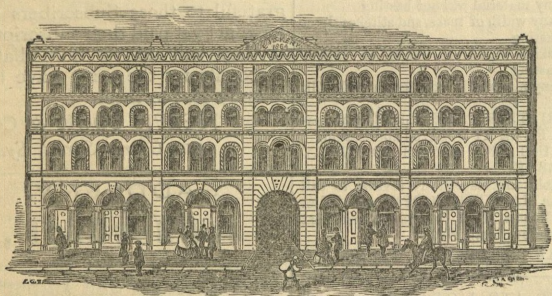
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