

might severally consult and decide upon all questions affecting the temporalities of the Church, I hardly anticipated that circumstances, over which I had no control, would so soon have rendered necessary recourse to such a measure in this diocese.

"I thought it but due to the Church Society, whose lay members for many years have been forward in promoting these objects, to request the advice and cooperation of their committee in devising some measure which might subsequently be laid before the whole Church in its several congregations.

"I am aware that the method which I adopted of addressing the Church Society in the first instance has been blamed, and the report which emanated from its committee viewed with some degree of jealousy.

"At all events, the supremacy of the Crown, acknowledged by the Church of England, points out to us that no rules can be binding on her members, either here or elsewhere, without the license and consent of the Crown, as well as the concurrence and agreement of the clergy and people.

"The last subject which I would bring under your notice, because it forms so prominent a feature in the report of the Committee of the South Australian Church Society, is the future organization of the Church.

"I approach the subject with diffidence, inasmuch as while some such measure is needed, I feel that this being almost the youngest and smallest of the colonial dioceses, may well be content to follow rather than take the lead in this matter.

"It is evident from late discussions in Parliament that a representative Convocation of the Church must contain a lay element as one of its constituent parts. At present, while the Bishops and clergy form the national Synod of the English Church, the laity are represented by the Crown and Parliament.

"This would be like the rest of her reformation, a return to the usage of the Apostolic Church.

"Even in the Theocratic Institutions of Moses, the civil Magistrate invested the Priesthood with the robes of sacred office; and the supreme jurisdiction of the Crown of Israel was vindicated when So'mon thrust out Abiathar from being priest when guilty of rebellion. The supremacy of the Crown of England in all causes, and over all persons—ecclesiastical as well as civil—is but the assertion of the same sovereign jurisdiction residing in the civil power, the Crown with us acting on behalf of the laity.

"If the Convocation, then, at home is remodelled, the respective rights and duties of the clergy and laity, Crown and people, will, no doubt be duly considered. All the learning, the ability, the experience, the piety of our Church will be brought to bear upon this question.

"I have already alluded to the subject of ecclesiastical discipline, and the Scriptural jurisdiction inher-

ent in the Episcopal office, to admonish, censure, suspend, degrade, or cut off from communion of the Church; yet the exercise of this power should be duly regulated. The principles enunciated by St. Paul, in his Epistle to Timothy, and by our Lord himself in the 18th of St. Matthew's Gospel, point out the way.

"In truth, the great difficulty in Church organization is to adjust properly the respective offices of the clergy and laity, whether deliberative, judicial or executive. The problem has yet to be solved. The hierarchy of the middle ages acted as 'lords over God's heritage.' The Protestant Sovereigns at the Reformation violently reclaimed their own and the people's rights.

"Indeed, a prosperous future opens on the Church, if, guided by the spirit of love, the principles of the inspired Word, and the history of the Apostolic age, we stand upon the old path, and do not seek our new inventions.

"In the Church of England in this colony, what is there at variance with the primitive model? No zealot can scoff at her, as the hired servant of a latitudinarian State? None that the Cæsar intrudes 'into the things of God.' We have the transmitted authority of an Episcopate unbroken at the Reformation. Our Presbytery are duly called according to the ancient order of the Church.

"The defect being gone, the protest becomes needless—separation without grounds. What, then, hinders our progress, if we, brethren, make full proof of our ministry?

"Let this, then, be our endeavour, as it is assuredly our duty. With this view I have taken upon myself the responsibility of convoking this meeting of the clergy and laity by their delegates from each congregation. I commend to your notice, and I ask your advice on the several topics which I have suggested for your consideration.

"We may agree, if it seem good, to carry out the suggestions of the Report of the Church Society's Committee. We may recommend to the several vestries the establishment of a Diocesan Pastoral Aid Fund, with collectors for each congregation. We may consider and propose for discussion a trust-deed, which, when agreed upon, may be adopted by the whole Church as its model deed.

Resolutions adopted by the Conference—

"Whereas the Church of England in South Australia receives no aid from the local government by grants of land or money; but is dependent solely on the voluntary contributions of its members for the support of its ministry; the maintenance of missions to the aborigines and other heathen; and for the building of churches, parsonages, and schools, in which its doctrine and discipline may be taught.

"And whereas this Diocesan Church is part and parcel of the united Church of England and Ireland, by law established in the united kingdom; and therefore subject to the general ecclesiastical laws enforcing the supremacy of the Crown, the use of the Book of Common Prayer, the authorized version of the Holy Scriptures, and subscription to the Thirty-nine Articles:—We, the Bishop, clergy, and laity being under the obligations thus implied, and being earnestly desirous to maintain inviolate that unity and fellowship in the Church of our Fathers, do declare that we hold it to be incompetent for any diocesan assembly, or synod of the clergy, or convention of lay representatives, held in pursuance of these recommendations, to 'treat, debate, consider, consult, or agree upon,' any alteration in those formularies and principles, except it be initiated by the direct authority of the Crown, or in virtue of license from the Crown obtained in that behalf.

"Under this limitation, with the view of promoting the closer fellowship as well as efficiency of this Diocesan Church, we have resolved to recommend

that an assembly consisting of the Bishop, Chapter of Clergy, and Convention of Lay Representatives be convened periodically, composed as is hereinafter specified, and to be called the 'Diocesan Assembly.'

I. DIOCESAN ASSEMBLY.—This assembly is constituted when the Convention and Chapter of Clergy meet together and are presided over by the Bishop.

II. CHAPTER OF CLERGY.—The Chapter of Clergy consists of every duly licensed officiating minister, Presbyter alone having the right of voting.

III. CONVENTION OF LAITY.—The Convention shall consist of lay representatives (being Communicants) for all the congregations, in the following proportion:—for a congregation under 100 souls, one representative; 100 and under 200, 2 representatives; and so on in proportion—so be elected annually in the month of October, by the registered lay members of each congregation contributing to its seat rent or the Pastoral Aid Fund, and attending from time to time on the worship of the Church.

Instruction.—Under the present circumstances of the Church in this diocese, we are of opinion that persons who communicate three times in the year are eligible to be elected lay representatives.

IV.—ELECTION OF REPRESENTATIVES.—A meeting of adult male registered lay members qualified to vote according to Clause III, shall be called for the purpose of electing representatives, by the minister, or in his absence or default by the wardens, by a notice posted on the church door at least seven clear days previous to the day of meeting. Each adult shall have a vote for each sitting, provided that no person shall have more than six votes. No person shall vote in respect of any sitting the rent of which shall be then due and unpaid. The votes shall be in writing, to be openly declared, personal attendance not being necessary.

V. MEETING OF ASSEMBLY.—The Diocesan Assembly shall be convened annually by the Bishop, in the month of December, on which occasion Divine Service shall be held, and a pastoral letter from the Bishop, containing a report of the general state of the Church in this Diocese—the progress of religion and education—and of the means of public worship, will be received. Extraordinary meetings may be convened by the Bishop, when he sees fit, or upon a requisition by seven of the Clergy who have been at least five years in priest's orders, or of ten representatives.

VI. MODE OF DELIBERATION.—It shall be lawful for the Chapter of Clergy and Convention to deliberate apart, or in Conference (by mutual agreement) with each other, or with the Bishop.

VII. MODE OF VOTING.—The assent or dissent of the Chapter of Clergy and Convention shall be determined by the majority of open votes in each order respectively. No resolution shall be passed, unless one-third of each order shall be present.

VIII. No rule shall be binding on the members of the Church in this diocese, which shall not be received in concurrent assent of the Bishop, the Chapter of Clergy, and the Convention in the Diocesan Assembly.

IX. COMMITTEES.—The Diocesan Assembly shall, at every annual meeting, appoint a standing committee for the ensuing year, consisting of seven clerical, and fourteen lay members, the Bishop of the Diocese to be president. Two clerical and four lay members shall form a quorum. This committee shall elect its finance and other sub-committees, and transact the business assigned to it by the Diocesan Assembly during its recess, subject to such rules and regulations as may be adopted by that Assembly.

X. FINANCE.—The establishment of five separate and distinct funds is recommended, viz:—a Pastoral Aid Fund, which we consider to be of primary importance, an Endowment Fund, a Church Building Fund, an Educational Fund, and a mission Fund to the Aborigines and heathen. These funds shall be placed under the control and be subject to the regulation of the Diocesan Assembly, and be administered by its finance committee.

[Resolutions XI. to XV. are for the regulations of these funds.]

XVI. MISCELLANEOUS RESOLUTIONS.—1. Ecclesiastical Tribunal.—(a.) It is the opinion of this meeting that the laity should have a voice in any court, when sentence might have the effect of depriving a minister of the temporalities annexed to his cure.

(b.) Resolved that the Lord Bishop be requested to communicate to his Grace the Archbishop of Canterbury, and her Majesty's Secretary of State for the Colonies, the foregoing resolution, in order that the wish expressed in it may be considered, in case it should be deemed expedient to make any provision for the better ecclesiastical government of this and other colonial dioceses.

2. Registration.—It is recommended that registers after an approved form be compiled by each minister, and kept by him, of all members of our Church, residing within his parish or district, from which a register for the Diocesan Assembly shall be compiled and corrected periodically; the object being to bring the members of the Church into closer fellowship by means of pastoral visitation, and to extend church accommodation and the means of education as population increases.

3. Corporate Powers.—It is recommended that (in addition to the powers possessed by the Lord Bishop, as a corporation sole, in virtue of her Majesty's letters patents) corporate power should be sought for to hold lands in perpetuity, for the benefit of each church or congregation.

Memorial to the Queen.—A memorial, setting forth the various requirements of the Church in this Diocese, as respects ecclesiastical discipline, shall be prepared by this Assembly and forwarded by the Lord Bishop of the Diocese, through his Grace the Archbishop of Canterbury, to be laid before her Most Gracious Majesty the Queen, praying that such requirements may be met in such way as her Majesty, and her advisers in matters ecclesiastical, may deem expedient.

[The memorial asks for sanction to such diocesan meetings of the Bishop, clergy, and laity as the present.]

Provisions are made for a trust deed empowering all subscribers in the first instance of not less than £1, to elect not less than three or more than five trustees of a church. Vacancies afterwards to be filled up by seat-holders. The trustees must sign declaration A. But the Bishop of the diocese may be sole trustee when required. The minister of the Church is to sign Declaration B:—

THE DECLARATIONS ABOVE REFERRED TO (A.)

"I, A. B., do hereby declare that I am a member of the Church of England, and that I allow the Thirty-nine Articles and the Book of Common Prayer to be agreeable to the Word of God, and I do hereby accept the office of trustee of the Church, and do promise to the best of my judgment and ability to perform the duties of the said office.

"Witness my hand this day of 185
Witness } C. D. A. B.
 } E. F.

(B.)
"I, A. B., do hereby solemnly engage to submit myself to the decision of the Court of Representatives or Diocesan Assembly, and to give up possession of the temporalities of the Church or District which I may hold, if sent to suspension or deprivation by the Court of Representatives or Diocesan Assembly in case of Appeal."

The following regulations are appended to the report.—

1. Election of Minister in the first instance.—That the nomination of the first minister shall be vested in the persons who have subscribed and paid towards the erection or endowment of the Church; each subscriber of £1 entitled to one vote; of £5 to two votes; and to one additional vote for every additional £5.

Note. It is not intended by this regulation to prevent the original subscribers from vesting the patronage of the Church in such as they shall deem expedient.

2. Election of Minister in all cases after the first.—

That on any occasion of a vacancy in the office of minister of the said church, unless it be otherwise provided in the trust-deed, the churchwardens, or, in their absence, any two seat-holders, shall convene a meeting of the vestry or seat-holders by a notice affixed to the Church door, a copy of which shall be published in one or more newspapers, at least fourteen days before the day of meeting; when, in the latter case, the seat-holders so assembled shall nominate five of their own body to act in conjunction with the trustees and churchwardens in nominating a minister to fill such vacancy; and should such vestry, or trustees, churchwardens, and committee of seat-holders, neglect for the space of six calendar months from and after such vacancy to nominate a minister thereto, then it shall be lawful for the Bishop of the diocese to nominate and appoint a minister thereto; provided always that such power of nomination by the Bishop shall only apply to the then existing vacancy.

3. Form of nominating a Minister.—That whenever the vestry, or trustees, churchwardens, and committee of seat-holders as above specified, shall nominate a minister to the said church, it shall be done by signing and forwarding to the Bishop a form of nomination as follows:—

"To the Right Rev. by divine permission, Lord Bishop of Adelaide.

"We, the undersigned, of the Church duly authorized by the provision of a deed of trust of the said church executed on the day of 18 to elect and nominate a minister to the said church, do hereby nominate the Rev. A. B., to be minister of the said church, and do pray that he may be forthwith duly licensed to the incumbency thereof.

"Dated this day of in the year of our Lord, 18

4. Appointment of Churchwardens.—That the seat-holders shall meet in Easter week of each and every year, of which notice shall be given on the previous Lord's day, by the minister during divine service, when they shall appoint one person to be a churchwarden, and the minister shall appoint another to be the other churchwarden; and such two persons shall, in a book to be kept for that purpose, sign their names to the declarations at the foot of these presents, marked with the letters A. and C.; and such churchwardens shall continue in office until the ensuing Easter.

5. Power to fill up vacancies in the office of churchwardens.—That in case of a vacancy occurring in the office of Churchwarden, from resignation or death, it shall be lawful for the minister to appoint a person to fill such office for the remainder of the then current year.

6. Proviso against omission or neglect in appointing Wardens.—That in case the minister or seat-holders shall neglect to appoint a churchwarden as aforesaid, then the party not having so neglected shall nominate and appoint both churchwardens for the ensuing year.

7. Right of Minister to income.—That from and after the due appointment of a minister to the Church, he shall be entitled to the rents and profits arising from the letting of pews and sittings in the church; from the glebe, and from all other lands, tenements or property of whatever kind appertaining to him in virtue of his cure.

8. Rate of Pew Rents—how fixed.—That the vestry or trustees, minister and churchwardens, shall fix and determine the rate at which the pews shall be let; and that such rate so fixed shall not afterwards be altered without the consent in writing of the minister for the time being, and the Bishop of the diocese.

9. Pews when deemed let or taken.—That the pews shall be let and paid for half-yearly in advance; and that no pew or sitting shall be deemed let until the rent be paid.