

# The Church Chronicle

FOR THE DIOCESES OF  
 SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

Published on 7th and  
 21st of every month. } VOL. I. No. 2.

SYDNEY, JANUARY 22, 1866.

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

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## To Correspondents.

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

We can pay no attention to anonymous communications.

All communications should be addressed "for the Editors," to the care of the Publishers, JOSEPH COOK and Co., 370, George-street, Sydney. We have also to request correspondents to make their letters as brief and concise as possible.

'Shepherd of the Sheep,' has been received. 'G. P.' too late for this issue.

## Diocese of Sydney.

In order to make room for as full a Report as possible of the Annual Meeting of The Church Society we omit our Leading Article in the present issue, besides other important matter for which we cannot find room.

## Church Intelligence.

### ANNUAL MEETING OF THE SYDNEY CHURCH SOCIETY.

THE Annual Meeting was held in St. James' Infant School-room, on Monday evening, 15th instant, at 7 p.m. The room was tolerably well filled, but the heat no doubt kept some away who would otherwise have been present. His Excellency Sir JOHN YOUNG had engaged to preside, and the BISHOP was to deliver an Address. But we regret to say that Sir John was unable to fulfil his engagement, owing to his being unwell. In his absence the BISHOP presided.

The meeting was opened by the Rev. Canon ALLWOOD's reading the usual prayers; after which the BISHOP, having previously apologized for Sir John Young's absence, called upon the Secretary to read the Report, which was as follows:—

The exhaustion of the society's funds, and the consequent necessity of adopting immediate measures for increasing the income for the present year, in order to meet the increased demands made upon the society for its assistance, have induced your committee to deviate from the time fixed by the by-law 16 for holding the annual meeting, and to call the subscribers together at an earlier season of the year.

This exhaustion, we are glad to be able to state, has not been caused so much by the falling-off in the receipts as by the numerous and pressing applications for help which have been made upon the funds of the society from all parts of the diocese.

The people throughout the colony are awakened to the necessity of having churches

built, and clergymen resident among them, in order that the rites of religion may be duly and regularly ministered, and, whilst liberally employing their own means in order to accomplish these objects, entreat the assistance of the society to aid their exertions.

We thank God for the continuance of His blessing on the labours of the society, and that whilst in His inscrutable wisdom He has seen fit to visit the colony with seasons which set at naught the industry of man, so much anxiety is felt and expressed for religious ordinances, and so much self-denial shown in order to procure them.

The amount received by the society during the past year has fallen short by about £480 of the amount received during the year 1864.

Your committee regret that this diminution has taken place; but when they take into consideration the disastrous seasons with which the colony has been visited, with the consequent depression of the agricultural, pastoral, and commercial interests, and also the very liberal sum which has been subscribed towards the completion of the Cathedral Church of St. Andrew's during the year, they are thankful that the deficiency has not been greater.

Your committee are glad to be able to report that no diminution has taken place in the amount subscribed for the general purposes of the society. The falling-off has been in the receipts from the associations which pay their clergymen's stipends through the society; and this is to be accounted for, not from any failure on the part of these associations to meet their engagements with the society, but from the parishes of Tumut and Cooma having properly transferred their contributions to the funds of the Goulburn Church Society, in which diocese these parishes are situated; from the parishioners of Paddington paying their clergyman's stipend directly, and not as heretofore through the medium of the Church Society; and from the stipend of the curate of Mudgee hitherto paid through the general funds of the society now being transferred to the Gold-Fields Mission fund.

Since the close of our accounts in December, 1864, the sum of £7230 11s. 1d. has been received—

From subscriptions and donations	£504 11 0
Collections in churches ... ..	432 15 9
Branch associations contributing	
to the general purposes of the	
society ... ..	1370 12 7
Associations contributing to the	
maintenance of their clergymen	4649 14 11
Endowment fund ... ..	97 0 0
Return of advance to Gold-fields	
Mission Fund... ..	103 8 7
Sundry small items ... ..	72 8 3

With the funds entrusted to our stewardship, you committee have been enabled to maintain twenty-nine clergymen and seven catechists, supplementing the income in many instances in the districts or parishes in which the parishioners were not able to contribute the full stipend (see Appendix), to assist in building four churches and two parsonages, to pay the interest to a considerable amount on sums borrowed by parishioners to enable them to build their churches and parsonages, and to maintain in connection with the diocese of Melbourne a mission to the aborigines.

A detailed account of the votes made by your committee during the year will give the subscribers a correct idea of the operations of the society and the beneficial influence it is exciting month by month upon the best interests of the colony.

In January, a loan of £100 for three years was made from the Endowment Fund to enable the parishioners of Petersham to pay off the debt on their school-church.

In February—1. A grant of £30 was made to the parishioners of Wellington to enable them to purchase a site for a church.

2. The committee guarantee to pay the interest on a loan of £800 for two years, to be borrowed by the parishioners of St. Jude's, Randwick, for the completion of their church.

3. To pay a salary of £250 per annum, quarterly, to the curate of Dapto, on the engagement on the part of the churchwardens that an equal sum be repaid into the funds of the society during the year.

4. £75 for one year for a catechist, to assist the clergyman ministering in the districts of Orange, Molong, and the Bogan.

5. Grants were also made of £10 towards defraying the expenses of the clergymen appointed to Dapto.

6. Of £5 towards the expenses of the clergymen visiting the workmen employed on the Western Railway.

7. Of £30 towards the repairs of the Parsonage at Dubbo.

8. Of £25 to the Rev. G. A. C. Innes, towards his expenses, after arrival in the colony, before his appointment to a cure.

9. Of £200 to the Lord Bishop, in payment of moneys advanced by him, when in England, for passage money and outfit to clergymen coming to the diocese.

In March, a grant of £30 was made to the Rev. G. Gurney, towards the payment of his house rent at Manly Beach, in consideration of the expense incurred by the parishioners in the erection of their church.

An advance of £5 monthly to the chaplain attending the Immigration Depot, to be repaid by the Bishop.

A grant of £75 towards the salary of the catechist at Wingecarribee.

April—A grant of £50 was made towards the building of St. John's Church at Young;

And of £20 towards the repairs of the parsonage at Sofala, on the condition of an equal amount being contributed by the parishioners.

May—A grant of £50 was made from the Gold-field Mission Fund, to supplement £250 to be raised by the inhabitants of Meroo and Louisa Creek, for the stipend of their clergyman; And of £50 towards the salary of a catechist to be employed in the districts of Cobbende and Narellan.

July—A grant of £50 per annum was made towards supplementing the salary of a clergyman to be appointed to the charge of the districts of Peunant Hills and South Colo; of £50 towards the stipend of the clergyman at Dubbo.

August—A stipend of £60 per annum was voted to the minister officiating at the Asylum, Tarban Creek; a grant of £25 was made to the catechist at Lord's Forest; and of £6, to defray certain legal expenses incurred in the conveyance of the land on which the church at Seven Hills is built.

October—£15 was voted towards the erection of a school-church at Burrawang; £25 to the Rev. Brown Cave, towards his expenses in the colony preparatory to his appointment to a cure; £25 to the Rev. E. Synge in payment of expenses incurred by him during his last missionary journey through the diocese.

November—A grant of £100 was made to the Rev. T. Smith, of St. Barnabas, towards paying off the debt on the parsonage, on condition that £400 be raised in the parish for the same object.

Whilst in no spirit of boastfulness but of devout thankfulness to the Great Head of the Church we thus place upon record what He has enabled us to do to the praise and glory of His name, your committee wish to bring very prominently before the members of the Church the pressing applications for assistance which are coming in from all parts of the diocese, and which the society will be unable to entertain unless increased efforts are made by the parishes which now contribute to augment their contributions; and unless those parishes which have hitherto withheld their co-operation, and stood aloof from this good work, undertake to bear the fair share of the burthen and responsibility which attaches to them as members of the household of faith.

The Lord Bishop, on his return from his late visitation, directed the attention of your committee, at their monthly meeting in December, very particularly to the wants of the inhabitants of the Western districts of the diocese, showing that a contribution of not less than £500 ought to be made by the society to meet and encourage the exertions made by churchmen in those districts to provide themselves with the ordinances of religion. A sum not less in amount is required for the other portions of the diocese, and the committee earnestly hope that this additional sum of £1000 will be willingly raised and offered during the current year to promote objects of such vital importance.

"Christianity," says Bishop Butler, "is to be considered as a trust, deposited with us in behalf of others, in behalf of mankind, as well as for our own instruction. No one has a right to be called a Christian who does not do somewhat in his station towards the discharge of this trust."

#### GOLD-FIELDS MISSION FUND.

The receipts on account of this fund have been £453 19s. 1d., viz:—

From collections in churches	£259 11 4
District contributions	275 16 9
Subscriptions in Sydney	18 11 0

which has enabled your society to maintain a clergyman at Sofala, having charge also of the Tambarooa, Wattle Flat, and Kane Swamp gold-fields; and a clergyman at Ryleston, ministering also amongst the miners at Meroo, Louisa Creek, and Guntawang.

#### ENDOWMENT FUND.

The sum of £97 has been received in donations to this fund, which now amounts to £897, of which £400 have been invested in city debentures bearing interest at 6 per cent.; £300 has been loaned to the parishioners of St. Paul's, Redfern, towards the building of their parsonage (and which has been repaid since the accounts were closed), and £100 to the parishioners of Petersham, towards the enlargement of their church.

#### MISSION TO ABORIGINES.

Owing to the annual meeting taking place at this early date in the year, your committee are unable to furnish the subscribers with any account of the proceedings and labours of the mission to the aborigines at Yelta, as the annual report has not yet been received; but your committee have every reason to believe that the important work is being carried on by the zealous men engaged in it in faith and patience, awaiting the hour when it will please the great Shepherd to designate those whom He has called into His fold.

Connected with the subject of missions, though not coming under the operations of your society, your committee cannot pass without notice the visit of the *Southern Cross* to Sydney, conveying the Bishop of Melanesia and his interesting company of South Sea Islanders.

Meetings were held in several parishes in Sydney in furtherance of the objects of the mission, at which the Bishop gave very interesting details of the proceedings and prospects of the mission, of the perils that had been encountered by himself and fellow labourers, and of their merciful preservation.

His visit was a source of thankfulness and much encouragement to the Church, and your committee trust that the numerous attendance at the several meetings was an evidence of the duty felt by the members of the Church to promote this holy work.

Your committee have to record with feelings of deep regret the decease during the past year of Mr. G. K. Ingelov, one of the most zealous and efficient members of the finance committee, whose time and attention were kindly and regularly given on all occasions to promote the welfare of your society.

Your committee, under the conviction of the loss the society had sustained in his removal from among us, by a unanimous vote directed that the following resolution should be placed on our minutes:—

"The Committee of the Church Society, in recording with no ordinary regret the recent death of G. K. Ingelov Esq., would, at the same time, record their warm appreciation of the very valuable services which the deceased gentleman rendered to the society during the period of his residence in the colony, more especially as a member of the finance committee."

Ten clergymen have been added to the clerical body during the past year. Of these four have been ordained from Moore College, three have arrived from England, and three from other Australian dioceses. One has died, two have left the diocese, and three are absent from the colony on leave.

Moore College continues to supply candidates for the ministry, and at the present time has twelve students, of whom five are for this diocese.

Some additions have also been made to the number of catechists, and the clergy under whom they are placed give a satisfactory account of their labours. Fresh vigour is imparted to the parochial minister's work by the aid which an active earnest catechist can give.

The address to be given by the Bishop will convey information concerning the western part of the diocese.

The committee may mention, with reference to Sydney itself, the gratifying facts that one church, principally intended for the working classes, has been commenced in Sussex-street, in connection with St. Philip's parish, and that another will shortly be commenced in Woollloomooloo, in which the parish of St.

James takes a lively interest and contributes material support.

The church at Randwick is completed, and possesses a beautiful peal of bells. The new church at Jamberoo is making satisfactory progress. One is contemplated on the Kurrajong. The district of Pennant Hills has been formed into a separate parish, and will soon, as also Castle Hill, have its parsonage. An additional clergyman has been placed at Dapto, and another is about to be located at Newtown; and in each case the parishioners provide the stipend. The Rev. Mr. Schleicher has been appointed chaplain to Tarban Creek Asylum, the stipend being provided by this society.

The committee cannot forbear to notice the satisfactory result of the appeal made on behalf of the Cathedral. For the building, the font, and the organ, the sum of £10,000 has been subscribed. The endowment of the Cathedral, and of the Church generally, are subjects which require careful attention.

The committee trust that the appeal about to be made for additional subscriptions to the general fund of the Church Society will be liberally responded to. A careful personal canvass of the city and suburbs, and a regular and systematic supply of deputations to the parishes of the diocese, would easily raise the subscription list to twice its present amount. If the cordial aid of the parochial clergy is given, there will be little difficulty in accomplishing this.

Knowing, as the committee do, how large are the blessings which this increase to their funds would enable them to confer upon the Church and the colony, they feel justified in again pressing this subject upon the attention of their successors in office, and upon the members of the Church.

Let it not be said that we withhold our hand when it was in our power to do good; let no selfish considerations hinder us from throwing ourselves cordially into the Lord's work throughout the whole diocese, knowing that the liberality which devotes good for others is blessed in its abundant return to the givers. Let us trust the promises of God, that watering others we shall be watered ourselves, and desiring liberal things by liberal things shall stand.

THE BISHOP, having vacated the chair, read an address, one object of which was to contribute towards the formation of a correct idea of what the Church of England is engaged in doing in the great warfare she professes to carry on against ignorance and vice, and another object was to show the connection of the Church Society with much that is doing,—its value as a principal agent in the Church's work—and so to obtain the sympathy of Churchmen, and to aid in increasing its means of usefulness. In furtherance of those objects, His Lordship first contrasted the state of things in the year 1855, before the Church Society was founded, when there were only forty-eight clergymen in the Diocese, when there were many pressing applications for resident clergymen in the settled districts, and no organization affording the means either of supplying them, or maintaining them, with the present condition of the Church when there are two Bishops and more than one hundred clergymen, and when within ten years more than one hundred places of worship have been opened. This certainly "affords encouragement." The Bishop observed, "in aiming at the still greater things that will, I trust, be achieved. My recent journey, while it has impressed me deeply with the value of the Society in aiding the Church's work,

"has opened new views of what remains to be done to meet the wants and crying destitution of the interior, to make up for past neglect, and to overtake the population which is rapidly spreading into the far west."

In explanation of these views, as well as in illustration of work already effected, mainly through the instrumentality of the Society, his Lordship proceeded to give a deeply interesting account of what had been noticed by him during his late visitation, of which we regret that want of space allows us to give but an abstract. At Rouse Hill, a School-church had been erected three years since, partly by the aid of the Church Society, and partly by the liberality of one family assisted by the co-operation of the neighbours generally; now there is also a good residence for the teacher, and an effort being made—instituted at a most interesting and successful meeting at which the Bishop presided at the commencement of his tour—to erect at Castle Hill, a Parsonage for the Clergyman of the district. The Parish has also been subdivided by the formation of the separate district of Pennant Hills, for whose minister, as for the minister of the original parish, the Church Society pays a portion of the stipend. At Ena Plains, the new School-house was found finished, and there were sundry improvements in the Church and Parsonage. From Hartley, a large district has been cut off and attached to O'Connell. In the transferred district is the township of Fryringpan. Here a site has been procured for a Church, which is intended to hold 100 people, where a Sunday-school will be held every Sunday, and Divine Service performed by a Clergyman once a month. To this object the Bishop pledged the Church Society to give £50. At Bathurst a Curate has been recently provided by the people, to the relief of the overburdened Incumbent, and to the great benefit not only of the town but of neighbouring districts, where, as a consequence, fresh Parishes will be formed and new Churches erected. Here, during his Lordship's stay, about £50, the proceeds of a large tea-meeting, was obtained for the Sunday-school Library; the Association for the Church Society was revived; and subscriptions were promised to the General Fund of the Society without any stipulation for the return of two-thirds. The Church of All Saints requires to be enlarged; a Parsonage is wanted; an endowment is required; and with the increase of population a new Church will be needed. Amongst the applications for aid is one from Sofala in support of a Mission to the Chinese. At Bathurst the subject of the Bathurst Bishopric, the necessity of which is felt by all who look at the real and future wants of the Diocese, was discussed. Mr. Sloman, who had already contributed £100 for the Endowment, proposed to give £500 on condition that five others would give a similar sum. A Committee was formed, and some promises made, and though it was not at this period of severe drought, quite the time to find people predisposed to give, yet there was sufficient encouragement to hope for ultimate success. At O'Connell Plains arrangements were made for the residence of a Clergyman, whose stipend will be in part paid by the Church Society, whose aid is also needed for the new Church of St. Thomas now on the point of completion. Provision must be made for a wide district adjoining O'Connell, part of the Abercrombie. Here also the agency of the Church Society must be invoked to call forth and supplement the contributions of the people. Forbes was

unvisited in consequence of the state of the weather. At Orange one of the best Parsonages in this Colony was found occupied. Here was seen and addressed by the Bishop a large and well managed Sunday School. The arrangements for supplying services to the outlying Districts are most commendable here, although additional help is wanted to render them effective. In consequence of the representations made to the Church Society last year a Catechist is now stationed at Molong. At the Canoblas is a well conducted School in a building which is used as a place of worship on Sundays. Lucknow, Pretty Plains, and Cadiangullong, required help—places which would find ample occupation for a Clergyman or a Catechist. The inhabitants of these localities have taken measures to contribute their quota of the stipend, and the Church Society is pledged to provide the remainder. A Catechist is now at work. Thus, mainly through the work of the Society, an unmanageable district, to whose care one single Clergyman was wholly unequal, is divided into three parts; and whilst the central township now rejoices in its two regular services on Sunday, the extremities have their's also. At Molong arrangements were made to get the Parsonage commenced. At Wellington the Foundation-stone of a new Church had been laid, since the Bishop's last visit, and the building carried up to the windows. The Society paid £30 for the site, and a further contribution of £50 will be asked for in aid of the completion of the sacred edifice. At present there is service in the Court House here, and in a slab hut at Montefiores, conducted by laymen, except on alternate Sundays, when the clergyman from Dubbo officiates. By the help of the Church Society, a clergyman must be provided for Wellington, when the Church and Parsonage are finished. This will allow of the Minister of Dubbo visiting the Macquarie, and some outlying Gold Fields. At Dubbo the Church and Parsonage have been lately put in repair. Here was held a Confirmation, and also a Meeting on Church matters. There was a Sermon and Collection for the Society. The Church was very well attended. Not one, but four Clergymen could be employed in the districts beyond, in itinerating alone. Two have intimated their readiness to be so employed. The funds, however, must be provided by the Church at large. Soon, in consequence of Mr. Synges term of engagement with the S.P.G. having expired and his contemplated return to England, the stations on the Darling and the Lower Lachlan, and elsewhere, will be wholly unvisited. At Buragambil on the Cudgegong, and at Guntawang, both places now in the district of Rylstone, services were held. At Mudgee, through the liberality of Mr. N. Bayley, who had given £500 towards the discharge of the debt, on condition that £1000 was raised by the people, the parish church was found free from debt. An effort is being made to erect a new school house. In aid of this effort a tea meeting was held one evening, and the next a meeting in aid of the Church Society, when the subject of the Bathurst Bishopric was brought forward. At Rylstone many advantages had arisen from the placing of a resident clergyman. The district requires sub-division, however, to effect which the aid of the Society will one day be solicited. A Church meeting was held, and by a liberal offer from Mr. E. K. Cox, the people were stimulated to pay off their debt. At Cudgegong township, a neat school church has been built, where a nice congregation assembles. Here the Bishop's visitation concluded. His

Lordship had found much to encourage. The various works suggested by the visit of the previous year had been all carried out. A vast field for fresh exertions had been opened out, and from the experience of the past goodness of God, he was led to hope that all that was now in his desires would be accomplished. In his opinion, however, he must say that the moral and spiritual condition of the community is very painful to contemplate, and requires great things to be done for its improvement. Well conducted Sunday schools are greatly needed, and the number of the clergy should be more than doubled to supply adequate spiritual supervision of the people. Two things then he earnestly desired of the assembly, and of the people at large. First, that they would pray the LORD of the harvest that he would send forth labourers into His harvest; pray for the young men of the colony, that GOD would be pleased to honour many of them, by making them faithful missionaries of His will. Secondly that they would set themselves earnestly to work to increase the funds of the Church Society. That GOD would graciously accept what is done in His cause, and maintain and extend His own work is, said His Lordship in conclusion, "my heartfelt desire and prayer."

The first Resolution was moved by the REV. E. SYNGE, seconded by CHRISTOPHER ROLESTON, Esq., Auditor General, supported by Rev. T. SMITH, and carried—

1. "That the report now read and the balance sheet be adopted, and printed and circulated under the direction of the committee."

The second resolution was moved by Rev. W. BYRNES, seconded by Mr. ALEXANDER STUART, and carried—

2. "That this meeting, considering the many applications made to the Society for assistance, and the impossibility of meeting them with the present limited resources, earnestly invites the attention of every member of the Church of England to the responsibility laid upon him to aid the Society according to his ability in its efforts to promote true religion throughout the land."

The third Resolution was moved by the DEAN OF SYDNEY, seconded by Mr. OLIVER, and carried—

Which had reference to an alteration of the 16th rule of the Society. The rule appointed that the annual meeting of the Society should be held in May, and the motion was to substitute the words "as early in each year as practicable," for the words "in the month of May."

The Rev. R. L. KING moved, and Mr. JAMES GORDON, seconded, and carried—

"That Messrs. J. T. Ford, E. B. Cornish, and G. Thorne be requested to be Members of the Committee in the place of those who retire under the fifth rule."

The Bishop expressed the hope that the clergy would make their own arrangements, and that the city might be canvassed so that every Member of the Church of England might have an opportunity of becoming a Subscribing Member to the Society.

#### BISHOP'S VISIT TO MELBOURNE.

The Bishop of Sydney accompanied by Mrs. Barker, leaves by the Mail Steamer on a short visit to Melbourne. We believe his Lordship does not intend to be absent long from his Diocese: probably not more than a fortnight or three weeks.

CHURCH SOCIETY.—The Monthly Meeting was held on Monday, the 8th inst. The Lord Bishop presided. Sir John Young, and twenty-two other members being present. Prayers were read by the Secretary, and the minutes of the last meeting confirmed and signed by the Chairman.

The Finance Committee reported the receipts in the last month £1,706 9s. 11d., and presented a warrant for payment amounting to £1,546 18s. For the Gold Fields, £78 17s. 5d. was received, and payment recommended of £55 16s. 9d.

On the application of Rev. P. J. Smith for a loan from the Endowment Fund, it was resolved that £50 be lent for one year to the Trustees of Petersham Church. The other applications it was considered advisable should stand over until after the Annual Meeting, when the Finance Committee should be called together.

A letter was read from Rev. G. H. Moreton, stating that a new church was about being built in Woolloomooloo, and soliciting the payment of interest on £1000 for five years, which it was proposed to borrow. Referred to the Finance Committee to be reported on.

The Secretary read a draft of the Annual Report, which was adopted.

The Bishop said that the Rev. E. Syngé was about taking his departure for Europe, having completed the services for the time which the Society for the Propagation of the Gospel had been kind enough to enlist him. He tendered Mr. Syngé his grateful thanks for the very efficient way he had performed his missionary labours in the far interior.

ST. ANDREW'S CATHEDRAL.—This magnificent edifice is slowly progressing towards completion. Nothing now is required but the efforts of the architect and the artificers to fit the Cathedral for public worship. There are plenty of funds, and it is to be hoped that there will be no delay in pushing on the work. So far as the interior work has progressed, it does infinite credit to all concerned. Every detail is being carried out in a most substantial and costly manner; the windows that are already in their places are the most beautiful that have ever graced a church in the Southern hemisphere, and when the whole are completed, St. Andrew's will present an appearance that will remind one of some of those glorious ecclesiastical structures at home. The Gothic wood-work that ornaments the ceiling is of the most elaborate carved oak; the ceiling itself is of a beautiful azure colour, studded with gilt stars, and at intervals, ornamental vermilion rafters traverse the ceiling from north to south the whole length of the cathedral. The carved panels of the altar screen are most beautifully executed: every one of them is a perfect work of high art in oak carving. This portion of the work alone will take upwards of twelve months to complete. Slowly as the work necessarily progresses, it is gratifying to know that, when finished, St. Andrew's Cathedral will be the most perfect Gothic ecclesiastical edifice south of the equator.—*Empire.*

DAY OF HUMILIATION, Friday, the 12th instant.—This day, which was set apart in accordance with the Governor's Proclamation, published in our last issue, as a time for Special Humiliation and for Prayer to ALMIGHTY GOD, to remove the severe drought with which the colony has been now so long afflicted, was, generally speaking, religiously observed in every part of the colony, as far as we have been able to ascertain. Houses of business were closed, and Divine service was held in nearly every place of worship. We regret to

learn that some of the theatres and other places of amusement were thrown open in the evening, and that during the day there were those who, although released from the duties of the office, the shop, and the manufactory, for the express purpose of complying with His Excellency's command, yet took advantage of the opportunity to make holiday, and to pass the day in the pursuit of recreation and pleasure, for which the usual facilities were afforded by running of steamers and other means of locomotion. We are happy to believe that this contempt of the day, and the forgetfulness of GOD which it signified, was exceptional, and that the manner in which our Churches were filled, and the solemnity and decorum generally exhibited, were the evidence of the existence of better feeling, and higher principle, in the great majority of the people. It is noticeable that in several parts of the colony, and some of those where the drought has been most severely felt, heavy rain fell on the afternoon and evening of the day, as if in immediate answer to the prayers which were being offered. In accordance with the wish expressed by the Bishop in his circular to the Clergy, collections were made after the services in aid either of the public charities of the city, or of parochial funds for the relief of the sick and needy.

RANDWICK.—The children of the Day and Sunday Schools of St. Jude's Church, Randwick, assembled on Wednesday evening last to enable the Rev. H. H. Britten to take leave of them, prior to his entering upon his new sphere of labour at Castle Hill.

At 5 o'clock, the hour appointed, most of the children had assembled.

At 6 they were summoned to tea, which was partaken of by 74 children, and by the teachers and friends. Many more of the parishioners and parents of the children had by this time assembled, so that the school was nearly filled. In the evening, Mr. S. H. Pearce kindly exhibited his magic lantern.

The following address to Mr. Britten was read by Mr. Alfred Cook:—

Rev. and Dear Sir,

We, the Teachers of St. Jude's Sunday School, Randwick, are desirous of expressing our appreciation of the interest and zeal you have manifested during your short stay amongst us for the temporal and spiritual good of ourselves and the children of the School. We shall often look back with pleasure upon our regular meetings for the preparation of the Sabbath lesson, as well as our more social gatherings.

The kind and zealous manner in which you have always studied to promote the best interests of the School have won for you the respect and love of the children, and we sincerely trust that your instruction may be blessed to them.

That the future sphere of your labours may be beneficial, both to yourself and the flock over whom the Chief Shepherd has made you overseer, and that yourself, Mrs. Britten, and family may enjoy the blessings of health is the sincere prayer of

Rev. and dear Sir,

Yours faithfully,

SARAH COATES, S. H. PEARCE,  
JESSE BLAIR, JAMES COATES,  
ELIZABETH MILLS, S. HEBBLEWHITE.

ALFRED COOK, Superintendent.

The Rev. H. H. Britten in a few appropriate remarks thanked the Teachers for the address.

Cheers were then called for the Revs. Britten, Z. Barry, Mrs. Britten, the Teachers who had provided the festival, the Superintendent, the exhibitor of the lantern, parents and friends.

The doxology was sung, the benediction pronounced, and then the assembly dispersed, expressing their pleasure at the social gathering.

**MULGOA.**—The first of a series of quarterly meetings, in connection with the Auxiliary to the Church Society in this parish, was held on Wednesday, the 10th January, in the Schoolhouse. The meeting, which was numerously attended, was addressed by the Rev. A. H. Stephen, and the Rev. P. S. Bailey. A lecture, illustrated by diagrams, was delivered by the former gentleman, on "Missions in India," which in its conclusion was made to have a practical application to the great work undertaken by the Church Society, and the duty incumbent upon members of the Church of England to forward that work.

**WINDSOR.**—The most interesting piece of news from this important parish, is perhaps the withdrawal of Chope's Hymnal from the church on the 24th ultimo, in obedience to the Bishop of Sydney.\* It is earnestly hoped that the strife engendered among the parishioners by this book may now be appeased. A new book has been introduced by the minister, namely, that published by the Society for Promoting Christian Knowledge; this is a welcome exchange. A considerable portion of the first number of the *Chronicle* is devoted to an account of the floral decorations in several churches on Christmas Day. The decorations of our parish church were not so grand as on many preceding occasions, owing to the great difficulty in procuring flowers suitable for the purpose, the flower gardens being almost burnt up by the long parching drought. The chancel rails were, however, in accordance with custom, nicely decorated with flowers, and the body of the church with branches of trees. Another feature in the decorations, and one never before introduced into the church, was a large cross, constructed of oak branches, and affixed to the wall at the back of the pulpit. It was an object of much attraction to a considerable portion of the congregation, but the most remarkable circumstance of the Christmas services has to be recorded. During the reading of one of the lessons for the day, two young persons, a male and female, entered the church, and as they advanced up the aisle and approached the pulpit, where the image of the cross was so conspicuous, the woman made a low curtsy, while the man fell on his knees, and remained in that posture for upwards of ten minutes, till the congregation commenced one of the usual chants. It was an extraordinary circumstance and attracted the attention of a large portion of the congregation. To my mind, it seems a forewarning of the consequences likely to arise in the future from our ill-judged attempts in copying Romish symbols and practices. I hardly need say it made a deep impression on the minds of many respectable members of the congregation. The usual Christmas examination of the children attending the parochial school, was held on the 21st December. The number on the roll was 37, the average attendance during the year 28, but there were only 17 present at the examination. Three prizes were awarded. In compliance with the Governor's proclamation, Friday, the 12th instant, was observed here as a day of humiliation on account of the drought. Service was held in the church both morning and afternoon. A collection was made in the morning; it took some by sur-

prise, and was therefore small, amounting only to £213s. 8d. It will doubtless, in accordance with the Bishop's suggestion, be devoted to some charitable object. The collection, small as it is, will be a welcome addition to the funds of our local Benevolent Society, which were availed of to some extent in the relief of sufferers by the devastating floods of 1864.—*From a Correspondent.*

\*[We beg leave to suggest that our correspondent is in error on this point. The Bishop of Sydney would, we are certain, disclaim all authority to issue such an order. The law leaves it to the discretion of the Minister of the Church to appoint what hymns shall be sung, if any, in addition to those which may form parts of the authorized formularies of the church. It is gratifying, however, to find that the unpleasant feelings which have been engendered are likely to cease.—EDITORS.]

**FORBES.**—A correspondent writes:—"The Day of Humiliation was remarkably well kept here yesterday. There was an entire cessation from business, even more complete than on Sundays. The congregations both morning and evening were very large, and seemed to enter with real desire and solemnized feelings into the service. Before midnight we had a tremendous fall of rain, for more than half an hour it descended in torrents. I have prayed for and confidently look for spiritual blessings from this day's services. May the Holy Spirit descend on the whole land for Christ's sake."

The following Leading Article is extracted from the *London Record*, of Oct. 2nd, 1865.—"On the 29th of June, the Romish Cathedral of St. Mary was totally destroyed at Sydney by a terrible fire. The origin of the conflagration is unknown, but it is suspected to have been the work of an incendiary. There had been a grand religious service in the evening in celebration of the Romish festival of St. PETER and St. PAUL; but the doors were closed at its termination, and the lights carefully extinguished, so that it seems impossible that an accident could have caused the calamity. Whatever the cause, however, the result has been that an edifice whose architecture was much admired is now a blackened ruin. Such a catastrophe was calculated to excite general regret, and we are glad to see that the Right Rev. Dr. BARKER, the devoted Metropolitan of the Church of England in that colony, has not hesitated to express his sorrow that so many of his fellow colonists had been deprived of their place of worship. He also publicly stated his desire that Protestants should not interfere with the collections which were being made in aid of the fund for rebuilding the Cathedral. In these opinions every one will fully concur, but we could wish that the defence they deserve had been paid to another of his observations. The Bishop of Sydney courageously proceeded to affirm that 'he could not regard it as consistent with the principles of our Reformed Church that any member of the Church of England should contribute to the erection or re-edification of a place of worship belonging to the Church of Rome.' This position, which our readers will accept as self-evident, has, we grieve to say, been totally disregarded; and when Archbishop POLDING convened a meeting to consider the steps which should be taken to rebuild St. Mary's, he was supported by His Excellency the Governor, and many of the most influential Protestants in the colony. Now, there are occasions when it is equally our duty and our privilege to succour our Roman Catholic brethren. The fundamental

religious differences which separate us from them, need not, and ought not, to induce us to stand aloof, when humanity constrains us to co-operate with them. When Ireland was desolated with famine, no one allowed doctrinal questions to influence his conduct. England came forward with unexampled alacrity and benevolence, to relieve her stricken sister, and mitigate the desperate horrors of that awful visitation. Some of the most strenuous opponents of Romish superstition were the most active in collecting funds, and organizing means for supplying food and clothing to the afflicted peasantry. And in the same manner if it had been a Roman Catholic hospital which had been consumed by fire at Sydney, or any institution which was not directly connected with the propagation of Popery, none would have advocated a universal subscription more cordially than ourselves. Such manifestations of brotherly kindness disarm prejudice, soften down asperities, and generate a proper feeling that all classes of the community are bound together by common interests. There is, however, a necessary limit to such social acts of generosity. No nation will permit another nation with whom it is at variance to draw materials of war from its own depôts. The natural instinct of self-preservation forbids us from strengthening the resources of an adversary, and there can be no doubt upon the fact that the Church of Rome is the avowed and persistent enemy of the Reformed Church of England. By her canon laws, her solemn decretals, her teaching and practice, and by the claims which advances, she proves herself to be the irreconcilable opponent of the Church of England, because the latter offers a constant and living protest against her idolatries, her blasphemous fables, and vain deceptions. To encourage and foster her power, therefore, by directly assisting in the extension of her spiritual dominion, is to invite an attack hereafter on our own Church. It is to publish to the world that we do not estimate the essential differences which divide the two Churches as of paramount importance, and to cast a slur on the memory of such noble champions as LATIMER, RIDLEY, HOOPEE, CRANMER, and others, who yielded up their lives rather than hold out the right hand of fellowship to a Church which they knew to be contrary to the Word of GOD. Either the Articles and Homilies of the Church of England, or his Excellency Sir JOHN YOUNG and his friends are in error. The course which he adopted at the meeting, and the speech which he made, are inconsistent with a cordial and uncompromising adhesion to its teaching; and we deplore that the QUEEN'S representative should have placed himself in such a position.

Sir JOHN YOUNG dwelt at some length on the bountiful duty of Christians to exhibit "charity" one towards another, but he apparently overlooked the important fact that real Christian charity "rejoiceth not in iniquity, but rejoiceth in the truth." It is a spurious liberalism, and not a quality of scriptural religion which leads men to patronise sects and systems which teach pernicious error, and although in certain quarters it meets with undisguised favour, its mere popularity does not invest it with the grace of a Christian virtue. Nor can we be accused of intolerance in maintaining the distinctive characteristic of this Divine principle; for when the precepts of our holy faith exclude these specious imitations from the range of laudable actions, we are constrained to condemn them. This active sympathy with Roman Catholics in ministering to the establishment of their

church means more than toleration; it is decided co-operation, and they will turn the advantage which they have gained to the utmost use. It is not only that Rome arrogates supremacy for herself, and excommunicates all who differ from her, but that there is a fundamental moral difference between us and her, in that she claims the right of persecuting those who refuse to embrace her creed. Her political morality also is so antagonistic to our own, that she has been aptly designated by the same writer as "a social nuisance in direct proportion to her power." And yet this system of ecclesiastical tyranny has received the commendation and support of the leading Protestant officials in Sydney!"

#### OUR ORPHANS AND DESTITUTE CHILDREN.

—For the information, more particularly of the Clergy in the country, we give an epitome, which has been furnished us, of the regulations of the Destitute Children's Society, as to the admission of children. 1st.—Children who have lost both parents, or *their father only*, are orphans, and are therefore admissible into the Orphan School at Parramatta, and inadmissible, under the rules of the Society, into the Destitute Children's Asylum at Randwick. In such cases application for admission into the former institution must be made to the Colonial Secretary; and accompanying the application must be a medical certificate that the children are free from disease. It is well to set forth in the application, full particulars of the circumstances under which the children were left orphans, of the destitution they are in, of their names, ages, and religion. 2nd.—Children whose parents—one or both of them—are drunken and dissolute characters, or who are in gaol; children who have been deserted by one, or both parents; children whose father may be in a Lunatic Asylum, or the inmate of a public charity, or from long illness unable to support them; *all* these are eligible for admission into Randwick Asylum, provided they be between the ages of 3 and 10 years. 3rd.—No child will be admitted into Randwick Asylum, whose case has not been previously investigated by the House Committee, which sits every Wednesday at 3 p.m. It is unwise, therefore, to forward children to Sydney until a favourable answer has been received through the Secretary. 4th.—In every case in which admission is sought for a child on account of the misconduct, the imprisonment, or the desertion, of *one* Parent, the *other* Parent will be expected to contribute, in proportion to his or her means, (the amount to be fixed by the Committee), towards the maintenance of the child—payment to be guaranteed by approved security. In cases where it is impossible that any payment can be made, the fact must be vouched for by a Clergyman, Magistrate, or a well known inhabitant of the District. 5th.—Illegitimate children are not admissible into Randwick. 6th.—The children of respectably conducted men, left widowers, are ineligible for admission. Their case is oftentimes a hard one; and it would be doubtless a great boon to them, if the Institution could receive their motherless children, on payment of a moderate sum. Nevertheless, there are several reasons why it is unadvisable to admit children so circumstanced, and they are, moreover, so numerous that they would very soon occupy the place of the more legitimate objects of the Society's care. 7th.—Children in destitute circumstances, who are not orphans, and who are inadmissible into Randwick, will be readily provided for in the Benevolent Asylum, Sydney, on application to the Committee. In *cases of emergency*, whether eventually eligi-

ble, or not so, for the Orphan School or Randwick, children will be *at once* received for temporary shelter or as permanent inmates, as the case may be, on application to the Matron at the Benevolent Asylum. 8th.—Whilst the control of children admitted at Randwick is taken from the Parents or friends, and vested absolutely in the Directors who henceforth are in *loco parentis*, yet, on satisfactory proof being given at any time, either of the reformation of the offending parent, or of the ability of the other to maintain the children in respectability, the Committee will restore them provided that all payments due for maintenance shall have been paid, or in the case of free admission, such subscription handed in as may be fixed by the Committee, as an acknowledgment of the benefit conferred by the society, and as a proof of the *bona fides* of the applicant. 9th.—No person can have an apprentice from Randwick, who is not a subscriber of *at least* six months standing.

#### CONFIRMATIONS.

It is the intention of the Bishop of Sydney to hold Confirmations at Berrima and Sutton Forest in March. At Liverpool, Campbelltown, and the Illawarra, in April and May. In Sydney and the suburbs during June. At Parramatta, Penrith, and Mulgoa, Windsor, and Richmond in September.

CLERICAL CHANGES.—The Revd. C. H. RICH has obtained leave of absence for twelve months, and proceeds to England early in February. The Revd. R. W. YOUNG, late of Shoalhaven, has been appointed to discharge the duties of Chaplain to the Jail and Cockatoo, and to the Immigrants during Mr. RICH's absence. The Rev. Z. Barry takes charge of the Parish of Randwick. The Rev. R. Taylor has been appointed Curate of New Town; and the Rev. H. H. Britten will succeed him at Castle Hill.

The Revd. EDWARD SYNGE returns to England the end of this month. The services rendered to the Church in this colony by Mr. SYNGE have been of no common order, and deserve more than a passing recognition. For nearly eleven years (with one brief absence) he has been engaged in visiting every part of the dioceses of Sydney and Goulburn. The coast, the mountain ranges, and the far interior, 200 miles north-west of Fort Bourke, have all witnessed his self-denying labours. These journeys have been performed alone, and through portions of the country where even experienced bushmen have been at fault. By the good providence of GOD no serious accident has ever befallen Mr. Synge, and he leaves us with the grateful acknowledgments and best wishes of all who have known him. He leaves us also with the knowledge that the work of organization, in which he has been chiefly employed, has been nearly accomplished, and if he returns to this diocese, as we hope may not be beyond the range of possibility, it will be to take his place amongst our tried and experienced clergy.

#### NEW ZEALAND.

THE BISHOP OF NELSON.—The following letter from Bishop Hobhouse appeared in the *Guardian*, on the 30th of August last:—"Sir, —I am sure you will allow me to use your columns for the purpose of thanking the very numerous and valued friends who have, by

letter or message, during the last few months, assured me of their sympathy with me in my sorrows. They will not expect any answer but this, when they know that their number exceeds one hundred, and that my head is too weak to enable me to keep up my correspondence on business. It would be no comfort to them to receive a letter written by a secretary. They will be glad to know that their sympathy has been and is most soothing to me. In less sensible ways, but not less precious, I have doubtless benefited by your prayers. It has not yet pleased GOD to restore to me the lost ability to labour for Him in my office; but He still gives me the will, unabated (as far as I know) by the sight, always before my eyes, of the wreck of nearly everything that I have laboured for. But failure and grief have their blessings, and of these I have received a share beyond my deserving. EDWARD NELSON. Nelson, May 27, 1865."

#### NATAL.

WE learn (at present only from a brief telegram) that Bishop Colenso had arrived at Natal, apparently in November last, and that much excitement in the Diocese had been the consequence. He had preached in D'Urban to a crowded congregation, but in opposition to the protest of the minister and churchwardens of the church. Many of the laity had welcomed him on his return; and, in reply to an address presented by them, he had spoken in such terms as to excite the animadversions of the ministers of other communions than his own. He had afterwards visited Maritzburg, where he had also been welcomed by the laity.

It will be remembered that in a letter addressed to the Bishop of Cape Town, the Natal clergy were unanimous, and on the second occasion nearly so, in their rejection of their Bishop's published opinions. But it will also be remembered that the connection between himself and them has not been altered by late proceedings at Cape Town and in England, and that he returns to his Diocese fortified with a legal opinion as to his power over his clergy. The position of the clergy must therefore be an exceedingly trying one; especially as the Bishop, by forcing himself into the church at D'Urban notwithstanding the protest of the minister, shows that he has no intention of taking things quietly. Surely our brethren in that unhappy diocese need our prayers that they may be directed aright under their trials.

The ordinary method of depriving him having failed, it appears as if the only course open to the Bishop of Cape Town would be to petition the Queen to appoint a commission to try the Bishop of Natal on the charge of heresy. Can any of our readers inform us whether this course has been attempted? K.

#### Poetry.

##### PARAPHRASE ON HABAK. iii. 17-18.

(CIRCA A.D. 1635.)

Though blossoms all from fig-trees fall,  
And vines noe fruit shall bring;  
Yet on my God will I rely,  
And to Him praises sing.  
Though the olive-tree shall fruitless be,  
Yielding noe suppling oyle;  
Yet on my God will I rely,  
Whose mercies never faile.

Though the harvest-field noe weate shall yield,  
But threaten famine sore ;  
Yet on my God will I rely,  
And still His grace implore.  
Though nought is seen in pastures greene,  
The flocks exiled the folds ;  
Yet on my God will I rely,  
His bounty makes me bold.

Though the creature failes and nought avayles,  
Whereon fraile men depend ;  
Yet on my God will I rely,  
Till time shall never end.  
With heart and voyce will I rejoyce,  
For God my rock and strength ;  
Yea, on my God will I rely,  
To be supply'd at length.

Doth God correct? It shall affect  
My heart with due submission,  
I'll be content and patient  
In every condition.  
Or low or high, if poverty  
Or riches we befall :  
Lord, I'll resign my will to Thine,  
And bless Thy name for all. Amen.

[The foregoing olden hymn, it is suggested, is appropriate to be circulated during the calamitous season of drought under which the country is at present suffering. The old spelling has been retained as characteristic of the composition.]

## Correspondence.

To the Editors of *The Church Chronicle*.

SIRS,—In October last, at Norwich, the National Association for promoting freedom of worship in the Church of England, held a public meeting, at which the Rev. Dr. Pusey said, "I wish to express the deep interest which I have in this Society, because it restores the church to her position as the mother of the poor, restores to her her noblest heritage, without which she is nothing, without which she would be disclaimed by our Lord—the poor."

In order, Sirs, to carry out Dr. Pusey's statement, would it not be worth a trial in building churches to do away with pews, and replace them with light, moveable chairs, not one of which should be allowed to have a name or ticket of any kind attached to it, but be equally the property of rich and poor ; so as to let the latter see that on one day there is no distinction of persons. Free sittings lessen, but do not remove this invidious difference ; they are placed *behind* or in a *side aisle* ; the poor, in the house of God, *claim* equality. While pews and pew rent are in vogue, an aristocratic element is introduced,—the poor man turns away and says, *that is not the place for me*,—the "noblest heritage" of the church is lost.

A LAYMAN.

## Miscellaneous.

When the mouth prayeth man heareth ;  
when the heart, GOD heareth. Every good prayer knocketh at heaven for a blessing ; but an impotent prayer pierceth it, (though as hard as brass) and makes way for itself in the ears of the Almighty. And as it ascends lightly up, carried with the wings of faith ; so it comes ever laden down again upon our heads. In my prayers my thoughts shall not be guided by my words, but my words shall follow my thoughts.

## Diocese of Newcastle.

EXPRESSIONS of approval have reached us, with respect to both the proposed arrangements of *The Church Chronicle*, and the execution of its first issue, so hearty and general, that we may express a confident assurance of its success. The Clergy of the Diocese are already actively engaged in promoting its circulation, and have commenced to send in their contributions to its pages, and the Laity, we are convinced, will not be behindhand in furthering the good work. In this, as in all other matters connected with the Church, the laity are the persons really most interested ; it is for their sake that Christian ministers, and means of grace, and Churches and Schools are appointed and established—and any effort to circulate correct information on Church subjects, or to increase the efficiency of the Church in this Colony—is intended for their special good, and should receive their cordial support. May many of the laity therefore become not only subscribers to *The Church Chronicle* but contributors to its pages. And we would here announce that any contributions, as terse and brief as possible, in the shape of articles, or local news, or correspondence, should be directed to THE DIOCESAN EDITOR of *The Church Chronicle*, MORPETH.

## THE RELIGIOUS, CHARITABLE, AND EDUCATIONAL TRUSTS ACT, (OF NEW ZEALAND) 1856.

AN ACT to render more simple and effectual the Titles by which Property is held for Religious, Charitable, or Educational purposes in New Zealand.

WHEREAS it is expedient to render more simple and effectual the Titles by which Property is held for Religious, Charitable, or Educational purposes in New Zealand, Be it therefore enacted by the General Assembly of New Zealand as follows :—

*Freehold of Trust Property to vest in Trustees, or in their Successors.*

1. Wherever any freehold or leasehold property has been acquired, or hereafter shall be acquired by, or on behalf of any religious denomination, congregation, or society, or body of persons associated for religious or charitable purposes, or for the promotion of education : And wherever the conveyance, assignment, or other assurance of such property has been or may be taken to or in favour of a trustee or trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assur-

ance ; or subject to any trust for any such denomination, congregation, or society, or body of persons, or for the individuals composing the same : such conveyance, assignment, or other assurance, shall not only vest the freehold or leasehold property thereby conveyed, assigned, or otherwise assured in the party or parties named therein, but shall also effectually vest such freehold or leasehold property in their successors in office for the time being, and the old continuing trustees, if any, jointly ; or if there be no old continuing trustees, then in such successors for the time being wholly chosen and appointed in the manner provided or referred to in or by such conveyance, assignment, or other assurance, or in any separate deed or instrument, declaring the trust thereof, or if no mode of appointment be therein set forth, prescribed, or referred to, or if the power of appointment be lapsed, then in such manner as shall be agreed upon by such denomination, or by a body constituted to represent them, or by such congregation, society, or body of persons, upon such and the like trusts, and with and under, and subject to the same powers and provisions as are contained or referred to in such conveyance, or assignment, or other assurance, or in any such separate deed or instrument upon which such property is held. And that without any transfer, assignment, conveyance, or other assurance whatsoever : Any thing in such conveyance, assignment, or other assurance, or in any separate deed or instrument contained to the contrary notwithstanding. Provided always, that in case of any appointment of a new trustee or trustees, or of the conveyance of the legal estate in any such property being made as heretofore was by law required, the same shall be as valid and effectual to all intents and purposes as if that Act had not been passed.

*Evidence of appointment, how to be preserved.*

2. For the purpose of preserving evidence of every such choice and appointment of a new trustee or new trustees and of the person or persons in whom such property shall so from time to time become legally vested, every such choice and appointment of a new trustee or new trustees shall be made to appear by some deed under the hand and seal of the Chairman for the time being of the meeting at which such choice and appointment shall be made ; and shall be executed in the presence of such meeting, and attested by two or more credible witnesses, which deed may be in the form or to the effect of the Schedule to this Act annexed, or as near thereto as circumstances will allow, and may be given and shall be received as evidence in all courts and proceedings in the same manner and on the like proofs as deeds ; and shall be evidence of the truth of the several matters and things therein contained.

*Grants to be deemed and taken to have conveyed, &c.*

3. And whereas certain Grants from the Crown of land in the Colony of New Zealand have been made and issued, and certain conveyances and assurances of land in the said colony have been signed and executed, granting, conveying, and assuring, the several allotments or parcels of land in the said grants, conveyances and assurances particularly described, to the office bearers of different Religious Denominations, and their successors. And whereas doubts have arisen as to the estate, which in law has been granted conveyed or assured, by the said grants conveyances, and assurances, respectively, and it is expedient that the said doubts should be set at rest :

be it therefore further enacted by the general Assembly of New Zealand as follows:—

Whenever any such grant conveyance or other assurance shall have been made and issued or signed and executed, other than to or in favour of a Corporation, sole or in aggregate, the same shall be deemed and taken to be granted, conveyed and assured, from the days of the date thereof respectively unto the person or persons designated in such grant, conveyance, or assurance, his or their heirs and assigns the fee simple in the allotments of land therein respectively described and purported to be granted, conveyed, and assured, subject nevertheless to the trusts if any in the said grants, conveyances and assurances respectively set forth concerning the same.

[Sections 4 and 5 are omitted. Section 4 applies expressly and solely to the Religious Society denominated Wesleyan Methodists. Section 5 enacts that the term "office bearers" shall be deemed to include certain officers of the said Religious Society, and also the Roman Catholic Bishop of Auckland.]

*Short title.*

6. This Act may be cited for all purposes as "The Religious, Charitable, and Educational Trusts Act, 1856."

**SCHEDULE.**

Memorandum of the choice and appointment of new trustees of the following properties, viz., (description of property) situate at a meeting of (description of congregation, society, or body of persons) duly convened and held for that purpose at or in (name of place) on (date) and of which (name of Chairman or President A.B.) was Chairman and President.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made day of A.D.

*Adam Bell of  
Charles Dixon of  
Edward Foster of*

Names and descriptions of all the trustees in whom the said property now becomes legally vested—

First—old continuing trustees—

*Charles Dixon of  
Edward Foster of*

Second—new trustees now chosen and appointed—

*Benjamin Adams of  
Jonathan Edmonds of*

Dated this day of A.D. (Signed) A.B. [L.S.]

Chairman or President of the said meeting.

Signed, sealed, and delivered by the said A.B., as Chairman or President of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of

*C.D.  
E.F.*

**RELIGIOUS, CHARITABLE, AND EDUCATIONAL TRUSTS ACT AMENDMENT ACT, 1856.**

AN ACT to extend the operation of the "Religious, Charitable, and Educational Trusts, Act 1856, to freehold and leasehold property held by way of Mortgage. [14th December, 1856.]

*Preamble.*

WHEREAS by the "religious, charitable, and educational trusts Act, 1856," it is provided that the absolute conveyance, assignment, or

other assurance of freehold or leasehold property acquired by or on behalf of any religious denomination congregation or society or body of persons associated for religious or charitable purposes or for the promotion of Education shall not only vest such property in the party or parties named in such conveyance, assignment or other assurance but in their successors in office without any transfer assignment conveyance or other assurance whatsoever.

AND WHEREAS it is expedient that the operation of the said Act should be extended to conveyances to trustees by way of mortgage or as security for the repayment of money to such trustee or to any such religious denomination congregation society or body of persons.

BE IT THEREFORE ENACTED by the General Assembly of New Zealand in Parliament assembled and by the authority of the same as follows:—

*Short Title.*

1. The short title of this Act shall be "The Religious charitable and educational trusts Act Amendment Act, 1856."

*Application of Act.*

2. The provisions of "The Religious, Charitable, and Educational Trusts Act, 1856," shall extend and apply to freehold and leasehold property now or hereafter to be held by or on behalf of any religious denomination congregation, or society, or body of persons associated for religious or charitable purposes, or for the promotion of education by way of mortgage as security for the repayment of money.

*Interpretation Clause.*

3. This Act shall be deemed and taken to be part of "The Religious, Charitable, and Educational Trusts Act, 1856," and shall be construed accordingly.

**Church Intelligence.**

**APPOINTMENT OF CANON.**

The Lord Bishop of the Diocese has appointed the Rev. COLES CHILD, Incumbent of St. Luke's, Scone, to the Canopy in the Cathedral Church of Christchurch, Newcastle, vacant by the resignation of the Rev. R. G. Boodle; who still continues to perform the important duties of one of the Bishop's Commissaries in England.

**THE BISHOPRIC OF GRAFTON AND ARMDALE.**

The long delay in the appointment of the Bishop designate of this new See, is very much to be regretted. It has chiefly arisen from the Clergymen selected in England for this arduous office, having been delicate in health; so that after long consideration, they have felt it to be their duty to decline the offer. We may announce that the Bishop of Newcastle is in constant communication with the authorities of the Church in England, on this subject: and that the announcement of a most desirable appointment may be confidently expected to reach this Colony in June next at the very latest.

**THE STANDING COMMITTEE OF THE SYNOD OR DIOCESE.**

The Diocesan Synod is in active operation through its Standing Committee. On the first Wednesday in this month (January 3rd), this Committee held its first meeting at Morpeth,

when all the members, who had been elected by ballot at the Synod in August, were present except Canon Greaves, who was absent from ill health. The Standing Committee assumed, at the suggestion of its President, the Lord Bishop, the position and duties of the executive of the Diocese, whose office it was to administer its temporal affairs, while the Synod is not sitting. It was a very pleasant meeting, and all the members of the Committee both clerical and lay expressed their great satisfaction at the result of this their first consultation. It seemed good to them that the Bishop and a united number of their clergymen and laity should thus meet together to consult for the welfare of the Diocese and the Church; for it was evident that such meeting for deliberation, would relieve the Bishop of the Diocese from the invidious charge of absolute control and would train up a number of the clergy and laity in the knowledge and management of Church affairs, who would each one form around his own friends and acquaintances a fresh centre of information and attachment to the Church.

The following business was transacted by the Standing Committee at its first meeting on Wednesday, the 3rd inst., after the unanimous election of E. C. Close, Esq. Jun. as Secretary.

**1st Resolution.**

That the Secretary be requested to furnish each Member of the Standing Committee, previous to its next meeting, with a copy of the Constitution of the New Zealand Standing Committee.

**2nd Resolution.**

That the report of the Minutes of the Synod of this diocese, held in August last, be printed, and that the following Sub-Committee be appointed to superintend the printing:—The Lord Bishop, the Rev. R. Chapman, and the Secretary.

**3rd Resolution.**

That 1000 copies of the Report of the Synod be printed and circulated gratuitously by the Sub-Committee.

**4th Resolution.**

That the thanks of this Committee are due, and are hereby given to the Rev. W. W. Dove for his great trouble in preparing the Minutes of the Synod for publication.

A letter was then read by the Secretary from the Society for the Propagation of the Gospel in Foreign Parts, referring to a grant of £400 for this diocese for three years. The Committee then passed the following Resolution:—

**5th Resolution.**

That the recommendation of the Lord Bishop with respect to the appropriation of £400 from the S. P. G. F. P. be agreed to for three years as follows—

To Raymond Terrace .....	£100
Manning River .....	100
Collembu .....	50
Lochinver .....	50
Jerry's Plains .....	50
Dungog .....	50

**6th Resolution.**

That His Lordship having laid before the Committee the urgent want of two additional clergymen, this Committee approves of the Commissaries of the diocese in England being requested to select two such clergymen on the usual terms.

**7th Resolution.**

That this Committee understanding from His Lordship that it may be impossible for the Revd. Canon Greaves to attend the coming General Conference at Sydney, from his failing health, request the Reverend Canon, should this to their regret, be the case, to select himself the clergyman to supply his place.

8th Resolution.

That the Committee now adjourn to the second Wednesday in May.

With respect to the 7th Resolution, it may be stated that the Rev. Canon Greaves, who acknowledging the receipt of this Resolution, replied: I beg also to express my sense of the very kind compliment of the Standing Committee in asking me to nominate my successor. I trust it will not be considered ungracious if I beg rather that the clergy may be requested to elect. I think the Member would take his place with greater confidence, if elected by the clergy.

In compliance with this request of the Rev. Canon Greaves, should the necessity arrive, his successor, as representative at the General Conference, will be chosen by the clergy of the diocese.

THE DIOCESAN BOOK DEPOT.

STOCK was taken at the Diocesan Book Depot last Saturday, the 13th instant, when Mr. Warner gave his valuable assistance during the whole day.

This most valuable establishment confers many benefits on the diocese. Each clergyman of the diocese is allowed an advance of books to the amount of £10, to form a branch depot in his own parish or district, and all Bibles and Prayer books published by the S. P. C. K. are sold at the Depot at members' prices. The Depot thus bearing the expense of their packing and first charge from England to the Depot. All other religious and useful books may be purchased at the Depot, at the same price at which they are published in England.

There is now in stock a most extensive assortment of prize books for Sunday and Day schools.

Psalms and hymns of the S. P. C. K., with and without tunes, and church services of all sizes and prices.

The Depot affords also this peculiar accommodation to all the members of the Church. Any person by sending a written order to the keeper of the Diocesan Book Depot at Morpeth, or to the Secretary of the N. C. S., resident at Morpeth, may order any religious or useful book from England. The book so ordered, will be sent for from England in the next quarterly order, and in about seven months may be expected to be forwarded from the Depot at Morpeth to the person who has ordered it. This is meant to be a very convenient arrangement for the members of our Church; and while many value it, and take advantage of it, this notice may perhaps induce others to avail themselves of it.

The Assets of the Depot were on January 13th, 1866, as follows—

Stock in hand .....	£1,042	18	11
Branch Depôts .....	290	9	9
Money sent to England .....	240	2	1
½ Debts bef. 1865 .....	11	0	5
Unpaid Accounts in 1865 .....	8	1	2
Cash on hand .....	32	16	6
	£1,625	8	10

This Book Depot for the Diocese was commenced in 1857 with £400 advanced by the Bishop, which advance was increased to £1600 during 1862. It was then considered by some as almost madness to suppose that such a loan could ever be repaid. It has, however, been entirely repaid, and a further sum of £150 for building purposes has also been fully repaid this last year, and when the loan was repaid the price of bibles and prayer books from the S. P. C. K. was reduced from non-

members prices to members' prices, a reduction of about 25 per Cent.

From the above account it will be seen that the Assets of the Depot amount to £25 Ss. 10d, with the £1600, which is now the property of the Diocese while all the Unpaid accounts, exclusive of Branch Depôts, amount to only £19 1s. 7d.

The books added during 1865 (exclusive of books for the primary schools) amount in value to £548 19s. 8d. while the whole annual expense of the Morpeth Depot for 1865 is under £30.

MORPETH SCHOOL FEAST.

On Wednesday, the 11th inst., the children attending St. James' Day and Sunday School, had their annual school feast. More than 120 children assembled on the occasion, all of whom seemed bent to make the most of the day's festivity. After the Sunday scholars had received their customary rewards, which were kindly distributed by the Bishop, all marched in order with flags flying, accompanied by some of their friends, to the residence of E. C. Close, Esq., where they sang some of their school hymns or songs, doing the same on their return in front of the Bishop's house. Having returned to the place where they are feasted, large baskets of cake and jugs of tea were handed round to them by teachers and other kind helpers. Races, climbing, swinging, scrambling and other amusements fully occupied the rest of the afternoon, which passed off better than was expected on account of the great heat that has lately been experienced, but which was less by several degrees on this day. The festive occasion properly concluded by singing the National Anthem, and giving some hearty cheers for those to whom honour is due.

MUSWELLBROOK.

NEW YEAR'S DAY.—The portion of the year fullest of interest to the faithful member of Christ's Church, has come round to us again. Christmas! How much is there in the very name! How many happy recollections and associations. Falling, as it did, on Monday, necessitated the making preparations on Saturday for decorating the church. Very early Christmas morning, a number of busy hands were at work preparing the decorations. Children with their bright and happy faces were there, as well as a number of adult members of the congregation. The younger ones were soon at work bringing boughs and flowers, and the elder ones forming wreaths; whilst others were engaged placing the letters of the various texts. With some difficulty the little church of St. Alban's had put on its festive attire in honour of the new-born Saviour by 10 a.m., the hour of morning service. Running round the chancel arch, in letters of green leaves, were the words, "Unto you is born a Saviour," and in continuation of the Gospel message, over the east window, "Which is Christ the Lord." Along the south wall, on a ground of red, in letters of light green, "Glory to God in the Highest," and, continued on the north wall, "On earth peace, good-will towards men." The windows were wreathed with garlands formed of wild apple blossom. The font was decorated with pomegranate twigs and oleander flowers. The east window was ornamented with a floriated cross in the two side lights, and a sacred monogram gilt in the centre. The congregation on that day was the largest that had ever assembled within the walls of the little church, with the exception of the occasion of the last confirma-

tion, when the first stone of the new church was laid by the Bishop of the Diocese. The number of communicants also was unusually large. It is to be hoped that the Divine truths brought before the minds of her members by the church, were more deeply impressed on their memories by these external aids. The little church of St. Matthias, at Merton, had been very prettily decorated by some kind members of the congregation, and with the new hangings, altar cloth and carpet, which were put on for the first time, it looked prettier than it has ever done before. The afternoon service was crowded. The sermon was preached by the Rev. J. R. Thackeray of St. Paul's, West Maitland, who, notwithstanding his ill-health, kindly assisted the Rev. W. E. White. On the following Sunday, the Rev. J. R. Thackeray preached two sermons in St. Alban's Church, Muswellbrook, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts; £5 3s. 6d. was collected, which with a former collection for the same object earlier in the year, made a total of over £17. On the same evening, being New Year's eve, a special service was held in the church, commencing at 11 p.m. Service commenced with a hymn, which was followed by the Litany; the 90th psalm was then sung, followed by a short sermon on the text, "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. xc. 12.) After the sermon, there was a pause of a few minutes, during which the congregation knelt in silent prayer, and then the bell tolled 12, telling of the departure of the old year, and the commencement of a new one. The *Te Deum* was then chanted, and the incumbent dismissed the congregation with the blessing. It is to be hoped that many who attended that solemn service did so, not merely from motives of curiosity, but from a true desire to begin the new year well; and that they felt as they returned home that "it was good for them that they had been there." During the past year this parish has largely increased, owing to the influx of railway labourers, and persons taking up land under the new Land Act. An excellent temporary school has been erected by the exertions of Mr. Blunt, the worthy railway contractor, for the children of his "navvies," at a distance of six miles from Muswellbrook. Mr. Blunt has set an example of care for those under him, which might well be imitated by other contractors under the Government, or indeed by any employers of labour. A pretty little wooden church has been completed at Mount Dangar, 25 miles from Muswellbrook, during the past year. It has been enclosed with a neat four-railed fence, and is now used for Divine service, the incumbent paying that portion of the district a visit once a month. At Muswellbrook, the new church is now beginning to shew its goodly proportions, the greater portion of the walls being carried up as high as the string course; and it is hoped that the end of this year may see the stonework completed, and the roof begun. The three church schools in the district, St. Alban's, Muswellbrook, St. Matthias', Denman, and S.S. Philip and James, on the railway line, are well attended, and are doing good work in training up many young minds, it is trusted, in the way that they should go. There is much cause for thankfulness for the work done during the past year. But much more remains to be done; and it is to be hoped that churchmen will earnestly give themselves and their substance and their prayers, to the great work of promoting true religion, both in this district and elsewhere, during the year which has just opened upon us.

## JERRY'S PLAINS.

The little School-church of St. James in this place, presented a very bright appearance on the feast of the Nativity and succeeding Saints' days. Every window or doorway was nicely wreathed with the cypress pine and oleander, and finished at the top with the palm-like leaves of the Zamia. The Chancel-arch was decorated in like manner, and surmounted by a beautiful cross of ivy leaves which had as its base an illuminated scroll edged with green leaves and bearing the inscription—"Glory to God in the highest." The Altar was vested in red, with a white superfrontal. A temporary reredos the full length of the Altar and about three feet in height from the back. It was covered with ivy leaves neatly arranged upon a crimson ground and displayed three arched openings or panels. The two outside panels were filled in with very beautiful illuminations bearing the words "HOLY, HOLY, HOLY," and the centre one was filled by a cross of ivy and white flowers on a crimson background. The credence-shelf was covered with white, and with the reading-desk chandeliers &c. was decorated with choice green sprays and flowers. The Holy Communion was celebrated by the Incumbent at eight o'clock, a.m., and there was evensong with a sermon at five p.m. The intermediate service with a second celebration was taken at a distant Church. The congregations were very numerous and attentive and seemed to enter into the solemn joy of the great festival. The decorations were much admired especially the illuminations which were the work and kind gift of a member of the congregation of Christ Church, Sydney.

## Diocese of Goulburn.

## TO THE CLERGY.

## USEFUL HINTS ON PREACHING.

"The lips of the Priest should keep knowledge."—"Preach the Word."—"In meekness instructing those that oppose themselves."—"It is required of stewards that a man be found faithful."

1. Understand the text; refer to the original, read the context. Avoid a display of learning; criticise in the study; teach in the pulpit.
2. Dwell on man's ruin, his redemption, and his renewal by the Holy Spirit; keep in view doctrine, experience, practice; preach evangelical truths practically, and practical truths evangelically.
3. Exalt the Saviour, abase the sinner, and honour the Holy Ghost. Remember your Master; seek His glory, not your own.
4. Be a thorough master of the language and teaching of your Church, in her Liturgy, Articles, and Homilies.
5. Speak in short sentences; avoid parentheses, and use plain words. Have your subject well up in head and heart; do not keep your eyes on your book; deliver it in natural tones, with gravity, solemnity, gentle authority, and, above all, with loving earnestness and affectionate tenderness.

6. You preach not only to explain the Bible but to save souls. Apply the subject pointedly to heart and conscience; rebuke boldly; warn lovingly, and encourage heartily.
7. Address different classes—the worldly, the formalist, the undecided, the penitent, and the pious. Put questions solemnly, and give ardent and touching exhortation.
8. Preach as in the sight of God, and as a dying man to dying men. Remember you must soon meet your hearers at the judgment-seat. Your reward does not depend on your success but on your labour.
9. Pray much in your closet. Go from your knees to church: and, after preaching, pray with special reference to it.
10. A Minister must exercise self-denial, and know how to endure hardness, suffering, and contempt.
11. Preach by your life. Walk closely with God, and let the conversion of sinners lie near your heart. Time is short, life uncertain, eternity near!

## Church Intelligence.

## CONFIRMATIONS.

## GUNNING.

The rite of Confirmation was administered on Advent Sunday by the Lord Bishop of Goulburn in our English Church there being twenty two candidates—namely, fifteen female and seven male. His Lordship delivered a very impressive address to the candidates prior to the ceremony; and afterwards preached an eloquent sermon to the largest congregation ever seen in our little township, there being upwards of two hundred and fifty persons present. This number, though not large when compared with congregations in townships which have had the advantage of a resident clergyman, was yet larger than the most sanguine individual could a few months since have ventured to anticipate in our poor neglected township—a township of which the Wandering Reporter of one of the metropolitan papers said, he "wondered what on earth it was placed there for." And I suppose others for years and years past wondered and wondered in the same way; and being lost in wonder failed to come and see and inquire whether there were not young persons belonging to their Church growing up and needing confirming and strengthening in our holy faith; for it is, I am informed, a fact that no confirmation has been held in Gunning for twenty years.

Then what wonder is it that so many of our people have succeeded to a dissenting body? But there is hope yet. Thanks to our present diocesan, our Church is rallying, and we no longer see in church on a Sunday, congregations of three or six persons, but on the contrary congregations which in point of numbers would bear favourable comparison with many towns numbering far more inhabitants.

His Lordship in the afternoon delivered an address to the teachers and scholars attending

our Sunday school (now numbering fifty-eight); and at the conclusion of the service administered the holy communion to thirty-two persons.

Collections were made morning and evening in aid of the Church Society of the Diocese, and a sum of £8 was collected.

Efforts are now being made (with, I think, every prospect of success) to raise a clergyman's stipend fund, in order to secure the services of a resident clergyman for Gunning.

His Lordship left for Goulburn this morning.—*Goulburn Herald*.

## NORTH GOULBURN.

A supplementary Confirmation was held in the English Church, North Goulburn, on Tuesday, January 9th, when seven females and two males were confirmed by the Bishop.

We hope in an early number to give a summary of the Confirmations in the Diocese since the time of its formation.

## GUNNING.

ARRANGEMENTS FOR A RESIDENT CLERGYMAN.—A meeting of the members of the English Church, resident in Gunning, was held at the Court House, on Wednesday evening, for the purpose of adopting measures for raising a stipend for a resident clergyman, Dr. Lowe in the chair. The following resolution was proposed by Mr. Hassall, and seconded by Mr. R. Reynolds:—"That this meeting having heard of the resignation of their late clergyman, and feeling the importance of having a resident clergyman in Gunning, pledges itself to use every effort to raise the necessary stipend fund for his support." After some remarks from the proposer and Messrs. Earl and Line, on the necessity and importance of and advantages to be derived from the presence of a clergyman resident in the town, the resolution was put to the meeting and carried without a dissentient. Proposed by Mr. Grovenor, seconded by Mr. Line, "that with a view to test the feelings of the meeting, a subscription list be at once opened, and handed round to the meeting for signatures." This being the resolution most likely to test the feelings of the meeting, it was with considerable gratification that we saw it carried by an unanimous show of hands, and many of those present placed their names with goodly sums opposite them on the subscription list. It was then proposed by Mr. Hassall and seconded by Mr. Earl, "that Messrs. J. Wilson, Richard Reynolds, William Grovenor, and T. H. Line, form a committee to canvass the district for other subscribers." Before the meeting separated, the amount of subscriptions on the list amounted to £120—a good start truly from seventeen names.—*Correspondent of Goulburn Herald*.

## PASTORAL LETTER.

Young, January, 1st, 1866.

MY DEAR FRIENDS,—

The advent of another year is a solemn, and to the reflective mind, a thoughtful period. We know not what shall come out of the unknown and unseen future; but we know that we are brought one year nearer to eternity, and we have one year less to live. Impressed with such thoughts, I feel constrained to address you by letter, earnestly praying that God's blessing may rest upon each member of my flock. I feel deeply conscious that as a Church and congregation we have but little spiritual life, and we need much the quicken-

ing influence of the Holy Spirit. Alas! are there not many amongst us who have "a name to live and are dead," the form of godliness, but not the power?" From Sunday to Sunday I have pleaded with you in the Sanctuary, and the result of my ministrations among you has forcibly reminded me of the words of the Lord, touching the Jews, addressed to the Prophet Ezekiel: "They hear thy words, but they do them not." I now desire, in all affection, and as one who cares for your souls, to address you by letter, and would ask you in the solitude of your chambers, when none but God is near, to ponder over your state and condition in the sight of a heart-searching God; for remember, brethren, the time is short,—the day of grace is passing rapidly away,—the day of judgment is drawing near,—the thread of life is winding up,—another year is gone. Before the year 1866 closes, the hand of death will have been laid upon some members of our congregation; or, during this year, the Lord Himself may "descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God." What will our state and condition be then? If these things be so, is it not worth while considering whether we are hastening; and also, how we can escape the condemnation we deserve, and be made partakers of endless bliss? Do not imagine that all is right because you come regularly to Church on Sunday, or even because you come to the Lord's Table. You may do these things without having repentance towards God, or faith in our Lord Jesus Christ, without which no man can be saved. You *must* be born again,—you *must* have a faith that worketh by love,—there *must* be a new creation by the Spirit in your heart, or there can be no salvation. Brethren, flatter not yourselves that all is right, when all is wrong; cry not, peace! peace! when there is no peace. Believe not Satan when he whispers to your heart, that your case is not so bad, your danger not so great, and God not so particular about sin, as the Minister of Christ would have you believe; but rather hear the voice of the Son of God, and "See that ye refuse Him not that speaketh." Oh! brethren, on this the first day of another year, notwithstanding the sinfulness of your past lives, Jesus sends to you a message of love and mercy, "Come unto me and I will give you rest." I beseech you, by all that is dear, to respond to this invitation, and go at once to the Lord Jesus. He will not cast you out, for He has said "Him that cometh unto Me I will in no wise cast out." But, if you neglect this message of love, remember the question put to St. Paul, and answer it, if you can, "How shall we escape if we neglect so great salvation?" "It is a fearful thing to fall into the hands of the living God," but never so fearful as when men fall from under the Gospel. It has been truly said, "The saddest road to hell, is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations." Arise then, beloved, let the time past suffice you to have been careless and prayerless, Godless and Christless, worldly and earthly minded. Let me earnestly and affectionately entreat you to begin this year with contrition, confession, and prayer at the Cross. Do not add another year of impotence, unbelief, and sin to the many which have gone before to judgment. Seek the "renewing of the Holy Ghost" without which you cannot enter into the Kingdom of Glory. Seek it with all your heart, seek it now, and ye shall not seek in vain.

Are there not some among you that have given their hearts to Christ? Brethren, let me say a word to you, cling closer to Christ every day you live. Let your motto for 1866

be "For me to live is Christ," and then, if God in His great mercy should remove you this year, you will find that "To die is gain." Seek to make great spiritual progress this year. "Grow in grace and in the knowledge of our Lord Jesus Christ." Be not content with "The day of small things." "Covet earnestly the best gifts." Pray for a large increase of faith, love, holiness, yea, of every active and passive grace, that ye may bear much fruit, and so glorify your Father which is in Heaven.

Finally, brethren, pray "for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel" that I may preach nothing but Jesus Christ and Him crucified—a full, present, and free salvation through Christ—and may the Lord so bless and own His own word, that in that day when He maketh up His jewels, it may be said of this and that man, he was born there!

Yours in the best of bonds,

W. H. POWNALL.

#### PRAYER FOR HIS EXCELLENCY THE GOVERNOR AND FOR THE PARLIAMENT.

It is right and proper to pray for "the powers that be." It was a custom of the Jews; indeed Josephus implies that the neglect of this duty on their part, led to the commencement of their war with the Romans. (Bell, Jude ii. 17. 2.) Christians, indeed, are expressly enjoined to pray for Kings and Governors. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. ii. 1, 2. All ancient Fathers, Liturgies, and Councils are full of evidence that this has been the custom of the Christian Church. "Oramus pro imperatoribus pro ministeriis eorum ac postestatibus, pro statu seculi, pro rerum quiete, pro morâ finis." (Tertullian, Apol. 29.) "This has ever been the rule of the Church of England, which is famous for its untainted loyalty above all Churches in the world." (Comber.)

The form heretofore employed in the Colony, in the prayer for Her Majesty's Representative, contains titles and expressions which are not usually introduced into such intercessions. In examining the phraseology of the Book of Common Prayer, and inquiring into the History of this subject, we learn that the designations of Royalty, and of the Ruling Powers, are invariably restricted either to their relation to us, *over whom they rule, or to their relation to Him by whom they are chosen to rule.* We never find in our Prayer Book such a form of expression in prayer; as, "Her Sacred Majesty," or "His Excellency the Governor;" a form which manifestly refers to the high position and office which they hold as it were in the abstract; and which are not suitable for introduction into prayer. Our authorised formularies uniformly confine themselves to the relations indicated above, thus:—

"Our most gracious Sovereign Lady Queen Victoria."

"Our most religious and gracious Queen"

"Our Sovereign Lady Victoria, set over us by Thy grace and providence to be our Queen."

"Thy Servant Victoria, our most gracious Queen and Governor."

"Thy servant, our Sovereign Lady Queen Victoria."

Guided by these principles, the Bishop of Goulburn last year prepared an amended form, and printed it as an appendix to the Report of the Goulburn Church Society. This is now further amended.

*A Prayer for his Excellency the Governor, to be used after the Prayer for the Royal Family in the Morning and Evening Services; except when the Litany is read, and then it is desirable to use only the shorter form (B.) which follows:*

ALMIGHTY God, from whom all power is derived, we humbly beseech Thee to bless Thy servant our Governor-in-Chief; and grant that he may use the authority, which our Sovereign Lady Queen Victoria hath committed into his hand, with Justice and Mercy according to Thy will. Enlighten him with Thy Grace; preserve him by Thy Providence, and encompass him with Thy favour; that he may do all things for the advancement of Thy Glory; the good of Thy Church; the honour of our most gracious Queen; and the welfare of our country. Grant this, O Merciful Father, for the sake of Jesus Christ, our only Redeemer and Advocate. —Amen.

(B.)

*In the Litany after the prayer for the Royal Family:*

"That it may please Thee to bless Thy servant our Governor-in-Chief and all who are in authority in this Colony." "We beseech Thee to hear us, Good Lord."

The prayer for the Parliament is most important. The Primitive Christians always prayed for the Senate of Rome, though it was heathen. This prayer is to be used during session. If the Houses should adjourn for a fortnight or a longer time, it is still the same session. But if they are prorogued even for a shorter time, the prayer is not to be used; because they are not in session, and they are not empowered to do business, as they are in adjournments. The Parliament in every Colony is assembled "under our most religious and gracious Queen." This latter is an "official attribute;" and Hooker informs us that at the coronation our Kings are crowned as a sign of military, enthroned, of judicial, and anointed of religious or sacred power. (Eccles. Polit. vii. 2-13.) This is the true meaning of this official designation.

*A Prayer for the Parliament, to be read during their Session.*

Most Gracious God, we humbly beseech Thee as for this Colony in general, so especially for the Parliament under our most religious and gracious Queen at this time assembled; that Thou wouldest be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and these Her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg, in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

#### THE FAST DAY.

THE day of humiliation and prayer appears to have been well observed by all Protestants. The Romanists, historically shy in the matter of loyalty to civil rulers, did not follow out the intentions of the Government, or pay respect to the convictions of the people. The *Herald* informs us that at the Roman Catholic Cathedral, Sydney, "there were no special services in connection with the Humiliation Day." It is of the very essence of their system to undermine civil authority. "Let every soul be subject to the higher powers," says St. Paul. "Submit yourselves to every ordinance of men for the Lord's sake, whether it be the King as supreme," says St. Peter, "or unto Governors as unto them that are sent by him, for the punishment of evil doers, or for the praise of them that do well." Protestants are obedient to the word of God! Why are the Romanists so reluctant to pay attention to the ordinances of God and man! This neglect of the authority of Government is the not unexpected return for the liberality of His Excellency the Governor in contributing

to the support of their unscriptural system. There is no case on record of Protestant Rulers aiding Popery with impunity!

### Cathedral Schools, Goulburn.

#### CHRISTMAS TREE.

ON Tuesday morning, the ladies of Goulburn assembled in the Hall of the School of Arts, to make preparations for the entertainment which was given to the children of St. Saviour's, the Old Township, and Lansdown Sunday and Day Schools. An oak tree, kindly sent by Mrs. Phillips of Lansdown, was the principal object of attraction, its branches being decked with prizes, which had been provided by many most kind contributors, and which were given to the children of the schools. The tree, which had been gorgeously dressed by the ladies, caught the eye of the visitor as he entered the hall, making a striking contrast between its overcrowded branches, and the bare scorched oak of the bush. Early in the afternoon a large assemblage (about three hundred persons) crowded around the doors of the institute waiting for admittance. At four o'clock the Lord Bishop of the diocese, Sir William Manning, F. R. L. Rossi, Esq., and a great number of clerical and lay friends entered the hall. The festivities were opened by the children singing the well-known hymn, "Around the Throne of God." The several classes then proceeded to make their selections of prizes, under the direction of Mrs. Thomas and other ladies. This ended, buns and cake, with gingerbeer and lemonade, were handed round for the children's refreshment. Several Christmas hymns having been sung by the children, the Rev. W. Sowerby delivered a very appropriate address, remarking on the flourishing state of the Sunday School, expressing his gratitude to the teachers, and exhorted them to continue in the good cause to which they had devoted themselves. The Lord Bishop of Goulburn then addressed both teachers and scholars. Sir William Manning, F. R. L. Rossi, Esq., and the Rev. R. Leigh spoke most suitably on the occasion. A vote of thanks was given to the ladies for their indefatigable exertions and kindness. The Bishop having offered up prayer, the day's festivities were brought to a close by the children singing the hymn, *God bless our Sunday School*, to the air of the National Anthem.—*Goulburn Herald.*

### Church Building.

#### THE FIRST CHURCH CONSECRATED IN THE DIOCESE OF GOULBURN.

ST. JOHN'S, YOUNG.—This church is erected in memory of the late Captain John Lunan Wilkie, of H.M. 12th Regiment, who died at Burmagong in 1862. The cost of the building has been £1,500, and of this sum Mrs. Wilkie gave £500, and during her visit to England, soon after the death of her husband, she collected £300 more. Mr. Roberts, of Currawong, gave £100, the Society for Promoting Christian Knowledge, £100; the Goulburn Church Society, £100; the Sydney Church Society, £50; and the remainder has been collected in local subscriptions. Mrs. Wilkie expended about £250 in England in the purchase of the font, and encaustic tiles, and the interior fittings of the church. She also presented two beautifully carved chairs,

for the use of the clergy at the communion table, and executed all the needlework upon them herself. The bell was presented by Mrs. Roberts. The church stands in a railed enclosure, intersected by broad gravel walks running through tastefully laid out flower beds surrounded by turf. The grounds are to be planted with shrubs and trees, but these have not as yet been received from Sydney. The church is a very neat brick built structure, consisting of a chancel and nave. It will seat about 200 persons. The total length is 67 feet; the width of the nave being 25, and that of the chancel 18 feet. The uniformity of the exterior outline is broken by the addition of a small porch on one side, and of a vestry of rather larger dimensions, on the opposite end of the other. The western front is surmounted by a modest bell turret, its extreme height being 47 feet. The ridgings of the roof are covered with cappings of ornamental metal, and all the gable ends terminate in light and fanciful crosses of iron. The roof of the nave is steeply pitched, is 32 feet high, and is constructed of open woodwork, in colonial pine, boarded and shingled. The chancel roof is of the same character, but is some feet lower. The rafters and boardings are well varnished, and the general effect is extremely pleasing. The church is lighted on the sides by seven lancet windows in the nave, and one in the chancel. The eastern and western windows are of nearly similar design, and are composed of three lancets grouped under one arch. They are of ground diamond paned glass, with a plain *fleur de lis* in the centre of each pane, the whole encircled by narrow borderings of stained glass in alternate colours. The side windows are of plain glass. The arching of chancel, and of the windows and doors is very effectively brought out in coloured brickwork, and courses of black bricks are also carried round the walls. This system of decoration is repeated upon the exterior of the church. The brickwork is neatly pointed to within four feet of the floor, and the remainder is plastered to represent stone. The pavement of the chancel is inlaid throughout with brilliantly coloured encaustic tiles, skilfully arranged in a variety of designs. They are glazed and extremely hard. Most of them are simply coloured, but some of the borderings are charged with beautifully executed ornamental devices. A gothic communion rail of carved cedar runs across the chancel. The sittings are all open, and like the pulpit, are of stained and varnished pine. The font, which is of carved stone, occupies a prominent position beneath the western window. Clusters of globe lamps are supported by four handsome bronze and gilt chandeliers suspended from the roof. A marble tablet is let into the wall over the communion table, and another in the wall of the western exterior. They both bear the following inscription:—"Glory to God in the Highest. This Church, dedicated to the glory of God, was built in memory of John Lunan Wilkie, Captain 1st Battalion 12th Foot, who died while in command of the Troops, February 1st, 1862, aged 28 years." The church is pretty, well proportioned, and beautifully finished. It is not a straight, square, hideous barn, like too many of the buildings that do duty for churches in the bush, but an elegant ecclesiastical looking edifice, that the eye may rest upon with pleasure. The general effect of the interior is particularly attractive; the appointments are in excellent keeping, and the decorations and embellishments have been most tastefully executed. The plans were procured in England, and were designed by

Mr. Eddis, architect, of London. The foundation stone was laid by the Rev. W. H. Pownall, on the 21st March last; and the builders, Messrs. Leeder and Co., of Young, have been actively employed upon it ever since. They have completed their work in the most creditable style.

On Wednesday the Lord Bishop of Goulburn and Mrs. Thomas arrived at Currawong. They remained there that night as the guests of J. Roberts, Esq., and about midday on Thursday set out for Young. They travelled in a covered buggy, and were accompanied by Young by Mr. and Mrs. Roberts, and the Rev. F. A. C. Lillingston. They arrived rather earlier than was expected, and were therefore met by a very indifferent escort. On Thursday morning the whole town was astir. Nearly all the places of business were closed, and the day was observed as a general holiday. At half-past ten the bell commenced tolling, and by eleven the church was crowded in every part. Everything was complete and in its place, thanks to the untiring exertions of the Churchwardens—Messrs. James Watson and William Bigg, who have devoted almost the whole of their time for the past week in completing the arrangements. The interior of the Church is really admirable, and now the last finishing touches to the decorations and appointments have been concluded, its general effect is strikingly beautiful. The people of Young may well be proud of their church; we believe there are none in the Diocese, and few in the colony that can rank above it. The Communion table was covered with a linen cloth, and the silver Sacramental vessels were placed upon it. At 11 o'clock the Lord Bishop of Goulburn in his episcopal robes took his seat on the north side of the communion table, the Rev. F. A. C. Lillingston on the south, and the Rev. W. H. Pownall occupied the Reading desk. The Bishop then advanced to the front of the Communion rail, and Mr. Pownall, attended by the Churchwardens approached him and read the following petition for consecration.

To the Right Reverend Father in God, Messrs, by Divine permission Lord Bishop of Goulburn.

The petition of the Reverend W. H. Pownall licensed minister of the district of Young within your Lordship's Diocese, and of the Members of the Church of England resident in the said district,

SHEWETH,

That the church recently erected at Young by Mrs. Wilkie and friends to the memory of the late Captain Wilkie of H. M. 12th regiment of foot, her deceased husband, upon a site granted by the government, and being in length from east to west 67 feet, and in breadth from North to South 25 feet, has not as yet been consecrated. That the said Church is furnished with seats reading desk, font, communion table, and all other things proper and appointed for the due celebration of divine service according to the use of the United Church of England and Ireland. Your petitioners therefore pray that your Lordship will be pleased by virtue of your pastoral and Episcopal office, to set apart the said Church for ever from all profane and common uses, and dedicate the same by the name of the Church of St. John the Evangelist, at Young, to the honour of Almighty God, and to consecrate the same for the celebration of divine worship therein according to the rights of the United Church of England and Ireland.

And your petitioners will ever pray.

WILLIAM HENRY POWNALL.

JAMES WATSON { Churchwardens.

WILLIAM BIGG {  
J. R. EDWARDS, Secretary.

The Bishop then read, and afterwards signed the following sentence of consecration:—

In the name of God, Amen. Whereas, we did lately receive the petition of the Rev. W. H. Pownall, licensed Minister of the district of Young within this Diocese and jurisdiction, and of the several residents, in and about the same place, whose names are thereunto subscribed, praying that we would be pleased to consecrate the church at Young, to be named the Church of St. John the Evangelist recently erected by Mrs. J. L. Wilkie and other subscribers to the memory

of her deceased husband, the late Captain John Wilkie of H. M. 12th Regiment.

And whereas, we have taken the said petition into our most serious consideration, and have, at the special desire of the said inhabitants complied with the same.

Now, therefore, we, Messrs by Divine Permission Bishop of Goulburn, do, in virtue of our ordinary and episcopal authority, separate and set apart the said edifice from all profane and common uses, and do hereby dedicate the Church of St. John the Evangelist, at Young aforesaid, and do consecrate it for the celebration of divine worship therein according to the rites of the United Church of England and Ireland.

And we do openly and publicly pronounce and declare that the said Church shall so continue for ever hereafter, separated, dedicated, and consecrated, by this our definite sentence or final decree, which we make and pronounce in these writings, saving and reserving unto us, and our successors, Bishops of Goulburn, all ordinary and episcopal jurisdiction, rights, and privileges.

In testimony whereof we have caused our episcopal seal to be hereto affixed, and have subscribed the same this eleventh day of August, in the year of our Lord One thousand eight hundred and sixty-five, and of our consecration the third.

M. GOULBURN.

After the reading of the sentence of consecration, the Bishop, attended by the two clergymen, walked up and down the whole length of the church, repeating while so doing the 24th Psalm, in alternate verses with the clergy. Several prayers were then read by the Bishop from a special form of service, prepared for use in the Diocese on these occasions. At the conclusion of the prayers, the ordinary morning service was commenced by the Rev. W. H. Pownall. The lessons and the epistle were read by the Rev. F. A. C. Lillingston, and the Gospel by the Bishop. Mrs. Pownall provided her own harmonium for the occasion, and presided at the instrument herself. The singing was remarkably good. A very appropriate and effective sermon was preached by the Bishop, who took his text from—

"Haggai, i. 7. 8: 'Thus, saith the Lord of Hosts, consider your ways. Go up to the mountain, and bring wood, and build this house; and I will take pleasure in it, and I will be glorified, saith the Lord.' His Lordship briefly adverted to the solemnity of the occasion, and the design of their undertaking, viz; the glory of the Saviour, and the religious welfare of the community. The text invited them to consider I. *The duty of building the house, to the glory of God.* II. *The promise that the Lord will take pleasure in it;* and, III. *The result, I will be glorified, saith the Lord.* I. This was a duty which they owed to the God and Father of all, who provided for their need; to the Saviour, who shed His precious blood for their salvation; to the Holy Ghost, who was ready to apply to their hearts the benefits of redemption;—a duty, which they owed to their own immortal souls, to their families, their neighbours, and to those that should come after them. The people of England are under God, as much indebted to the wisdom and piety of their ancestors in building churches, as any people ever were. The founders and builders of these ancient churches, which are the glory of the old country, knew that "righteousness exalted a nation," that a sense of religious obligation must be kept alive by hallowing the Lord's Day, and by assembling together for prayer and hearing the word of God; and, therefore, with great foresight, they had subdivided the whole country into manageable parishes. Thus everyone had his place in the church, and every church its minister within reach. II. Here too was a *precious promise, 'I will take pleasure in it.'* It appeared from the context, that so long as the Jews did not build their temple, their vines, their fig trees, their pomegranates, and their olive trees, did not bring forth fruit; but, *from the day that*

*the foundation of the Lord's House was laid*

*—consider it—from this day will I bless you,*

*saith the Lord.* It is evident that the real

happiness and true prosperity of a people will

be in proportion to their acknowledging the

Lord in all their ways, and in all their substance,

and making provision for the right

ministration of the ordinances of religion.

Let the people of this colony devote a due

proportion of their substance to the erection

of houses for prayer, and school-rooms for

Christian education, and to the sustenance

of the ministry of the Gospel of Jesus Christ,

if they would avert the judgment of God from

blighting their corn, and destroying their

cattle—the "smiting them with blasting

wind." III. *The object to be aimed was 'to*

*glorify God.'* They had been engaged in

consecrating a church of earthly materials.

The great object was to build up a spiritual

house within it. The Lord Jesus Christ is

the only foundation of the spiritual church.

He the builder; every stone must be prepared

by Him before it is fit to be placed in the

spiritual temple, prepared by repentance and

faith through the operation of the Holy

Ghost; "hewn out of the rock, and digged

out of the hole of the pit." The unrenewed

man is embedded in the world, as the stone

in the quarry; the hand of the Almighty

Saviour can alone dig out the soul from its

natural state, and place it on the true foundation.

How important to lay a good foundation,

and to be united by the true cement, by the

grace of the Holy Ghost, to the Saviour, and

to the true Church of Christ. The company

of believers was Christ's Spiritual House, and

yet each believer was also to be a Temple of

God, though the habitation of the Holy Ghost.

This day some of them had been ministerially

engaged in the solemn acts of consecrating the

building to the glory of the undivided Trinity;

and now it remained for the people to perform

their parts. When Moses had fully set up

the Tabernacle in the Wilderness, and had

sacred it, then the princes and the people

brought their offerings before the Lord—six

covered waggons, and twelve oxen, &c. And

so when King Solomon and all Israel with

him had finished the dedication of the glorious

temple in Jerusalem, after he had lavished

untold wealth upon the structure, they "offered

sacrifice before the Lord—22,000 oxen, and

120,000 sheep." The Bishop appropriately

applied this, urging that, though they had

all been aiding to build the house, they, too,

had the opportunity of imitating this good

scriptural example. A hundred pounds were

still needed, and he felt persuaded that the

greatest portion of that amount would be

contributed at the offertory. He concluded

with an affectionate appeal to each to give his

heart to the SAVIOUR, and a proportion of his

substance for the extension of His kingdom.

The rest of the service was proceeded with,

and after the chaplain had said the offertory

sentences, and the prayer for the Church

militant, the service was closed with the

benediction.—*Burrangong Argus.*

## Miscellaneous.

THE POWER OF THE BIBLE.—AN INFIDEL'S CONVERSION.—"W—, a young gentleman of talents, was some years ago chief clerk in a bank in Virginia. He was a good scholar and a courageous honest young man; but was the leader of an infidel club, and had nearly succeeded in throwing off the last shackles of what he called the 'nursery superstition,' that

is the religion which his pious mother had taught him. On one occasion more than a hundred thousand dollars in bank bills had to be taken to Kentucky, and he was selected to carry them. He was obliged to pass through a part of the country where highway robberies and murders were said to be of frequent occurrence, and he arranged to pass it in the day-time. But he took the wrong road; and having lost himself, was glad to find a shelter anywhere. He rode about for a long time in the forest, amid the darkness and chilliness of a starless October night. At length, seeing a dim light, he pushed his horse forward until he came to a poor, wretched-looking cabin. It was now nearly ten o'clock. He knocked, and was admitted by a woman, who told him that she and her children were alone—her husband had gone out hunting; but she was certain that he would return, as he always came home according to promise. The young man's feelings may well be imagined. Here he was with a large sum of money, and perhaps in the house of one of those robbers whose name was the terror of the country. He could go no further—what was to be done? The woman gave him supper and proposed his retiring. But no, he could not think of permitting himself thus easily to fall into the hands of robbers. He took out his pistols, examined the priming, and determined to sell his life as dearly as he could. In the meantime, the man of the house returned; he was rather a fierce, uncouth-looking hunter. He had on a deerkin hunting skirt, and bearskin cap, and seemed to be much fatigued, and in no talkative mood; all of which boded our young infidel no good. He asked the stranger if he did not wish to retire. He told him no; he would sit by the fire all night. The man of the house urged him. But no, he should not think of such a thing. He was terribly alarmed, and expected this would be his last night on earth. *His infidel principles gave him little comfort.* His fears grew into a perfect agony. What was to be done? At length the backwoodsman rose up, and took down an old book from a little shelf over the stranger's head, and said, 'Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scripture before I go to bed.' Alarm was at once removed from him. Though he had before avowed himself an infidel, he now had full confidence in the Bible; he was at once safe; he felt that the man who kept an old Bible in the house, and read it, and bent his knees before his Maker, would do him no harm. He listened to the prayers of the good man, at once dismissed his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. *From that day he ceased to revile the Bible.* He became a Christian, and often related these facts to show that no man can be an infidel from principle."

THE BIBLE AND CRUDE SCIENCE.—The following Declaration of Eminent Students of Natural and Physical Science has just been placed in the Bodleian Library at Oxford.

### DECLARATION.

"We, the undersigned Students of the Natural Sciences, desire to express our sincere regret, that researches into scientific truths are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the Book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is

only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; and we confidently believe, that a time will come when the two records will be seen to agree in every particular. We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the Written Word, or rather to his own interpretations of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of the Scripture wrong; rather, leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting upon the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

[The names, approaching a thousand, include those of (Sir) David Brewster; Robert Bentley, M.R.C.S., &c., *Dean of Medical Department in King's College*; A. Bryson, M.D., F.R.S., &c., *Hon. Physician to the Queen, Director-General of the Medical Department of the Navy*; F. Le Gros Clark, F.R.C.S., &c., *Examiner in Surgery at the Royal College of Physicians*; Patrick Fraser, M.D., &c., *Senior Physician to the London Hospital*; J. H. Pepper, F.C.S., &c., *Professor of Chemistry*; (General Sir) Henry C. Rawlinson, K.C.B., D.C.L., F.R.S.; A. Keith Johnston, F.R.S.E., F.G.S., &c., *Geographer to the Queen*; (Rev.) Adam Sedgwick, M.A., D.C.L., F.R.S., &c., *Professor of Geology in the University of Cambridge*; (Sir) John Richardson, C.B., M.D., LL.D., F.R.S., &c., *Inspector-General of Hospitals in the Royal Navy*; H. D. Rogers, LL.D., F.R.S., F.G.S., *Professor of Natural History and Geology in the University of Glasgow*.]

The same subject was handled in the recent Church Congress in Norwich in a Masterly manner by two of our ablest Biblical Scholars—the learned Professor of Hebrew in the University of Oxford, Dr. Pusey, and Mr. Birks one of the most accomplished Mathematicians of the age. It was said of him by no mean judge—the Rev. Dr. Whewell—that his book on "Matter and Ether" was of so abstruse a nature that there were not ten men in England capable of following up the argument.

## English Church News.

### THE ABYSSINIAN CAPTIVES.

The following letters appear in *The Times*:—"Sir—I beg leave to send you a letter which my daughter Mrs. Stern, has just received from her unfortunate husband, who has been a captive in chains in Abyssinia for two full years, and I shall feel greatly obliged by your kindly giving publicity to it in the columns of your powerful journal, in the hope that his sad case may excite a warmer sympathy in the public mind than it has hitherto done. As several portions of this letter required elucidation, I have, with Mrs. Stern's concurrence, submitted it to Dr. Beke, who has been so good as to make some important observations thereon, which I have no doubt you will consider worthy of insertion together with Mr. Stern's letter.—I am, sir, yours obediently,

CHARLES H. PURDAY,

"24 Great Malborough-street, Oct. 12."

"Amha Magdala, Abyssinia, July 13th, 1865.

"My dear Charlotte,—As Captain Cameron is sending to Massowah I scribble a line to say that we are still in prison and fetters. We anticipated that Mr. Rassam, Her Majesty's agent at Massowah, would, by his friendly and conciliatory letters to the King, ere this have appeased his offended pride, and obtained our release from these galling chains. Our anticipations have, however to our grief, not been realised, and we must still, for some time, be patient and prayerful expectants of coming deliverance. His Majesty about ten days ago wrote to Mr. Rassam to come to Abyssinia, and his advent and the delivery of the Queen's letter, we believe, will effect our liberation. To-day I have been in chains twenty-one months, and although during that long heart-wasting existence I have had to submit to fiendish tortures, and more than once have been obliged to face (apparently) a cruel death, yet I enjoy an infinite satisfaction in the consciousness that, by an inflexible Christian firmness, I saved others and won influential friends to the cause of missions in Abyssinia. His Majesty since our arrival here has not favoured us even with an *en passant* inquiry. Placed on a level with murderers, robbers, and other great criminals, our days have rolled on in the usual sad monotony of savage prison life. Within the last few days we have, however, again experienced something of His Majesty's feelings against the white prisoners. The cause of this fresh outburst of indignation is utterly unconnected with our affairs. On the night of the 1st. inst. Menelik, the Crown Prince of Shoa, and son in law to the Negos Theodore, unexpectedly quitted the Royal camp, and accompanied by his followers (but not by his young wife), fled to his own country. The King, irritated at the desertion of another powerful prop of his throne, next morning executed all the Galla prisoners, then quarrelled with the bishop, and at last relieved his chafed spirit by giving all his Christian captives, besides foot, hand chains also. This art of tormenting (which is ascribed to the wise King of Israel) is a most cruel invention, particularly when, as in our case, the fetters are so short that one is actually bent double, and unable to move about by day, or to stretch one's weary limbs by night. There is a report that we are to be released from these abominable hand shackles. I shall be thankful if it prove to be true, as the stooping attitude effects my head and causes great pain in the spine. I intended to continue the narrative of our troubles, but I have not a sufficient quantity of paper. We expect messengers with provisions, clothing, paper &c., from Massowah, and on their return I shall send you a long but very sad letter. God bless you all.—I am, your affectionate husband.

"H. A. STERN."

### OBSERVATIONS BY DR. BEKE ON THE FORE-GOING LETTER.

Mr. Stern's letter of July 13th, together with others received at the same time from his companions in captivity, do not appear to contain any intelligence of later date than that sent by Mr. Rassam from Egypt, and commented on in my letter in *The Times* of September 14th. I have been given to understand that these letters were brought to Massowah by the messengers, who conveyed to Mr. Rassam the King's invitation to Gondar by the way of Matamma; and that the reason why they have only now reached England is that instead of coming direct from Massowah to Suez they went round by the way of Aden.

Assuming this to be the case, it may appear strange that Mr. Rassam should have transmitted from Suez the telegram, "Consul Cameron is released," which appeared in all the newspapers on the 6th of September. But the explanation is this.—Mr. Rassam having made it a condition that the liberation of Consul Cameron should precede his delivery of the Queen of England's letter to King Theodore, the latter ordered the consul's chains to be removed in the presence of Mr. Rassam's messengers, and then had them replaced by heavier letters as soon as the messengers were out of sight. They were, however, thus enabled to report what they had actually seen.

Mr. Stern's explicit statement of the condition of himself and his fellow-prisoners, which is confirmed by Consul Cameron himself, must of course be accepted as true, in preference to the reports of native messengers or Foreign office telegrams.

At the same time, it is only natural that the account given by the captives of occurrences outside their prison walls should not always be correct. For instance, Mr. Stern states that the King had "written" to Mr. Rassam to come to Abyssinia. This may be what the prisoners were told, but I have reason to know that the King refused to send any written reply to the letters brought by Mr. Rassam's messengers; and the *Pall Mall Gazette*, which is understood to possess special means of obtaining correct news about Abyssinia, says, in its impression of the 2nd inst., "It is stated on reliable information that the letter from Theodoros inviting Mr. Rassam to Gondar did not bear the Royal signature."

It is, therefore, on an unsigned missive from King Theodore, sent through the persons who reported to Mr. Rassam that Consul Cameron had been released from his chains, that the Queen of England's envoy is proceeding to Gondar by way of Matamma with Her Majesty's letter. Persons who are competent to form a judgment on the subject say that the King's real object in desiring Mr. Rassam to take that road is, that he may get him into his power and make him a state prisoner, as Mr. Steiger (whose letter I referred to in *The Times* of September 14th) says Consul Cameron and the other Europeans are, "until the political differences between England and the King of Abyssinia comes to a satisfactory conclusion."

Be this as it may, Mr. Rassam will, on reaching Matamma, have to report his arrival and obtain a safe conduct, without which (it is said) he will not cross the Abyssinian frontier. How long he may have to remain there in consequence is matter for conjecture, but it is to be feared that the period of the release of the unfortunate captives is still very remote.

I have just heard that the Galla prisoners at Magdala, alluded to by Mr. Stern were executed by being hurled down the precipitous sides of the Amba, or hill fort, after having first had their hands and feet cut off.

CHARLES BEKE.

## Advertisements.

### THE CHURCH SOCIETY FOR THE DIOCESE OF SYDNEY.

Treasurers:

The Commercial Banking Company of Sydney.

Secretaries:

The Rev. Canon Allwood.

J. G. Ewer, Esq.

OFFICE:—Phillip-street, Sydney.

Receipts from 7th to 21st January, 1866.

SUBSCRIPTIONS.

£ s. d.  
Miss Arthur, Bathurst ... .. 1 0 0

Rev. W. J. Günther	£0 12 0
Mr. Bentzen	1 0 0
Rev. R. Taylor	1 0 0
S. Jeffry, Esq.	1 1 0
Captain Dumaresq	2 0 0

DONATIONS.

D.P.	20 0 0
Captain Dumaresq	3 0 0

COLLECTIONS.

Camden, 1865	6 0 5
Annual Meeting	11 6 2

AUXILIARIES.

Dapto, 1865	30 0 0
Paddington, 1865	34 0 6
Kelso, 1865	17 0 0
Christ Church, 1865	31 10 0
Trinity—additional, 1865	0 10 0
Campbelltown, 1865	9 17 0

FOR STIPENDS.

Manly Beach	27 5 0
Jamberoo	68 15 0
Castle Hill	9 15 0
Dooral	8 15 0
Bathurst	62 10 0
St. Leonard's for Infirmary Chaplain	5 0 0
Surry Hills	27 0 0

ENDOWMENT FUND.

Interest from St. Paul's Parsonage Committee	9 0 0
Return of Loan from ditto	300 0 0
Memo.—The £437s. 9d., in last issue, should have been—M. H. Stephen for Gold Fields	2 0 0
H. M. Rowland, ditto	1 1 0
Rylestone, ditto for Stipend	37 6 9
and for the Endowment Fund	
M. H. Stephen	5 0 0

COLLEGIATE SCHOOL, BATHURST.  
The Rev. W. H. SAVIGNY, M.A., Principal.

There are three general divisions in this school—the Junior, the Classical, and the Modern.

In the Junior division, pupils are instructed in reading, writing, dictation, arithmetic, modern geography, and the elements of Latin.

In the Classical Division, those subjects are taught which form the usual curriculum of the best English Grammar Schools.

In the Modern Division, especial attention is given to arithmetic, mathematics, book-keeping, and modern languages.

Large, commodious, and cheerful premises have been secured.

The School re-opened on SATURDAY, the 20th instant.

For further particulars apply to the  
Rev. W. H. SAVIGNY, Bathurst.

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