

this Church, 'whereof I am made a minister according to the dispensation of God which is given to me for you.'

"Upon this point my mind is filled with confidence, derived from past experience of the Divine blessing vouchsafed to a similar undertaking. Eighteen years ago, when I embarked for England, there was established here one archdeaconry; within which there were, in this colony, twelve clergymen licensed to minister. Eight churches then existed, and no more. The limits of that one archdeaconry contain, at this time, the province of a Metropolitan Bishop, having jurisdiction over five suffragan sees: and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed,—and which I have now once more in contemplation; the same mercy, in both instances, let us hope, guiding my judgment. The bishoprics of New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle, have since sprung forth from the smallest of seeds, which was sown at the epoch here spoken of. So also has the great increase of clergymen who have been introduced into, and are now ministering in, this and the other dioceses. With few exceptions, all the links in this wonderful chain may be traced to, and connected with, the appeal which was made in 1831-35, to the piety of the Churchmen of England, on behalf of their brethren in Australia. And to confine my notice to those additional churches which have been erected since 1836 within the principal portions of this diocese, let me explain to you that no more than one church (St John's at Canberry, built by the late Robert Campbell, Esq., aided only by the Colonial Government,) out of the entire number, has been or could have been erected, but for those large donations which have been entrusted to me for distribution towards these pious uses, by men of earnest zeal for the propagation of the Gospel, with whom my former visit to England enabled me to form association.

"While I pray that it may be Thy pleasure, O God, to direct my steps to the attainment of as important results in the present instance, I must press upon your observation that it is not the material so much as the moral constitution of the Church which now forms the subject of anxiety. My design was to solicit in the proper quarter the removal of those restrictions by which our Church is at present inhibited from the free exercise of those faculties of self-guidance with which she was originally endowed: that there might no longer exist any obstacle to the meeting of the Bishop, clergy, and laity in a lawful assembly, to consult and make regulation for the better management of the affairs of the Church within this diocese. But it appears that while we have been here engaged in these considerations, the attention of Parliament, prior to any application on our part, has been directed to the introduction of the same measures on behalf not of this diocese only, but on behalf of a very considerable portion of the Colonial Churches. By a bill introduced by the member for the University of Oxford, it is proposed to enact that in each of the colonial dioceses named in the bill, or to be hereafter included by the authority of Her Majesty, it shall be lawful for the clergy and laity, under suitable regulations, and with the assent of the Bishop, to frame such regulations as by the concurrence of all shall be deemed most salutary and conducive to the welfare of the Church. So far as our acquaintance with the proposed measure extends, the purpose of it appears to be in exact agreement with the proposition of the Bishops assembled here in 1850—that is, to extend to the laity of the Church a degree of active influence, which from the outset they have never possessed directly, and perhaps hardly indirectly, in the management of its affairs. The concurrence of so many portions of the Church in the same views at the same instant, from east to west, from north to south, from the centre to the outermost limit, and the adoption of the same by the most distinguished statesmen, urged forward by no impulse or solicitation from us, but by their own thoughtful conviction that this is the path to be traversed in pursuit of the most advantageous constitution for the Universal Church, are

assuredly tokens and signals that this movement forms part of a providential arrangement of God under which He will provide that as her days are so shall the strength of His Church be. It is not in my power, at present, from want of sufficient information upon the subject, to embody in description what the final character of this measure is likely to prove. So far, however, as I can read it, I read it in hope, and under a persuasion that its provisions will be so carefully drawn up, so maturely considered, and so cautiously adopted, that they may prove a benefit, a blessing, and a support to the Church of the Lord through many coming centuries; and, it may be, even to the end of the world. Had I been in a position to recommend a course of proceeding, my advice I acknowledge would have been, that previously to the initiation of any parliamentary proceeding, Her Majesty should have been advised to issue a commission to inquire into and report upon the state of the entire Colonial Church: a subject, I have reason to think, imperfectly understood in England. This Report, after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each Colonial diocese; that they might have opportunity of examining into the proposed Constitution, and of expressing to the Queen their satisfaction with, or disapproval of, any particular portion of it. After this, considerations having been raised, and the Report of the Commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been fully authorized by Her Majesty as Chief Governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent.

"The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance, are three:—First, that all approach towards an Erastian character be scrupulously avoided; that is, that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both clergy and laity) shall have had a previous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ: Secondly, that all the fundamental rules of the Church of England, whether as to doctrine, or as to its rule of discipline, be duly maintained; and, Thirdly, that one uniform system be established throughout all the Colonial Churches, (uniform, I mean, as to all vital and essential observances,) whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. Thus, I entertain a strong hope, is part of the high destiny reserved for the Church of England, by the extension of her colonial empire. It may be that the motives which often impelled the agents and instruments in that extension were worldly or sordid. In many cases we know they were so; but all our fears may be composed by the remembrance that, however the nations may rage together, in pursuit of objects of their own, the Lord is the Great King over all the earth. The fierceness of man shall turn to His praise, and the fierceness of them shall He restrain, and make them all work together for the establishment of His own glory and the redemption of His chosen people. And now, brethren, as numbered among those who have been called to bear a part in forwarding the development of the kingdom of heaven upon every inhabited shore of the world, in this moment of separation from you whose welfare has been the constant object of my anxiety, my earnest exhortation to you is, that you be at peace among yourselves, and let the fruit of the Spirit be shown among you in the love and joy, the goodness, the gentleness, the meekness, temperance, and faith, whereby as many of you as are called to the ministry may make full proof of it, and as many as are to seek knowledge from your lips, so study to adorn the doctrine of God in all things, that all who behold you may report that God is in you of a truth.

* The Bishop of Sydney has not visited England since 1836, when he was consecrated at the same time with the present Bishop of Quebec.