

The Church Chronicle

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SYDNEY, APRIL 12, 1867.

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payable in advance. }



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By order of the Board,

ALEXANDER J. RALSTON, Secretary.

Sydney, 1st February, 1867.

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Infants' white mushroom hats, 1s 11d, 2s 11d
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New shaped eylet skirts, 2½ yards wide—12 rows, 3s 11d; 17 ditto, 5s 11d; 20 ditto, 7s 11d
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Journ's stitched back, 1s 11d; white ditto, 12½d
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Black cloth jackets, ditto ditto, 6s 11d, 8s 11d, 10s 11d
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Muslin needlework, from 6½d yard
Silk check mohairs, from 6½d
Washing grenadines, fast colours, 7½d
Washing delaines, checks, stripes, 6½d, 10½d
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[CIRCULAR.]

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sides a large quantity of chastely-designed plated-ware, salvers, cups, vases, goblets, &c., in solid silver. They also invite attention to the oil paintings, engravings, statuary and other articles of vertu, in bronze, parian, marble and glass, which they have collected.

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This department with its various supplies is so well known to the public as not to call for special notice. It is now more complete in every respect than it has ever been before.

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8. Ironmongery Department.

Besides a large quantity of farming implements including Wmowing machines and Gardening tools to this department may be added, patent Mangles and every kind of Kitchen Furniture; and connected with it is the depôt for Carriages, Buggies, Gigs, &c., new and second-hand.

The proprietors in conclusion, beg to impress the fact on the public, that this advertisement gives but a faint outline of the contents and resources of their establishment. They take the opportunity of announcing that they receive and make advances on goods for sale by auction, without any charge beyond auctioneers commission. They also store goods in safe and well ventilated apartments at a moderate charge. Persons furnishing will best test the truth of these assurances by paying a visit to the old established

LABOUR BAZAAR.

285, 287, 289, 291, & 293, Pitt-street, Sydney.

MR. SAMPSON'S

Classical & Commercial School,
NEWTOWN.

TERMS PER QUARTER.

Boards	£10	0	0	no extras,
Classical (Day Scholars)	3	3	0	0	0	„
Commercial	2	10	0	„
Boys under 10 years	2	2	0	„

OFFICE ALMANAC for 1867.

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ABRAHAM ABRAHAM, Dispensing and Family Chemist, 446, George Street, near the Royal Hotel.

NOTICE OF REMOVAL.

THE WESLEYAN BOOK DEPOT

HAS BEEN REMOVED TO

95, KING-STREET, Midway Between GEORGE & PITT-STREETS,
(OPPOSITE PERRY, BROTHERS.)

The Church Chronicle.

"Speaking the Truth in Love."

FRIDAY, APRIL 12TH, 1867.

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TO CORRESPONDENTS.

The Editor is not responsible for the opinions expressed by Correspondents.

"D. P. M. H."—We cannot undertake to return M.S.S. sent to us.

We can pay no attention to anonymous communications.

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

THE REGULATIONS OF THE COUNCIL OF EDUCATION.

These Regulations contemplate the establishment of four classes of Schools.

"A Public School (Clause 8 of the Act) may be established in *any* locality where, after due enquiry, the Council of Education shall be satisfied there are at least 25 children who will regularly attend such School on its establishment.

The site is to be vested in the Council of Education. Aid to the extent of two-thirds of the cost may be given. The Teacher is appointed and removed by the Council. A Public School Board will be appointed "wherever suitable persons can be found to fill the office."

The duties of Public School Boards are defined in the Act, section 22, as follows:—

22. In every locality where a Public School is established the Governor with the advice of the Executive Council may appoint a Public School Board to consist of not fewer than Three persons whose names shall be submitted for that purpose by The Council of Education and in like manner shall appoint persons to

vacancies that may from time to time occur in such Board from death resignation or otherwise and the said Board shall in order to its more efficient maintenance regularly visit inspect and report upon the School placed under their supervision and Three Members thereof where such Board shall consist of Five or more shall form a Quorum Provided that any Member of such Board shall be liable to removal by the authority aforesaid.

And in the Regulations, No, 70, thus:—

Duties of Public School Boards.

In addition to the power to visit, inspect, and report, conferred on Public School Boards by the Public Schools Act (section 22), the Council will entrust to them the following duties:—

To make due provision for keeping the school buildings in constant repair.

To take care that they are not used for any improper purposes.

To cause a sufficient quantity of suitable furniture and apparatus to be provided.

To take precautions for excluding from the school, during its ordinary business, all books not sanctioned by the Council.

To inspect periodically the School Registers and Records, and to countersign the Returns made to the Council.

To use their influence with parents to induce them to send their children regularly to school.

To see that the school is open on all the usual school days, and that the Teacher is present at his work.

To observe whether the Teacher regularly and punctually discharges his duties; to report his conduct to the Council when he is in fault; and to protect him from frivolous and vexatious complaints.

To suspend a Teacher from office, pending the decision of the Council, should there appear to be *prima facie* evidence of gross irregularity or immoral conduct.

To sign the teachers' monthly Abstract of Salary, provided they are of opinion that his duties have been regularly and punctually performed.

To be the medium of communication with the Council on behalf of the School.

To inquire into and report upon all applications for gratuitous instruction, under Section 17 of the Public Schools Act.

The Section of the Public Schools Act referred to in the last regulation is as follows:—

17. Notwithstanding any Regulation for the payment of School Fees any Child whose Parents or Guardians shall be unable to pay such Fees shall not on that account be refused admission into a Public School or Certified Denominational School but shall on such inability being shown in such manner as to the Council of Education shall seem reasonable be received and instructed in the same manner as the other Pupils attending such School.

Public Schools may be established on land leased on a nominal rent to the Council of Education. The term to be at least five years, and the buildings to be in good repair, and suitably furnished.

By regulation 7, it is provided that no new School-room should be less than 15 ft. in width, and 10 ft. in height: 8 square feet to be allowed for each child in attendance. Thus a School for 40 children must be 20 ft. long by 16 ft. wide.

By regulation 13, a Public School Building cannot be used as a place of public worship, unless it shall have been built and kept in repair without aid from public funds.

By regulation 54, Teachers in the service of the Council of Education are prohibited from engaging in any occupation not having a distinctly educational character, unless the sanction of the Council has been applied for and obtained.

The instruction in Public Schools is to be secular, which by section 30 of the Act, "shall be held to include general religious teaching, as distinguished from dogmatical or polemical theology."

In the Time Table, the 3rd, 4th, and 5th classes are to be instructed in the Scripture lessons of the Board of National Education (Ireland.) No provision appears to be made for giving Scripture lessons to the 1st and 2nd classes. Indeed it appears as if Infant Schools had not entered into the mind of the framers of the Bill, or of the Regulations.

The section (19) of the Act which makes provision for secular and religious teaching is as follows:—

19. In every Public School Four Hours during each school-day shall be devoted to secular instruction exclusively and of such Four Hours Two shall be in the morning and Two in the afternoon and a portion of each day not less than One Hour shall be set apart when the Children of any one Religious Persuasion may be instructed by the Clergyman or other Religious Teacher of such Persuasion Provided that in case of the non-attendance of any Clergyman or Religious Teacher during any portion of the period hereby set apart for Religious Instruction such period shall be devoted to the ordinary Secular Instruction in such School.

This is explained in the 63rd Regulation in terms not quite intelligible.

Religious Instruction.

63.—During an hour of each day (designated in the Time-table) children whose parents desire that they should receive special religious instruction from the pastors or other approved religious teachers of their respective communions, are to be allowed to receive such

instruction, so far as the school buildings will admit of distinct classes being formed. Every Public School is to be so arranged as to admit of the formation of one such denominational class at least; and if the simultaneous teaching of more than one be impracticable, it will be necessary to arrange that classes of the different denominations be formed on distinct days of the week. Such arrangements must however be left in a great measure to the good feelings and convenience of the parties concerned, as circumstances will necessarily vary too much to admit of uniform regulations being applicable in all cases. In case no religious instructor should attend during this hour in any Public School, it is to be employed in the ordinary instruction.

If the parents *do not object*, they ought to be regarded as *desiring* that their children should receive special religious instruction. But the former expression is not used, and the requirement that the parents should desire, may imply that without the expression of such desire, the children cannot be allowed to receive religious instruction. "An approved religious teacher" need not necessarily be a clergyman.

When it is added, that boarders may be received in Public Schools, all that it is at present necessary to notice will have been brought under observation.

The next Schools named in the Regulations are Provisional or Private Schools. They are described in the 13th section of the Act as follows:—

13. In remote and thinly populated Districts where no Public School may exist The Council of Education may grant assistance to other Schools established by private persons under Regulations to be framed by such Council for that purpose notwithstanding that the children in attendance at any such School do not number Twenty-five. Provided that all such Schools shall be subject to the inspection prescribed by the Council of Education.

A form of application for the establishment of a Provisional School is given in the Appendix.

These schools will no doubt be very useful if carefully inspected. Many isolated settlers will be glad of assistance in procuring the services of "a person of good moral character, competent to perform the required duties."

As the Council will not appoint persons to be Members of Public School Boards "whose habits are intemperate, or whose moral character is not unexceptionable," it will no doubt be a charge upon the Inspectors that they report to the Board cases of intemperance and immorality amongst the teachers. Judging from the specimens

of "tutors" to be found in remote districts they will have a good deal to do in guarding against the intrusion of improper persons.

The teachers of the 3rd kind of Schools are in the Act termed "itinerant."

12. In Districts where from the scattered state of the Population or other causes it is not practicable to establish a Public School The Council of Education may appoint Itinerant Teachers under such Regulations as may be framed by them for that purpose.

In the Regulations these Schools are called Half-time Schools. They may be established wherever twenty children of the school age are residing within an estimated radius of 10 miles from a central point, and can be collected in groups of not less than ten children in each. The name is not a very happy one, being suggestive of factory and overwrought children, while it is also possible that a teacher might find three or four groups of ten children each, where "half-time" would seem to imply that he must confine himself to two schools. As an attempt to reach the remote and thinly peopled districts, this part of the Bill is much to be commended; and there are some teachers who will make it practically efficient.

We now come to the 4th class of Schools, in which we of the Church of England are chiefly interested. The Public Schools Act gives legal existence (for the first time) to "Certified Denominational Schools."

The establishment of a *new* Denominational School is thus provided for:—

Denominational Schools may be certified.

9. It shall be lawful for The Council of Education in any locality where a Public School may be established which has in attendance thereat not less than Seventy children to certify as a Denominational School any School situated not more than Five miles from such Public School on such Council being satisfied after due inquiry that there are at least Thirty children in regular attendance at such School. Provided that no School shall be so certified in any case where such School shall be within Two miles by the shortest Highway of any Public School unless there shall be in regular attendance at such School and at the nearest Public School together not less than One hundred and twenty children. Provided also that all Certified Denominational Schools shall be subject to the same Course of Secular Instruction the same Regulations and the same Inspection as may be prescribed in reference to Public Schools with such modifications not being inconsistent with any express provision of this Act as may be judged to be expedient by the Council of Education.

Thus, if Camden, for example, has a Public School containing 70 children, and ———, which is not more than five miles from Camden, and more than two miles distant from the nearest Public School, requires a Denominational School, the applicants (Regulation 10) must provide a school-house suitable in all respects for the purpose, and suitably furnished; and they may nominate a competent teacher or teachers for appointment by the Council.

A Residence, or an equivalent in rent, must be provided (Regulation 44.)

No aid is to be given towards the building or repairing of any Schools, unless the site is vested in the Council of Education (Section 23 of the Act.)

It is however said (Regulation 2) "The assistance to other classes of Schools (than Public Schools) will, *as a rule*, be limited to payment of Teachers' Salaries, and supply of school books and apparatus."

It is, therefore, to be presumed that there may be exceptions.

Existing Denominational Schools may be certified.

Existing Schools preserved.

28. All existing Denominational Schools shall be entitled to be certified under this Act and existing National Schools whether Vested or Non-vested are hereby declared to be Public Schools within the meaning of this Act subject nevertheless in the case of Non-vested Schools to the same Trusts which have been hitherto applicable to them as National Schools and no Certificate shall be withdrawn before the first day of January One thousand eight hundred and sixty-eight from any existing Denominational School on account of the number of Children attending thereat being less than the number required by this Act so long as such number shall not be less than the number required by any existing Regulations of The Denominational School Board nor shall such Certificate be withdrawn at any time thereafter so long as there shall be in regular attendance at such Denominational School not less than Thirty children.

Certificate not to be withdrawn from Denominational School by reason of the falling off in the attendance at Public School.

29. No Certificate granted by The Council of Education to any Denominational School shall be withdrawn by reason of the attendance at the Public School with reference to which such Certificate was granted falling below the number required by the ninth section of this Act so long as the number of children in regular attendance at such Denominational School shall not be less than Thirty.

By these two clauses a great evil threatened in the original Bill was warded off. The required number of

30 children is however too high, and ought to have been 25, which is the number assigned to Public and Provisional Schools. All that has hitherto been required by the Council is evidence that the Denominational School was in existence before 1867. After the close of this year, however, the Denominational Schools will be brought under the provisions of Regulation 11 as follows:—

Certificates will be withdrawn from Denominational Schools, should—

1. The required number of pupils (30) not be maintained.
2. The Building become dilapidated or otherwise unsuitable.
3. The supply of furniture and apparatus become inadequate.
4. The Regulations of the Council be infringed.

The Teachers in Certified Denominational Schools are to be of the same religious Denomination as that to which the schools belong, unless application be made to the contrary by the authorised heads of the Denomination, to whom also the control of the religious instruction is entirely to be left.

Local Boards are recognized in the following terms (Regulation 71):—

Local Boards of Denominational Schools.

The Council will recognise and correspond with the Local Boards of Certified Denominational Schools, Provisional Schools, and Half-time Schools. It is hoped that the Local Boards of these Schools will perform the same duties as the Public School Boards. In every case in which a Local Board is sufficiently numerous, a Chairman, a Treasurer, and a Secretary, should be chosen; but when it consists of three persons only, a Secretary, or Chairman should be appointed to conduct the correspondence with the Council.

Schools are never to be closed upon any of the usual school-days without the written consent of the Local Board, and, if closed for more than three days, the circumstance should be reported to the Inspector of the District.

In Regulation 85, the Teachers are instructed not to permit any persons to interrupt the business of the School by asking questions, examining classes, &c.; but this Regulation does not apply to official visits of Local Boards. It is important, therefore, that the Members of the Local Boards should in all cases, where practicable, be persons who will take an intelligent interest in the school. The duties of

Members of the Local Boards are defined as being the same as those of Public School Boards.

They have the charge of the building, furniture, and books. They are to inspect the Registers; to influence parents to send their children; to see that the Teacher is in his place, and doing his duty; to observe if he is punctual and regular; to report him to the Council, if remiss, and even to suspend him; to sign his abstract; to decide upon the gratuitous admission of children, and to be the medium of communication with the Council by a Chairman or Secretary elected from amongst themselves.

As regards the opening of the Schools and closing them with prayer, and the religious instruction given from the Scriptures, no hindrance has been offered by the Council in the published Regulations, and none, we believe, is intended. The Church of England Schools in this Diocese will be conducted as they have hitherto been, due regard being paid to the Time table published by the Council, and to the requirements that the special religious instruction shall be given at a particular hour, and that the children of other denominations shall not be required to be present at it. The Scripture extracts are to be read by the whole school.

The Regulations may be considered as they affect:—1. The clergyman.

He is not "*totidem verbis*" recognized in them at all. If he is a member of the Local Board or elected Chairman he will then be in such a position of authority and influence as he ought properly to occupy. The clergy of the Church of England, as a body, have ever been amongst the most forward and self-denying promoters of secular and religious education, and under this Bill they may retain their honourable distinction. It is indeed much to be desired that some amongst them made a better use of the advantages they possess and were more frequently found in their schools catechizing the children and encouraging the teachers. In the Public Schools the clergy have a very important privilege accorded to them *by law*. They may for one hour in

each day give religious instruction to the children of their own denomination. In their own Denominational Schools they have the same privilege, and still greater weight as members of the Local Board. If proper arrangements are made by the Church of England, her clergy and teachers may most beneficially influence all the young members of their flock who are found in Public and Denominational Schools.

2. The Public Schools' Act and the Regulations of the Council materially affect the position of the *Teachers*. The Inspectors will in future be virtually their masters, and the good opinion and report of the Inspectors will be the great end of their school life. This may be a temptation and an evil against which School managers must guard, but it can hardly be avoided. The religious conscientious teacher (and we are thankful to know that there are many such) will have his chief aim on high, and will teach in the fear of God; but it will be too much to expect from human nature that the subjects which tell most in the Inspector's examination should not have the greatest part of the teacher's time. And amongst those subjects the Creed, the Lord's Prayer, and the Ten Commandments have not a place.

The Teacher is somewhat oddly expected to keep the school premises in repair, at his own cost. His wife is to be present more frequently than heretofore, but perhaps not less usefully. His pecuniary position is not much, if at all, improved, unless he is happy enough to climb to class I, section A, when he will have £150 per annum, and his share of the Fees.

If some provision for life insurance, or a retiring pension, could be in due time introduced, a great boon would be conferred upon a very deserving body of men.

The duty of Members of the Church of England generally with reference to Education must be the subject of another article. We would only say in conclusion, that whatever may be our opinion of the law, we feel bound to respect it as law, and to co-operate with the Government in giving effect to what they regard as an endeavour to ameliorate the condition of the Colony.

Diocesan Intelligence.

The Bishop of Sydney consecrated the Church of St. Jude, Randwick, on the 28th instant. An account of the proceedings will be found in another part of the paper.

A Confirmation for the parishes of St. Mark's, Alexandria, and St. Mary's, Waverley, was held on Friday, the 5th. Eighty young persons were confirmed. A collection was made for the Church Society, amounting to £13 17s. 4d.

The Bishop will not leave Sydney till the commencement of May, when he proceeds at once to Forbes, and returns by Bathurst. His visit to Mudgee is deferred until the spring.

The Rev. Samuel Fox, for several years at Tumut and Wagga Wagga, has been appointed to the charge of the district of Waterloo and Botany. Mr. Fox was one of the first clergymen sent to this Colony by the present Bishop, and has been a most laborious and useful clergyman in two very extensive districts in the interior. The residents at Waterloo and Botany are to be congratulated on the appointment.

The friends of the late Dr. Greenup are about to add a memorial Chancel to the Church at Castle Hill, where he was frequently accustomed, not only to worship, but to assist in carrying on the services. The opportunity will be taken to enlarge the Church by means of a transept. Additional room is much required.

The Bishop of Brisbane, with Mrs. Tuffnell, leave England by the March mail, and may be expected here in May.

The Bishop of Melbourne and Mrs. Perry are at present on a lengthened tour in the Western and Northern portions of the diocese. They are expected to return before Trinity Sunday.

The Church of England in Victoria, the Presbyterians, and the University of Melbourne share in a very considerable sum of money left by Mr. Hastie.

Church Intelligence.

CHURCH SOCIETY AT ST. MARK'S.—A numerously attended meeting was held on Tuesday evening at St. Mark's School-house, Darling Point, for the purpose of establishing a branch of the Church Society in that parish. The Bishop of Sydney was present, and took the chair. Proceedings having been commenced with the prayers appointed for such occasions—offered up by the incumbent, the Rev. Thomas Kemmis—the Bishop addressed the meeting, adverting in feeling language to the memory of the late clergymen of the parish, the Rev. G. W. Richardson, and expressing the satisfaction which they all felt in the restoration to health of their pastor, the Rev. T. Kemmis. He (the Bishop) was there that evening in the double capacity of chairman of that meeting (as desired) and of deputation from the Church Society, of which

it was then proposed to form a parochial branch in that locality. The object of the Church Society was the extension of the Church, the promotion of the preaching of the Gospel, and the carrying out of all the ordinances of the Church throughout that diocese. The organisation of the Parent Society, to which it was now proposed to establish another local auxiliary, had, as they knew, been distinctly recognised, and (as the term was) "adopted" by the Diocesan Synod, so that the action of the Church Society was, incontestably, authorised by their Church as the means by which the extension of Church agencies was to be practically carried out. The working of the Church Society would be in perfect harmony with that of the Synod, and its annual meeting would be synchronous with that of the Synod. The precise mode in which the joint action of the Society and of the Synod would be secured, had not been yet exactly determined; but it was under consideration. He must say that he considered it to be highly desirable that the present representative character of the Society should be carefully sustained. The Bishop then proceeded to exemplify the manner in which the action of the Church Society had contributed to develop the Church in many of the country districts—especially in the western portion of the colony. At the extreme verge of his diocese some provision for the maintenance of the ordinances of religion had already been made. The arrangements made there, and in such like isolated parts, were only to be made through the instrumentality of the Church Society,—for without the machinery of such a Society no such provision could possibly have been secured. The Bishop further adverted to what had been done and what it was proposed to do, through the Church Society, for the Emu Creek diggings, at Grenfell and the Upper Bogan. A letter was read by his Lordship, received from the Incumbent of Carcoar, which contained a most urgent appeal to the Church Society for help towards the erection of a Church at Cowra. A large number of men were just now employed in building the new bridge over the Lachlan River in that vicinity, and for their spiritual well-being, it was very desirable to make immediate provision. The residents, also, in that district were ready to assist in the good work contemplated. It was proposed to call the new Church by the name of St. Mark. His Lordship thought there would be a special propriety in devoting a portion of the fund raised by the Darling Point Auxiliary, to this object, their Church bearing the same title. The Bishop also, in plain and forcible terms, went on to urge the pressing claims of the Society upon the members of the Church at large, pointing out the beneficial effect produced by the labours of earnest clergymen, and by the establishment of Churches and schools in the far interior. Sir William Manning moved the first resolution, which was conceived in the following terms:—"That, in the opinion of this meeting, it is expedient to re-establish a branch of the Church Society in this parish." Sir William spoke in support of this resolution at some length, showing that the comparatively recent change of the law, as regarded the abolition of State-aid, necessitated a greatly increased liberality in their contributions towards the maintenance of the ordinances of the Church. State-aid was gone to all practical purposes, and they had now to meet the emergency that had risen with cheerfulness, and with energy. They must look—not to the State but to them-

selves. He warned those who heard him against looking upon the support of the Church as a matter that was outside of their ordinary expenses. Such a charge upon their income was not an outside claim, but an object which they must always deliberately keep before them. Some rateable proportion as to general expenditure ought always to be observed. Luxuries, and even comforts that were not bare necessities, ought, he thought, to be subjected to the moderation imposed by such thoughts. He hoped that these sentiments would be advocated by those who took up the cause it was proposed to support by that local organisation, now recommended to the favourable consideration of that meeting. Every parish ought to have such an auxiliary, and that wealthy district certainly ought not to be without one. Mr. T. S. Mort seconded the resolution, heartily agreeing with the mover in thinking that they were to hope nothing from the Government, but to look entirely to themselves. He proposed that they should go through the length and breadth of their district and ascertain the exact number of nominal Churchmen in their district. A very small amount by that means obtained from every professed Churchman amongst them, would undoubtedly make up a very large sum. He hoped the branch society about to be re-established would not lose sight of this idea. He trusted that they would all, with one common consent, support the Church Society. Mr. James Norton supported the resolution, explaining the circumstances under which the former local society, founded some years ago, had lapsed, and detailing all that had of late been done in that parish in the way of Church building, in the support of their clergyman, in the erection of a good and commodious School-house, and so forth. He thought the congregational principle altogether a wrong one, and that the Church Society was the least objectionable form in which voluntary contributions for religious purposes could be made available. On the motion of the Rev. William Lumsdaine, seconded by the Rev. Thomas Kemmis, the following committee was appointed:—Sir Alfred Stephen, Sir W. Manning, Captain Dumaresq, Captain Forster, Captain R. Towns, the Hon. John Hay, the Hon. William Walker, Messrs. Henry Mort, J. P. Roxburgh, J. De V. Lamb, M. C. Stephen, J. R. Gosling, D. Bulman, G. Thorne, W. Farmer, F. T. Humphrey, A. L. Thomas, W. H. Bracker, R. Gray, J. Dyason, and W. Vine, and the trustees and Churchwardens for the time being. President, the incumbent of the parish; treasurer, Mr. E. Knox; and secretary, Mr. J. Norton. In speaking to this resolution the Rev. W. Lumsdaine insisted strongly on the duty that devolved upon them all as Churchmen to extend the influence of Christianity in the bush, and pointed out the necessity for order, punctuality, persistency, and faith in their efforts. The Rev. T. Kemmis also spoke eloquently, in favour of the cause which had been so ably advocated by all the other speakers. The following resolution was then proposed by Mr. Consett Stephen, seconded by the Rev. W. J. Günther, "that the ladies of this parish be solicited to co-operate in promoting the objects of the Society." In an amusing and effective speech Mr. Stephen urged the great importance of securing the assistance of the ladies as collectors for the Society. He was followed by Rev. Mr. Günther, who in a brief but able speech, set forth the claims of the Church Society, its true Missionary character, its great adaptability to the requirements of the sparsely populated interior, and to the pecu-

liar circumstances of the Colony:—above all the high aim and design of this Society as furnishing means for the wider diffusion of that truth which alone was able, truly to civilize, to educate, and to christianize the world. As an encouragement to those whose help was now sought, the speaker mentioned how much had been done by the efforts of ladies in other parishes on behalf of the Church Society, expressing moreover his conviction that without such aid very little would be effected by St. Mark's, or any other auxiliary. The meeting, at which great interest was evinced by all present in the objects proposed to be secured was dismissed with the benediction pronounced by the chairman, and broke up shortly before ten o'clock. The sum of £106 was collected in the room.

CONSECRATION OF ST. JUDE'S, RANDWICK.—The Church of St. Jude's was consecrated by the Lord Bishop of Sydney on Thursday, the 28th March, when a favourable change in the prevailing wet weather enabled many both of the clergy and laity to take their parts in the auspicious ceremony.

The Society of Randwick Ringers gave early notice from the battlemented tower, of their appreciation of the day, and afterwards at ten a.m., began to peal their summons to the congregation to assemble. The union flag floated from the tower.

St. Jude's, which stands in a beautiful and commanding situation; and is seen far out at sea, is a fine substantial stone edifice in the gothic style, in the interior there are north and south aisles divided from the body of the Church by massive pillars supporting wide spanned pointed arches. There are numerous windows filled with coloured glass in the main wall, and clerestories nearer to the high-pitched open roof. Over the chief entrance through the lower part of the tower is the organ gallery, in front of which are emblazoned the Royal Arms. There is a new organ of sweet tone and greatly approved, manufactured by Messrs. Walker and Co. The chancel is raised two steps above the nave, and the enclosure for communion table one step above the rest of the chancel. Over the table is a lancet window of three lights filled with stained glass, but with scarcely any figure painting, this and all the glass being chiefly of simple patterns of colour tastefully arranged. All the interior fittings are handsome and appropriate.

A large congregation was in attendance, and a considerable number of clergy, including the Revs. W. B. Clarke, Thomas Hassall, S. Mitchell, T. Kemmis, E. Rogers, R. L. King, G. H. Moreton, W. Lumsdaine, R. W. Young, J. Fletcher, P. Smith, W. F. Creeny, Thomas Smith, W. J. Günther, R. Taylor, E. M. Salinire, T. O'Reilly, Edward Symonds, G. E. Turner, C. H. Rich, J. T. Schleicher, W. Wood.

The Clergy met the Bishop at the entrance, thence proceeding to their places in the chancel, the Bishop taking the gospel side of the table, where his Lordship took the leading part in the services with the exception of the morning prayer and lessons which were read, the one by Rev. S. Mitchell, the other by Rev. T. Kemmis.

The sermon was preached by the Rev. Zachary Barry, the incumbent. He chose for his text Malachi i. 11: "For from the rising of the sun unto the going down of the same my name shall be great among the Gentiles: and in every place incense shall be offered unto me and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

He asked attention to these words as part of the last utterances of inspired prophecy in the Old Testament, a prophecy in whose message the identity of the prophet was lost, so little is man accounted even when the channel of Divine Revelation, for of the name Malachi a messenger, we are not sure whether it be intended for his name, or for the office to which God ordained him.

He, Malachi, the Messenger, is commissioned to promise another "The Messenger" (Ch. iii. 1.) and then the spirit of Prophecy closes the book, and seals it up for five hundred years, until the messenger who did with the finger of flesh point out Him to whom for ages all the prophets had witnessed John i. 29—36, Acts x. 43.

These last words, he said connected themselves with the erection of a worldly sanctuary, to which allusion is consistently made throughout—the temple which was the first effort of a people returning impoverished and weak after a captivity of 70 years, to recolonize the desolate places made bare by the merciless hand of the spoiler. Their first care was the sanctuary of God, an example to our race who colonize under circumstances far more favourable.

But at the time of this prophecy the early difficulties had been surmounted, the ordinances of worship settled, the priesthood duly serving, the sacrifice, the incense and the offering, *i.e.*, the daily sacrifice constantly offered, and yet in the presence of this restored worship a shadow of foreboding was thrown across the prospect in the very opening of this book in the significant words "The burden of the word of the Lord" (ch. i. 1.) Indeed the shadow was apparent from that temple's foundation, at which we are told Ez. iii. 12-13, Hos. ii. 3, that when the shout of joy arose it was almost drowned with the voice of weeping of the old men who were old enough to contrast it with its predecessor. And now does the prophet behold the in completeness, the disappointment, and take up his parable.

The Holy of Holies was an empty shrine, there was no ark and mercy seat, and no bright cloud between the wings of the cherubim, which caused it to be said "God dwelleth between the cherubim." The offering and incense were there, but the fire that consumed them was no longer that which was first kindled from Heaven attesting their acceptance, and the mystery of the oracle had departed from the breastplate of the High Priest.

The withdrawal of these is of itself a token of the insufficiency and transiency of that dispensation. Perhaps they were withdrawn to throw the worshippers already upon the expectation of a more spiritual worship less dependent on external privileges. But the crown of sorrows, the heaviest pressure of the burden was this, that such as those privileges were the people abused them, corrupted and entirely degraded them, they offered polluted bread, and made the table of the Lord contemptible (v. 7.) They offered no choice offerings but the refuse and worthless (v. 8, 13, 19.) and polluted the service, until their very blessings were cursed. (Ch. ii. 2.)

Yet Jehovah would not be without worshippers and offerings, though he rejected these (v. 10.) His very judgments issue in more mercy among the Gentiles and in EVERY PLACE, incense and a pure offering should be offered. The incense and offering, referring to the daily sacrifice (see Ch. i. 11. and ii. 12, 13. 1 Kings xviii. 29, 36.) must be taken by Synecdoche for the whole sacrificial ritual of

the Temple, and this however varied by meat offering, flour offering, burnt offering, peace offering, and private offerings derived their efficacy from the *sin* offering, the others being accepted after *sin* offering was accepted (see Lev. viii.) The blood of the *sin* offering was sprinkled before the veil toward the Holy of Holies by the Priest, and on the great day of atonement within the veil in the HOLIEST by the High Priest, after the sins of the people had been transferred in figure to a victim. (Lev. xv.) These were prescribed by God as the way of atonement and acceptance, they were only Patterns, but therefore had a meaning, and here God says His temple shall be everywhere, and the offering everywhere, yea, even among the Gentiles.

The Preacher showed that the Lord Jesus Christ confirmed this to the woman of Samaria. (John iv. 21.) That He Himself was "fore-ordained to be the sacrifice (1 Pet. i. 20.) That He was the Lamb slain from the foundation of the world (Rev. xiii. 8.) A propitiation (Rom. iii. 24; 1 John ii. 2, &c.) That the altar of sacrifice had its antitype in His passion (Heb. xiv. 10.) and as the High Priest has gone into the Holy of all with the blood (Heb. v. 7, 9. ix. 24, 28. iv. 14, 16, &c.)

Now in virtue of that *sin* offering we all can here offer incense and a pure offering, can do the office of PRIESTS. The title of the people of God to this priesthood is sealed in the blood of Jesus (see Rev. i. 6. Rom. xii. 1. 1 Pet. ii. 5, 9.) yea, and even into the very jealously guarded Holy of all these spiritual worshippers may go, for even that veil was rent open at the crucifixion, and we have boldness to enter into the HOLIEST by the blood of Jesus, by a new and living way through the veil, that is to say His flesh, and having an High Priest over the house of God.

All the universe being then the Temple, and the divisions, partitions, there are now only within a High Priest and Priests, and all without the *ydōs* are the unbelieving world.

This building is not a temple but a chamber of the great temple, here, and in a thousand others, incense and offering of praise and prayers—of ourselves, our souls and bodies—may be offered and accepted by virtue of the blood sprinkled within before the mercy-seat by the Lord Jesus.

And this promotion of the people to the priesthood to offer up spiritual sacrifices did not degrade but exalt the office of the Pastor, who was an ambassador of Christ, a steward of the mysteries of God, a master builder, a worker together with God, to hew out from the quarries the lively stone of the spiritual temple, and when they were placed to polish them so as that they shall reflect truly the Master's image.

He spoke of the influence of their services in their new Church on the conscience, on the religious life of families, on the salvation of souls, and the building up of saints, and alluded to the advantage they possessed in their liturgy, which commanded the admiration of the most eminent non-conformists, instancing the Rev. Newman Hall, who lately, when submitting to a conference of Ministers the desirability of a liturgy, spoke of that of the Church of England as "that grand old ritual which was rather the property of the whole Church, than of any one portion of it." Mr. Barry said that this Church had already given to all those the English Bible, and it seemed as if they were not unlikely to accept at her hands, the second great born the English Prayer Book, and so by the forces of attraction

they would be kept revolving for ever in an orbit of orthodoxy round the Church of England.

The collection at the Offertory amounted to £22 10s. The Clergy were entertained at Bishopscourt afterwards, when more than thirty guests sat down to luncheon, and the Bishop in addition to his courteous and cordial hospitality asked all to join him in wishing prosperity and success to the ministrations of the Incumbent whose Church he had dedicated that day.

PRESENTATION TO THE REV. T. C. EWING.—A meeting of the Churchwardens and other Gentlemen, members of St. Michael's, Wollongong, was held in the Vestry on Friday, 29th instant, at 12 o'clock, noon, for the purpose of presenting the Incumbent of the parish with an address and a purse of sovereigns.

[THE ADDRESS.]

"Wollongong, 29th March, 1867.

"REVEREND AND DEAR SIR,—In compliance with the request made to me, I feel much pleasure in having it placed in my power to present to you for acceptance this purse containing the limited sum of forty sovereigns, intended as an Easter offering and in demonstration of the love and esteem in which you are held by the parishioners.

"This sum has been collected by the instrumentality of the Churchwardens, through your people's suggestion. The amount, although small, is somewhat compensated for by the gratification of knowing that the number of contributors amounts to sixty-five.

"With the fervent hope that you and your amiable family will long enjoy with us health and happiness, our prayer is that you may be spared to go in and out amongst us, pointing us to Christ, the Lamb of God that taketh away the sins of the world, and that God may abundantly bless the efforts that you are putting forth for the extending of His kingdom and glory.

"I am, Rev. and Dear Sir,

"Yours faithfully,

"CHARLES FAIRS.

"To the Rev. T. C. Ewing, Incumbent of St. Michael's Parish, Wollongong."

[REPLY.]

"Wollongong, 29th March, 1867.

"MY DEAR MR. FAIRS,—I would, through you convey to the parishioners by whom you have been deputed to present to me this Purse and Address, my thanks for the substantial evidence they have given me of their love and esteem. I am greatly encouraged by this spontaneous token of their affection; for, from the list of subscribers which you have handed to me, it appears that sixty-four heads of families, belonging to my congregation, have contributed towards the testimonial. I cannot conceal the gratification which the address affords me, embodying, as it does, expressions of good will to my family as well as myself. My Wife and Mother are deeply sensible of the kindness shown them, and they desire me to say this. I have to offer my special acknowledgments to you and your brother Churchwardens, Messrs. Frazer and Cummins, for the trouble taken in connexion with this gift. Trusting that I may ever be enabled to proclaim 'The unsearchable riches of Christ,' and that the souls committed to my care 'may grow in grace' and 'be filled with all the fulness of God.'

"I remain, my dear Mr. Fairs,

"Your faithful friend and Minister,

"T. C. EWING.

"To Charles Fairs, Esq., J.P., Smith-street, Wollongong."

Review.

Speech of the Chancellor of the Diocese of Sydney, delivered in Synod on moving Resolutions against Mr. Cardwell's Bill, Friday, December 7th, 1866.

We have received a copy of the above pamphlet. A brief notice preceles the report of the speech. "The following, as the substance of the Speech delivered on moving the Resolutions out of the discussion on which Petitions against Mr. Cardwell's Bill were unanimously adopted by the Synod of the Diocese of Sydney at its first Session in December last, is respectfully dedicated to the Members of the Synod by the Mover. Reports of the Speeches of the Mover and Secondor of the Amendment, as they appear in the *Empire* Newspaper, together with some other matters, have been added for the purpose of placing the whole subject fairly before the Reader. The Appendices will explain themselves."

We are very glad that the able arguments in this address have been put forth in an authorized form by the learned Chancellor.

The address will thus be preserved as a record of the opinions of a large number of the Churchmen in this Colony when the question of our relation to the Church at home began to be seriously agitated.

For ourselves we have never concealed our satisfaction with the views expressed by Mr. Gordon. In the appendix some extracts are given from Lord Romilly's judgment delivered in the case of *Colenso v. Gladstone*. They set forth the real position of the Church of England in the Colonies, the difference between Home and Colonial Bishops, the legal identity of the Home and Colonial Churches, the effects of recent decisions, and the course of Legislation on the subject. We cordially commend the address to our readers.

Correspondence.

To the Editor of the Church Chronicle.

SIR,—In fulfilment of my promise, I proceed to give a brief sketch of the constitution of the "The Scotch Episcopal Friendly Society," referred to in my last letter:—

1. It is established under the Imperial Act for the encouragement of Friendly Societies, and its purpose is declared to be, to raise and establish a fund primarily and permanently for the relief of the widows and orphans of its members, and contingently for the relief of superannuated or infirm members themselves.

2. It is managed by a committee, consisting of a President (always one of the Bishops), Vice-presidents (the other Bishops who are members), and fifteen ordinary members. (including Treasurer and Secretary), who are elected for three years at the stated general triennial meetings. The secretary and treasurer are chosen at these meetings, and the latter is required to enter into a bond, with two securities, for the proper discharge of his office. He receives all monies due or given to the society, for which he only can give the legal discharge; in his name funds are lent or invested, and he is generally responsible for the management of the funds according to

the instructions of the committee. A general meeting is held every third year, at which every member is required to attend, absentees being fined £1 unless their excuse is sustained as valid by the meeting; absent members may vote by holograph letter at the election of officers. At each meeting the rolls of members and of pensioners, and all the books and documents relating to the work of the society in the three preceding years are examined, and its affairs reviewed. Special general meetings may be called by the committee, or on a requisition of at least one-third of the members of the society; but in the latter case if a majority of those present at such meeting think it has been unnecessarily called, the requisitionists have to pay all travelling expenses.

3. The qualification for membership admits all clergymen episcopally ordained, who are in communion with and serving a cure in the Scotch Church. Every such person must signify his intention of joining the society by the first of May following his being ordained priest, or admitted to religious communion; if he neglects to do so, to sign the rules and pay his subscription then, he may still become a member by paying arrears due from that time, with legal interest thereon, and a fine of £1; but if he continues for three years to officiate without joining, he is on no account whatever allowed afterwards to become a member, and no one in episcopal orders who shall officiate publicly without the license of the Bishop of the Diocese, is allowed under any circumstances to benefit by the society. The annual contribution of members is £2, and if not paid punctually, one-fifth more, with the legal interest from the day it was due, is required by way of penalty. Every one who is married, or is a widower with family at the time of his admission, or who married after admission as a member, has to pay in addition £2, with penalty and interest as before in case of neglect.

4. Any member forfeits all claims upon the society in the following cases:—If suspended from his office, or ejected from the communion of the church, (but if he be restored, he may regain his claim on paying arrears with a fine of £2); if he leave Scotland to exercise his ministry elsewhere, (in which case, if he leaves not otherwise disqualified, he may be restored to membership on his return on payment of arrears and a fine of £2); if he quits his charge and betakes himself to an employment wholly secular—if he officiates in defiance of the canonical authority of the Bishop of the Diocese—also, if any member allows three years contributions, fines, &c., to run into the fourth unpaid, he forfeits the rights of membership.

5. After 15 years payment of annual contributions, members discontinue to pay, but if any member die before the amount of 15 years contributions has been paid, his widow or children have to make good the balance, before they are entitled to the benefits of the fund.

6. The provision made by the rules (passed in 1847), entitles the widow of a member to an annuity of £30 during life, unless she marries again, and then if she marries a member, she retains half her annuity. If a deceased member leave no widow but children, they receive £300, that is ten years annuity, in one sum, and if a widow pensioner dies or marries again before she has been 10 years on the roll, the children (if any) receive the balance of the 10 years annuity. The amount of annual income available from all

sources when this provision was made, was £600 per annum, and it was then declared that for each £100 of additional annual income £5 should be added to the widow's annuity, and £50 to children's provision, the proportion being always retained.

7. All funds received by the society, and not required for current expenditure, have to be invested by the committee in the name of the Treasurer in a prescribed manner, *i.e.*, in Government securities, public stocks, certain named banks, or in heritable security, of which however the clear rental must exceed by at least one-fourth the interest at 4 per. cent of the money lent thereon; and if any moneys are invested otherwise than as the rules direct, the whole of the members of the committee are personally liable therefor. The society is permitted to receive, and the committee to act as trustees for, any special donations either in connection with its own work, or with the general purposes of the Church, which are to be strictly applied to the purposes for which given, and may be invested otherwise than as the rules permit with regard to the society's proper funds, if so the donors direct.

These are the principal features of the constitution of the society; other rules provide for the fulfilment of the requirements of the Acts, and for the details of good management, and need be no further alluded to. I have also omitted mention of provision made for superannuated or infirm members, for reasons which will appear. If not unduly encroaching upon your space, I wish to make some remarks on the adoption of these rules to our circumstances, under the divisions enumerated above:—

1. Our Colonial Act relating to Friendly Societies only applies to those whose benefits are limited to one gift of £100 or a payment of £30 a year to each claimant; our society would not therefore come under that Act, but would require a private act for its legal establishment. Its operations ought to be confined to providing for the widows and orphan children of clergy, and not extend to the relief of superannuated clergy, for these two reasons, (a) because it is properly the duty of each Diocese to make provision for superannuating its own clergy according to its peculiar circumstances; and (b) because in a colony where clerical work is so trying, either the claims of the clergy disabled by overwork, would swallow up those of the widows and orphans, or if a just proportion were maintained, the retiring allowance of clergy would be quite insufficient.

2. The mode of management appears to be well suited to our circumstances, although perhaps it may be objected that the laity have no share in it. To this some remarks in my former letter may be sufficient answer, but I would add, that while the laity benefit by the administration of other funds, and therefore claim a voice in their management, they derive no benefit from this; it might indeed be advisable to have a lay Treasurer, as his knowledge of business would probably be greater than that of a clergyman, but it would be quite contrary to the principle upon which all benefit societies are conducted, that the management of the society should be in the hands of any but those who have an interest vested in it.

3. The qualifications for membership would of course be the same, but as the amount of contributions payable in Scotland (£2) was proportioned to the average stipend of a clergyman there (£100), the contributions of our clergy might be higher, as is their stipend,

say £5 a year, and might be discontinued after 10 years membership.

4. There may be great doubt whether a member should forfeit all benefit from the funds on leaving the colony; certainly in the case of bad health compelling a change of climate, the claim should still be recognised. Of Scotchmen it has been sarcastically said that they leave Scotland to better their condition, but that insinuation can have no place where a worn out colonial clergyman is obliged to seek a resting place for his old age at home in an ill-paid curacy of £100 a year. Still great care must be employed in discriminating between cases of necessity and of choice, and a certain length of service, say 10 years, should be required to constitute a claim.

5. I have noted above that a more limited period of payment, might be sufficient with the higher subscription, but this will depend (as in the Scotch Society) upon the state of the funds. It ought also to be optional to commute all annual subscriptions by one or two large payments, and thus avoid the possibility of the widow having to make up the balance.

6. If the subscription be higher, so ought the annuity; but the opinion of a competent actuary will be required, as well perhaps as the experience of a few years in the working of the Society, before any sum can be fixed. The proportionate claims of widows and orphan children will require much consideration; it scarcely seems the wisest plan that the provision for children be made irrespective of number or age; but that is only a matter of detail. I am sorry that I have no recent report of the Scotch Episcopal Friendly Society at hand to enable me to give the accurate amount of provision now made, but it is considerably above that mentioned in the rules, and a surplus remains available for retiring allowances to members. £100 a-year annuity would not be too high for us to aim, nor, if 120 out of the 150 clergy in the colony joined, too hard for us to attain. Each Diocesan Synod would unhesitatingly recommend a collection to be made annually in each church in aid of the funds, and from donations and legacies (the latter a principal source of revenue in the Scotch Society), a principal sum would gradually be collected which would soon make the rate of subscriptions to be diminished. It would be well, however, to bear clearly in mind from the outset, that the success of the society will altogether depend upon the co-operation of the clergy themselves. Upon a limited scale such a plan would fail; if made general, and taken up earnestly in all parts of the colony, it cannot but succeed. With regard to the investment of funds, it would be found very advantageous to invest in shares of Building Societies, as besides the soundness of the investments, it would enable the committee to place houses at the disposal of families in a locality where a good education could be obtained for the children; this however by the way.

I earnestly hope others better qualified than I am, will take the matter up, and I would venture, if I may, humbly to suggest that the committees appointed by the different Synods to report on the subjects might ascertain the opinion each holds respecting a general scheme embracing all, that no time may be lost in organising it.

WILLIAM S. WILSON.

The Parsonage, Cassilis,
March 28th, 1867.

To the Editor of the Church Chronicle.

DEAR SIR—Permit me to thank the Rev. W. Wilson for his able and lucid letter. I think he does not know that most of the married clergy in this Diocese are members of the "Mutual Provident Society," and also that clergy seeking change often go beyond the limits of this colony, *e.g.*, to Tasmania, New Zealand, Ceylon, and the Mauritius.

I have for some years thought much of this matter, and would venture to suggest that for this Diocese the Church Society should open a fund (similar to the Endowment Fund) for helping the clergy who are not yet insured, and inducing them to delay no longer. I shall be happy to forward £5 for such a fund, and am quite sure many laymen will co-operate. The scheme can be put into shape by far abler hands, but I should think at least one-third or perhaps half the amount for assuring £1000 on the life of each clergyman not yet insured could be raised. Sermons might be preached annually for the fund. The Society I mentioned makes a reduction of 10 per cent to the clergy. I enclose my card, and am, sir,

Your obedient servant,
COUNTRY PARSON.

Poetry.

NOT NOW.

"He that had been possessed with the devil, prayed him that he might be with him."—Mark v. 18.

Not now my child,—a little more rough tossing—
A little longer on the billows' foam,—
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's Home!

Not now,—for I have wanderers in the distance,
And thou must call them in with patient love;
Not now,—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now,—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now,—for wounded hearts are sorely bleeding,
And thou must teach those widow'd hearts to sing;
Not now,—for orphans' tears are thickly falling;
They must be gather'd 'neath some sheltering wing.

Not now,—for many a hungry one is pining;
Thy willing hand must be outstretch'd and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Not now,—for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze—
Man's prisoners, but thy Saviour's noble free-men;
Hast thou no ministry of love for these?—

Not now,—for hell's eternal gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open,—
Go to the banish'd ones, and fetch them in!

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning—
The golden harp-strings and the victor's palm,—
One little hour!—and then the Hallelujah!
Eternity's long, deep, thanksgiving psalm!

C. P.

Children's Corner.

THE EARLY DAYS OF BISHOP CROWTHER.

(Continued from page 48.)

After a little time, several of the party who had gone to Abbeokuta, returned to the colony, and gave an account of their visit, which, at length awakened in the native *Christians*, especially the Yorubas, the desire to follow their example. These, however, found a difficulty such as the heathen had not experienced. As long as they remained at Sierra Leone, they enjoyed religious privileges, which they had been taught of God to prize above every other blessing. Although, therefore, they felt a strong desire to return to their native land, and to be restored to the dear relations and friends from whom they had been torn by the slave-trade, they dared not turn their backs upon the means of grace to which they owed everything, as servants of Christ. At length, they petitioned that a missionary might accompany them, and accordingly Mr. Townsend, who was then an English catechist, was sent to the Yoruba country, to learn whether there really was an opening for the Gospel, and whether the chiefs and people of Abbeokuta, in particular, were willing to receive Christian instructors among them. You can scarcely conceive the delight which this occasioned to the Yorubas who were in Sierra Leone. They had been praying that it might be brought about, and had shown they were sincere by liberally subscribing towards the expenses of the undertaking; and now that their prayer seemed about to be answered, their joy knew no bounds. As Mr. Townsend passed down the streets they would point him out, one to another, as "the white man who was going to their own country;" and many a hearty "God bless you massa, and go wid you!" sounded in his ears.

And how do you think, dear children, that he travelled to Badagry,—the port which was chosen as the safest line of communication between the colony and Abbeokuta? It was in a ship which had once been a *slave*, but was now the property of a Christian African merchant of the Yoruba tribe, and who himself had formerly been a *slave*! He had purchased this little vessel, to which he had given the honoured name of "Wilberforce," with his own money earned in business, and counted it a privilege that he was thus able to offer a free passage to the missionary to his native country. Thus the first herald of Christian *liberty* to this dark land was carried thither in a captured *slave-ship*, by a liberated *slave*!

Mr. Townsend was kindly received at Badagry. He did not, however, long remain there, but hastened on to Abbeokuta, which is about sixty miles inland. On his arrival, he found the account of the Sierra Leone emigrants to be quite true. He was led in triumph into the town, conducted by the King's son, and a body of armed men. The streets were thronged with the eager and delighted people, who shouted as he passed, "How do you do, white man? How do you do, you that are coming?" The king, or principal chief, whose name was Sodeke, and the other chiefs also, entreated in the name of their people, that a missionary might come and dwell among them, and promised "that he should have more children to teach than he could manage."

With this good news, Mr. Townsend returned to Sierra Leone, and it was at once determined that the request of the Yoruba people should be granted. But who was to go? It was just when this question arose that the Rev. Samuel Crowther, a native of that very tribe, and understanding that very language, was admitted to the sacred office of the ministry, and was thus ready to become an evangelist to whatever part of his native land the Lord might send him.

How clearly, then was the finger of God seen pointing out the right sphere for his future missionary labours! He left England in October, 1843, followed by many prayers, and arrived safely in Sierra Leone on the 2nd of December, to the great joy of his countrymen, who had been anxiously expecting him, and who could scarcely believe that a black man had been actually "crowned a minister."

On the day after his arrival, which was Sunday, he, for the first time in Africa, ascended the pulpit, and presented himself before his countrymen as the messenger of Jesus Christ to their souls. Much interest was excited at seeing the service performed by a native; but instead of being puffed up by the notice he attracted, Mr. Crowther very beautifully remarks in his journal for that day, that "the question, 'who maketh thee to differ?' filled him with shame and confusion of face." It was Sacrament Sunday, and after the morning service, he had the joy of administering the emblems of a Saviour's dying love, to his dear native brethren. The season was a solemn one, and the Lord was graciously present with them.

As Mr. Crowther was not able to proceed at once to Abbeokuta, the Church Missionary Committee wished him to employ his time in translating the Bible into the Yoruba language, and also to hold a weekly service in Free Town in that tongue. He at once applied himself with diligence to the work, and a little band of Yoruba people regularly assembled, on Tuesday evenings, in the Mission Church, to "hear in their own tongue wherein they were born, the wonderful works of God." Before the end of the year, he had translated the Gospel of St. Luke, the Acts of the Apostles, and the Epistle to the Romans into his native language.

At length Mr. Townsend, who had gone to England for ordination, and for whom Mr. Crowther was waiting, returned to the Colony; and then, without farther delay, the missionary party, consisting of Mr. and Mrs. Townsend, Mr. and Mrs. Gollmer and Mr. and Mrs. Crowther, with their two little children, Juliana and Dandeson, set out in the first instance for Badagry. God gave them a prosperous journey, and though the waves at Badagry generally roll with such violence on the shore as to be quite dangerous, yet, on the day of the missionaries' landing, they were comparatively smooth, so that the whole party reached the shore in safety.

They had been but a few days at Badagry, when news reached them which threw a gloom over the prospects of the Mission. Sodeke, the chief who had so earnestly entreated for the missionaries, had just died, and war had broken out, which threatened to prevent their proceeding to Abbeokuta. They were not discouraged, however, but entered, at once, upon missionary work at Badagry. A large and beautiful tree was selected for their out-of-doors church, and beneath its wide-spreading branches, Mr. Crowther regularly preached, to an attentive congregation, "the truth as it is

in Jesus," in the Yoruba language. His Sunday-school, too, was kept beneath the same tree. Just try, dear children, to fancy the scene,—the rays of the sun piercing the leafy roof of this new-fashioned school-room, and shining on the black faces of the forty little scholars, all eager to be able to "speak out of book;" as they seek their kind teacher do every Sunday! While they are crowding round him, as he points to the "moon-like O," or the "serpent-like S," their fathers and mothers, too, are lingering near, anxious to catch a glimpse of the wonderful letters. Before long, however, a regular church and school-house were built, and the Mission at Badagry fully established.

When the missionaries had patiently waited nearly eighteen months, (during part of which time they were in great danger from war,) the way was at length made clear for them to proceed on their long-desired journey to Abbeokuta. Here, again, the *slave-trade* was wonderfully made instrumental in clearing the road. A noted *slave-factor* at Porto Novo, named Domingo, finding it impossible to carry on his usual traffic whilst the country was so disturbed by war, sent an embassy with costly presents to the contending chiefs, with the view of inducing them to lay aside their mutual hostilities, so as to render the roads once more safe for passengers. The embassy succeeded; the road was opened; and the missionaries seized the opportunity which the *slave-dealer* had thus unintentionally been the means of providing!

On the 27th of July they started for Abbeokuta, leaving Mr. Gollmer, whose wife lay buried in the church-yard, in charge of the station and church at Badagry. It was a difficult journey, for the rainy season had already set in, so that they were four long days on the road. On the first day, after having travelled twenty-five miles, they were sadly tired; and though in the midst of a large forest, were very glad to clear away the bushes and shrubs, and to pitch their tents for the night. The next morning, the river lay before them, and how do you think they crossed it? There were no bridges, nor could any boats be had in that wild part of the country. They had, however, brought out with them a large bathing-tub, and in this strange ship, which was pushed along by two men wading up to their waists in the water, they crossed the stream in safety! This day's journey was still more wearisome than the last; for the roads were so badly cut up, in consequence of the rain, that it was almost impossible to get along; and yet the travellers were unable to turn to either side, on account of the bushes being so thick. Many trees, too, had fallen across the path, and it was, moreover, so slippery that the bearers could scarcely keep on their feet. Those who were carrying Mrs. Crowther almost threw her down, and she was accordingly obliged to walk nearly all the rest of the way, whilst little Juliana and Dandeson were carried pick-a-back in African fashion. When they came to the resting-place for the night, there was no water near; but, happily, they were able to catch some rain-water to drink.

God, however, preserved them through all inconveniences and dangers; and on Saturday evening they reached Awoyadi, a village about eight miles from Abbeokuta. Here they remained until Monday, when they proceeded on their way to Abbeokuta.

(To be Continued.)

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SUBSCRIPTIONS.

	£	s.	d.
Sir John Young	25	0	0
R. W. Cox, Esq.	2	0	0

AUXILIARY.

St. John's, Parramatta	8	19	0
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FOR STIPENDS.

Ashfield	14	1	0
Enfield	20	0	0
Wellington (1866)	11	5	0
Canterbury	12	10	0
Petersham	12	10	0
Randwick	75	0	0
Bishopsthorpe	65	0	0
Pennant Hills	18	2	6
Waverley	75	0	0
Emu and Castlereagh	37	10	0
O'Connell	75	0	0
Burwood	37	10	0
Five Dock	12	10	0
Darlinghurst	75	0	0
Manly Beach	26	5	0
Jamberoo	10	0	0
Paddington	30	0	0
Rouse Hill	22	10	0
Surrey Hills	75	0	0
Christ Church, for Infirmary	6	10	0
St. James ditto	7	10	0
Molong and Wellington	16	0	0
Rylstone	62	10	0
Hunter's Hill	62	10	0
Ulladulla (1866)	7	18	0
Cobbende, for Catechist	12	10	0
Bathurst	62	10	0
Newtown	12	11	9

ENDOWMENT FUND.

Petersham, for Interest	6	0	0
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MISSION TO THE ABORIGINES.

Newcastle Diocese	£50	0	0
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GOLD FIELDS.

Sofala	22	2	6
Wattle Flat	10	0	0
Crudine Creek	5	7	6

37 10 0

EMU AND CASTLEREAGH.

Mr. Hall	4	0	0
Mrs. Purcell	1	0	0
Mr. Hadley	3	0	0
Mrs. Single	5	0	0
Mr. James Evans	1	4	0
Mr. Joseph Single	6	0	0
Mr. Wakeford	1	0	0
Mrs. Jordan	1	0	0
Mrs. Evans	5	5	0
Dr. Clarke	3	0	0
Church collections	7	1	0

£37 10 0

ROUSE HILL.

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Mr. John Kealy	0	10	0
Mr. Charles Lewis	0	7	6
Mr. T. Needham	0	5	0
Mr. F. Sherwood	0	5	0
Mr. Joseph Pitt	0	5	0
Mrs. Dargin	0	5	0
From Church funds	8	2	6

£23 10 0

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Mr. Robert Smith	2	10	0
Mr. Pinkcombe	1	10	0
Mr. Trudgett	1	10	0
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