

The Church Chronicle

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SYDNEY, AUGUST 8, 1867.

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payable in advance. }

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AND

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Gowns, Hoods and Caps, for all Degrees.
A select assortment of Oxford and Cambridge
mixtures always on hand.

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THE UNDERSIGNED would beg leave to
inform his customers, and all buyers of
Ironmongery, that he intends to sell a portion
of his stock at a considerable reduction in price.
To parties furnishing, Builders, Gardeners,
Wholesale Buyers, and others, this will be a
favourable opportunity for purchasing to
advantage.

As considerable alterations are about to be
made in the premises, it is absolutely necessary
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early, as the Sale at a Reduction will only be
for a limited period.

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N. B.—A considerable allowance made to
buyers to the extent of £1 and upwards, and
the terms will be cash.

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WITHOUT PERSONAL LIABILITY.

Australian Mutual Provident Society.

Principal Office—NEW PITT STREET, SYDNEY.

PERSONS effecting Policies with the AUSTRALIAN MUTUAL PROVIDENT SOCIETY have the
GUARANTEE of an ACCUMULATED and INVESTED FUND, amounting to

£400,000:

And an Annual Revenue from all sources exceeding

£150,000.

THE ONLY MUTUAL LIFE OFFICE IN THE COLONIES.

LIFE ASSURANCES of every kind, ANNUITIES Present, Deferred, and Reversionary, and ENDOW-
MENTS, Educational or otherwise, for Children, and as a provision for old age, are granted on the
principle of

MUTUAL ASSURANCE.

And the Society being constituted *without Shareholders*, no encroachment upon its surplus accumu-
lations is needed for the payment of DIVIDENDS as in the case of a *Proprietary Office*: but, on the
contrary,

THE WHOLE PROFITS

BELONG EXCLUSIVELY TO THE MEMBERS, and are divided among them rateably at intervals of Five
Years.

BONUS PERIOD.

Policies issued by the Society during the current year will be entitled to participate in PROFITS
at the declaration of February, 1869.

By order of the Board,

ALEXANDER J. RALSTON, *Secretary.*

Sydney, 1st August, 1867.

G. H. SMITH,

PRACTICAL



HATTER,

316, GEORGE STREET,

THREE DOORS SOUTH OF HUNTER STREET.

Every description of Hats and Caps made to order. The trade supplied.

THE CHURCH ACT—Stitched
3s., per post 3s. 2d.

JOSEPH COOK & CO.,
370, George-street.

Notice of Removal.

W. C. RENWICK

(Late of 273, Pitt-street),

Having purchased the stock and lease of the premises formerly occupied by Coutin and Griffiths, 86, King-street, at a very large discount, is now offering

£3000

worth of SEASONABLE DRAPERY, at prices to clear, FOR ONE MONTH ONLY.

SILKS, SHAWLS, MANTLES.

Black glace silk, from 2s 6½d to 4s 11d
Coloured stripe and checks 2s 11½d, very cheap
Really good shawls, 4s 11d to 21s.

DRESS MATERIALS.

12 yards, 4s 11d; 12 yards 6s 11d; 12 yards 8s 11d.

REAL FRENCH MERINO.

1s 6d, 1s 11½d, 2s 6½d, all the new colours
Alpaca, 6½d, 10½d, coburgs, 6½d, 10½d
Wide width double twilled Thibet cloths, 13s.

HOUSEHOLD DRAPERY.

Really good calico, 6½d, yard wide, no dress
White Croydon sheeting, 16½d; twilled ditto,
1s 11½d
Crimean flannels, 12½d; Welsh flannels, 9½d,
1s 4½d
Damask, linens, towellings, toilet covers
Blanket, 6s 11d, 8s 11d; Toilet terry quilts.

MILLINERY, UNDERCLOTHING,
STEEL SKIRTS.

A lot of untrimmed bonnets, 1s 11d, worth 8s 6d

A lot of really good hats, 12½d, 1s 11d.
£3000 worth of Fancy Goods, consisting of 90 dozen stays, clasp and lace, coloured and white. This enormous quantity range from 1s 11d to 6s 11d. They are marked remarkably cheap.

Sun umbrellas, from 4s 11d to 6s 11d, very cheap

Parachutes, lined and unlined, 1s 11d to 6s 11d
Hosiery, gloves, lace falls, trimmings, and all other requisites for a large fancy trade.

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W. C. RENWICK, 86, King-street,
formerly Coutin and Griffiths.

[CIRCULAR.]

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285, 287, 289, 291, and 293, Pitt Street,
(Established in 1840.)

ALEXANDER MOORE & COMPANY,
Have much satisfaction in announcing to the public that they have made important alterations in and considerable additions to their large establishment, and they have so re-organized its several departments as to render each one complete in itself. By this means, purchasers can economise their time, and will have every facility of thoroughly examining the goods they may require. In consequence of the depression of the times, and of there being purchasers of large quantities of new and second-hand goods for cash, Alexander Moore & Co., are in a position to offer their present stock at considerably reduced rates. They therefore, beg to call the attention of the public generally to the leading departments of their Entrepôt of industry.

1. Drawing Room Department.

In this department will be found every article of furniture and ornaments suitable to the drawing rooms of the princely mansions or the cottage. It is all the best material and workmanship, and several suits are in the highest style. The most marked reduction in prices will be noticed in these rooms.

2. Library Furniture Department.

A large assortment of elegant and substantial goods suitable to every size of dwelling. Several thousand volumes of standard books to select from.

3. Plate and Fine Arts Department.

In this department the proprietors feel convinced they can gratify the taste of the most fastidious. They offer for selection, besides 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.

4. Bedsteads and Bedding Warerooms.

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.

5. China and Glass Rooms.

The proprietors feel particular confidence in calling the attention of visitors to this department. They flatter themselves that no announcement can exaggerate the variety, the beauty, the finish, and the completeness of the goods here exhibited.

6. Musical Instruments Room.

Besides a considerable quantity of Pianos-fortes, Harmoniums, and other musical instruments there will be found in this department, Billiard and Bagatelle tables and other appliances for high class recreations.

7. Carpet and Floor-cloth Department.

Very large additions, with considerable reduction in prices have been made to this

department. A very gratifying confidence has been bestowed on their taste in supplying this kind of stock.

8. Ironmongery Department.

Besides a large quantity of farming implements including Winnowing 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.

BOARD AND RESIDENCE.

THE WIDOW OF Captain JOHN ANDERSON, late of the *Rangoon*, has opened a superior BOARDING HOUSE, 2, College-buildings, Jamieson street, for families and gentlemen, and trusts by unremitting attention to their comfort to ensure success. Terms, on application to Mrs. Anderson. Stabling if required.

JUST PUBLISHED.—A Catechism on the Gospels of St. Matthew and St. John,—by the late Venerable John Hayden, M.A., edited by the Rev. T. Hayden, M.A., to which are added by the Editor, questions with answers, on part of the Book of Genesis. In parts 1s. each, together sewed 2s. in limp cloth 2s. 6d. Maddocks, George-street, Mrs. Muspratt, and the Publisher White, 84, William-street.

THE SPIRIT AND THE CHURCH.—A SERMON, by the Rev. William S. WILSON, B.A., Incumbent of Merriwa and Cassilis.

Price Six-pence, per post eight-pence.

JOSEPH COOK & CO.,
370, George-street, Sydney.

JUBILEE MEMORIAL.—by the Rev. J. K. Tucker, D.D., Depository, Bible Hall.

MARTHA AND MARY.—An Exposition, by the Rev. J. K. TUCKER, D.D., Depository, Bible Hall. One dozen copies will be sent free to any address in the colony for three shillings. The proceeds of sale will be paid to the Jubilee Fund.

The Church Chronicle.

"Speaking the Truth in Love."

THURSDAY, AUGUST 8TH, 1867.

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TO CORRESPONDENTS.

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

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.

SYNOD OF THE DIOCESE.

THE Bishop has summoned the Synod to meet on Tuesday the 20th instant, in the Church Society's House. There will be Divine Service in St. James' Church with the administration of the Lord's Supper at 11 o'clock. The Synod will assemble at the Church Society's House at 3 o'clock p.m., and after the calling of the Roll, the President will deliver his opening address.

There are several important questions which were entrusted to the Standing Committee or to Select Committees for their consideration and report, which have to be dealt with in this Session. The following were entrusted to Select Committees:—

The Marriage Question.

The custody of the Registers and copies of Registers.

The Cathedral Constitution, &c.

The Standing Committee was to inquire into and report upon,

The constitution of a Tribunal for the administration of Ecclesiastical discipline.

The way in which the appointment of Clergymen to the Incumbency of Parishes and Churches in the Diocese shall be regulated.

A scheme for the establishment of a 'Clergy Widow and Orphan Fund.'

It will be remembered also that there was a motion with respect to the Haslem's Creek Cemetery, to the effect that the Standing Committee should take steps to secure that portion of it which is allotted to the Church of England. But it was withdrawn after some discussion and an explanation from the President, who promised that if any emergency arose, he would advise with the Standing Committee upon the subject.

We believe that the matter has been before the Standing Committee on several occasions: and that they deemed that they could not recommend the Bishop to nominate Trustees, nor was it likely that gentlemen would allow themselves to be nominated, without having the Trusts defined, and knowing what they were about to undertake. A communication was made to the head of the Government in April last to this effect by the Chancellor of the Diocese; but no answer was received until a few days ago. We understand that the Government are about to bring in a Bill to satisfy the requirements of the Church, and when that is done, there will be no further difficulty as to the reception by the Church of England of her portion of the new Cemetery.

Clerical Appointments.

ST. MATTHEW'S, WINDSOR.—We are informed that the Rev. C. F. GARNSEY has been appointed to fill the vacancy created by the lamented death of the Rev. H. T. Stiles. This has been brought about by the petition of the large majority of the seat-holders and congregation, numbering upwards of 400 persons. Mr. Garnsey had been appointed by the Bishop to act as Curate of the Parish

during the long illness of his Father-in-law, and out of this arose the application on their part for his appointment to the Incumbency. Notwithstanding the severe losses sustained by the late floods, the sum of £380 has been promised towards the Stipend Fund.

The Rev. W. C. BROWN CAVE having vacated the cure of Ashfield and Enfield for the curacy of St. James', Sydney, the Incumbency has been offered to the Rev. J. C. CORLETTE, and accepted by him.

The Rev. G. A. C. INNES has taken charge of the Parish of All Saints', Parramatta, resigned by the Rev. W. F. Gore, of which Mr. Innes is now the Incumbent.

The Rev. Thomas FLETCHER has accepted the appointment at Orange, vacated by the Rev. G. A. C. Innes, and is now settled in the District.

THE CLERGY DAUGHTERS' SCHOOL.—We are requested to mention that in the subscription list to St. Catherine's, published in our last number, there was an important error. Mr. and Mrs. William Fanning's subscription was *Ten Pounds* whereas it appeared as *Ten Shillings*.

Church Intelligence.

THE MELANESIAN MISSION.

The following Circular has been issued by the Bishop to the Clergy of the Diocese.

Sydney, 19th July, 1867.

Rev. and Dear Sir,—The Synod of the Diocese of Sydney in its First Session adopted the Australasian Board of Missions under the title of the Board of Missions for the Diocese of Sydney. The contributions of the Subscribers to this fund are generally appropriated to the Melanesian Mission carried on by the Right Reverend Bishop Patteson.

The sphere of that mission has recently been enlarged. A permanent settlement is to be made on Norfolk Island, and the present annual expenditure can only be met by a large increase of stated contributions.

The Melanesian Mission is the only representative of Church of England missionary labours in large portions of the Southern Ocean, and has strong claims upon our sympathy and support for the zeal and self-denial with which it is carried out. It is desirable that the claims of the Mission should be statedly and systematically brought before the members of the Church of England.

I shall be glad, therefore, if you will make such arrangements for this purpose as may be convenient to yourself. For the Mission, it is most important that means should at once be supplied to replenish its exhausted funds, and if at any time, within the next two months you can make a collection in your church or parish for this object it will be of essential service.

The collections may be sent to the Reverend GEORGE VIDAL, Hon. Secretary, Christ Church Parsonage, Sydney.

I remain,

Reverend and dear Sir,

Faithfully yours,

F. SYDNEY.

OPENING OF ST. PETER'S CHURCH, WOOLLOOMOOLOO.

The new church of St. Peter's, the erection of which has just been completed, in Bourke-street, near its intersection with William-street Woolloomooloo, was opened for Divine service on the 25th ult. The church is spacious, and the appearance of the interior fittings is neat and elegant. A full description of the building was published in the *Herald*, when the foundation stone was laid by his Excellency Sir John Young, about a year ago. The congregations both morning and evening, were very large.

The incumbents of nearly all the Anglican churches in the city and suburbs were present at the morning service, and there was also a number of clergymen in attendance from the country. The lessons for the morning were read by the Rev. Thomas Hassall and the Rev. H. S. King, the prayers were read by the incumbent (the Rev. G. H. Moreton), the litany by the Rev. Canon Allwood; and the Communion service was read by the Bishop of Sydney and the Dean of Sydney. The sermon was preached by the Bishop, who took for his text the words in the 16th chapter of St. Matthew, at the 18th verse: "Thou art Peter, and on this rock will I build my Church." The Bishop remarked that in the changes which time and the workings of the human mind brought about it was an unspeakable comfort to have something upon which to rest, and of whose continuance we could feel assured. On the present occasion, when we were opening a new church for the worship of God, it might not be unsuitable to inquire how the building of Christ's Church was carried on, and to consider whether the Church of which we were members might claim the fulfilment of the promise contained in the text. The Apostle Peter had just witnessed a good confession by his reply to our Lord's inquiry, "Whom do men say that I, the Son of Man, am?" Peter had promptly and clearly answered "Thou art the Christ, the Son of the living God." Upon this he was pronounced blessed. It was with reference to the name he bore that he was declared to be a stone; not a rock, still less the rock on which the Church was founded. When the Church was affirmed to be built upon the foundation of the Apostles and prophets, it was obviously not upon any authority which they individually or collectively might be supposed to possess, but upon the doctrines they taught and the testimony they gave to Him who was the true foundation. The Bishop adduced a number of passages to show how the apostles and prophets had assisted to lay the foundation of the Church by their teaching of special and fundamental truths. Peter, he observed, became a stone in this foundation, because, by his confession, he directed men to the Son of God as their Saviour. On this point allusion was made to the opinions of Augustine, Jerome, Cyril, and Ambrose, to show that the fathers did not consider that any supremacy was given to Peter or his successors. Christ was the rock upon which the Church was built, for He was the author of our salvation and the only support on which the soul could rest. No other foundation could any man lay than that, and if anything else was made a ground of confidence, the man who neglected to build upon the true foundation would find at last that he had been building upon the sand. The preacher, having elucidated a number of reflections arising out of this truth, then proceeded to consider how men were built upon this rock. Men were not, he remarked, saved in the mass, but they were

individually brought into union with Christ by believing in Him. The Son revealed the Father, the Father drew men to the Son, and without the quickening influence of the Holy Spirit men would remain dead in trespasses and in sins. The Gospel was the ordinary means by which men were brought to the Saviour. Believing as we conscientiously and firmly did, that the Church of England was a great and blessed means of building up the Church of Christ, we recognised the goodness of God in bringing the present design to so happy a completion. Much was due to the minister, and they who had co-operated with him, but all the praise was to be ascribed to God. The worship here would be orderly and devout. It would neither need nor receive any of those aids of meretricious ornament or unaccustomed observances of which, whatever might be advanced in their favour, it was enough for us to say we had no such custom, nor had the reformed Church of our forefathers. Here the Word of God would be preached, the sinner directed to the Saviour, the feet of the erring guided into the paths of peace, and the weary and heavy laden invited to Him, who alone could give them rest. Here the Rock of Ages would be a refuge from the storm, a covert from the tempest, casting its broad shadows across the weary land. He rejoiced in the prospect of the many blessings which this church was likely to confer upon the neighbourhood and upon the congregation. These blessings were freely provided by God, and would be freely proclaimed for the people. He invited his hearers to express their sympathy with the work and their gratitude to God for His many mercies in building up His Church amongst them by their liberal contributions to the building fund, to which the collections of the day would be devoted. He prayed that this house might be blessed by the presence of One who was greater than the temple; that through these out-ward courts many might find their way to the heavenly sanctuary; and that in the great day of the Redeemer the pastor and his flock might be presented faultless in the presence of His glory with exceeding joy.

At the evening service the prayers were read by the Rev. A. H. Stephen, and the lessons by the Rev. G. H. Moreton and the Rev. Thomas Hassall. The sermon was preached by the Rev. the Dean of Sydney, who took as the basis of his discourse the 14th and 15th verses of the 3rd chapter of St. John's Gospel: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." The Dean dwelt upon the fact that the Saviour and His work were prefigured by the observances and events recorded in the Old Testament, and that those symbolic representations were designed to be preparatory to the fuller manifestation of the Divine glory and purposes revealed in the New Testament. The Dean observed, that the event to which the text referred was typical of Christ, and he then proceeded to draw a parallel between the type and the antitype. He first directed attention to the points of resemblance between the two—the need in each case for God's interposition—the remedy provided—and the efficacy of that remedy. The preacher then forcibly contrasted the principal points of difference; and, after speaking of the simplicity of the plan of redemption, and the certainty of salvation to all who believed, he concluded his discourse by an earnest, impressive, and affectionate application of the subject to the case of his hearers.—*Sydney Morning Herald*.

ST. PETER'S CHURCH, WOOLLOOMOOLOO.

A public meeting was held on Monday, evening the 5th, in St. Peter's Church, Woolloomooloo, at which the Bishop of Sydney presided. There was a numerous attendance. Amongst those present were, besides the Bishop of Sydney, the Incumbent (the Rev. G. H. Moreton), the Very Rev. the Dean, the Rev. Thomas Hayden, the Rev. R. W. Young, the Rev. Thomas Smith, the Rev. G. C. Innes and the Rev. A. H. Stephen. The Rev. G. H. Moreton opened the proceedings with prayer.

The minutes of the proceedings of the previous meeting were read by the secretary, Mr. E. Reeve, and duly confirmed.

Mr. JAMES GORDON, the minister's churchwarden, then rose, as the treasurer of the building fund, to make a statement of the moneys received for, and expended on the building, but before doing this he referred briefly to the arduous labours of the incumbent, the Rev. G. H. Moreton, during the last eighteen months, in collecting funds and exerting himself on behalf of the Church. He had undergone these labours, not so much for his own good as for the good of his parishioners and their children; and he (Mr. Gordon) hoped they would avail themselves of the privileges afforded by the erection of this commodious building by attending the services Sabbath after Sabbath, and at all other times when the church was open for service. He hoped they would also comply with the request of their respected pastor, made last Sunday week, that they would come not only as listeners but as worshippers, and that in their devotions they would kneel as the Church directed, and give audible responses at the public services of the Church. The moneys received from all sources, including St. James's Glebe, Church Society, £100, and collections in church and bank interest on running account amounted to £3493 0s. 3d. They had also borrowed from bank, at six per cent. interest, £500, making a total of £3993 0s. 3d. This amount had been expended in the following manner:—Organ, £123 15s. 6d.; deposit on land on which the church was erected, £262 10s.; contract for walls, £1755; contract for roof, £1300; floor, £200; architect, £50; gasfitting, £60; bell, £7; interest, £55 2s. 6d.; carving the corbels, £3; cleaning the walls, £3 16s. 6d.; painting, &c., £25; iron work, £1; glazing the windows, £61; polishing, £11 10s.; matting, £4 13s. 6d.; printing, £4 5s. 6d.; and they had £67 10s. in the bank. Their liabilities were as follows:—Due on land £787 10s., on roof £50, on floor £70, on seats £142 10., on screens, &c., £17, on choir £3 5s., on carving £10, on sundries £7 11s. 10d. £500, making a total of £1587 16s. 10d. Their prospects were—From St. James's Glebe £200, a gentleman had promised to give them £60, another £25, another £5, another £5, a lady £10, and £13, the proceeds of a collection in St. James's Church, in the hands of the churchwardens which could be had at any time, in addition to £67 10s. in the bank, making a total of £390 10s. and this would leave £1197 6s. 10d. unprovided for. The following articles had been presented to the church:—The organ, to the value of £200, the window on the north side of the church to the value of £60, the West door £10, the South ditto £8, and hinges for the same to the value of £10; the communion rail was also

presented, the carpet to the value of £30, a chair £5 10s., and another the value of £5; the prayer desk, £5; and lectern to the value of £5. The font was also presented, together with the kneeling boards, to the value of £9 10s.; the communion service (now on its way out from England), to the value of £60; two mats, £1; two rolls matting, £7 10s.; alms dishes, vestry table, stairs, and the work of painting the doors. The pulpit, which cost £30, was presented; and the chancel window, which cost £182. Books, to the value of £13, had been presented by the Diocesan Book Society: making a total of gifts to the value of £700, which sum, added to the amount collected, would swell that amount to £193 0s. 3d. all of which had been received in twenty months.

The Rev. G. H. MORETON said he might speak in the same eulogistic terms of Mr. Gordon, that Mr. Gordon had spoken of him, for humanly speaking the church would not have been erected but for him. The rev. gentleman then proceeded to state the hours at which he intended to conduct the services, the times at which he desired to administer the sacraments and the proposed Sunday school organisation. He also entered at some length on the subject of psalmody and hymn books, and what he proposed to do in reference thereto; also to the division of the parish into subdivisions for district visitors. In conclusion he alluded to the fact that there was a debt of £1200 remaining on the building, and considering that they had collected and contributed £4000 in twenty months, he thought it would be a shame to allow this debt to remain long undischarged. He had now pointed out the work there was before them, and if they performed that work faithfully they would have peace of mind in this life, from the consciousness of knowing that they were doing what they could, and they would receive a richer reward in the life that is to come.

The BISHOP of SYDNEY congratulated Mr. Moreton and the members of the congregation on the manner in which the business of the Church was conducted on that day week. He congratulated them on the churchwardens chosen, and the representatives to the Synod elected; and he very much admired the manner in which one of the churchwardens, Mr. James Gordon had entered upon his duties. He (the Bishop) did not so much refer to the exceedingly creditable financial statement which he made, as to the reminder to the congregation, of the manner in which the services in this church should be carried on. He thought Mr. Moreton would be very happily supported by Mr. Gordon, and as they had been reminded of the way in which they would be expected to take part in the services, in making the responses, &c., he thought they might expect that the services in this church would be of a very model character. He had been much gratified in some churches to hear the responses made generally by the congregation; and he had been occasionally somewhat saddened and had his feelings a little deadened by the absence of such responses. He trusted that the hint given by Mr. Gordon would not be lost upon the congregation of that church. He did not think there was much room for the Church Society after the statement which they had just listened to. He had occasion in another place to say that he considered the interests belonging to St. James's had by the curate been directed very much towards Woolloomooloo; and now that Mr. Moreton was transferred from St. James's curate to St. Peter's incumbent, he did not see very much change. He (the Bishop) had been asked to assist in the formation of a

branch of the Church Society; and they were to be invited, before October next, to send in their contributions—not, however, to the Church Society, but to enable Mr. Gordon to pay off the interest on the borrowed money, and, if possible, a portion of the principal. He should be very glad if they were enabled to do this. He must however put in a word for the Church Society, for he did not think that the one should exclude the other. While contributing towards the financial requirements, of their own church they should also contribute towards the funds of the Church Society. He had ever found in his experience through life, that those who gave most, gave most frequently, and those who gave seldom gave but little. He felt quite sure that the system of giving to foreign missions, and various objects external to England, had opened the way to more extensive liberality, and thus the national and domestic needs of England were supplied. What a noble example of liberality their beloved Queen had given to the world! She had given the savings, so to speak, of her years of widowhood in order to supply the requirements of the sick and convalescent. There was gladness in the contemplation of such liberality. In thinking of it one felt certain that it would be returned in gratitude and prayers, while it added another deed that would cause the name of Queen Victoria to be respected and revered as long as England continued to have a national existence. He thanked God for such liberality. In this colony he saw traces of the same feelings. He had often said that no good cause, when fairly put before the people of this country, was ever left without its adequate due support. With regard to the Church Society, he had that day been correcting a proof of an address which he recently delivered in connection with that society, and if those who heard him would peruse that address, it would save him from going very much into the subject now. He had already attended one meeting of the Church Society to-day, and in some respects it was one of the most painful he had ever attended, because the treasurer, or the gentleman who read the financial statement, stated that the society was upwards of £800 in debt; that money had been borrowed from a bank, and they were then paying interest for it; and that there were applications for grants to the extent of £600 or £700, which could not be complied with. He also knew of other cases wherein assistance was required, but which he felt would be useless to mention, while the finances of the society were in this unsatisfactory state. With this accumulating debt and increasingly numerous applications for assistance the meeting was one of the most painful that he had attended. There were some circumstances, however, of a different character. Mr. Smith (the Rev. T. Smith) with that earnestness and practical wisdom which ever marked his suggestions, suggested as money was to be got they had better get it, and as the work was to be done they had better do it themselves. The amount required to place the society in a satisfactory condition was about £3000, and as there were about thirty gentlemen present, he suggested that they should divide the amount among them, make a canvass of the city, and get the money. This resulted in something which he hoped would be the means of relieving them of their debt. It was proposed that arrangements be made by which every person who was capable of giving should be asked to give to the Church Society, and he felt that a large sum would in this way be realized; but what they wanted was not so much for people

to give as for people to ask. It was highly probable that if they could maintain their ground for the next two years, they would at the end of that time be relieved of what they were now obliged to call a burden, namely of supplying the wants of the Western districts of this colony; because they were endeavouring to obtain an endowment for the new Bishopric of Bathurst, and so far they had been successful. Within the next two months he hoped to find the effort pronounced to be completely successful. About £5000 had been promised, and on his next visit to the Western districts, which he intended to make shortly, he hoped to get the remainder of the necessary sum. Then, with concentrated efforts, he hoped they should be able to meet every claim which they could reasonably be expected to listen to. One thing he was anxious about, and that was that every parish should have its parsonage. It was not every parish that could expect to have such a good parsonage as that belonging to Trinity, nor that which they might now see rising on the hill above them; but every parish should have its parsonage. He regretted to say that there were a great number of parishes in which suitable parsonages had not been erected; but he hoped that when relieved of claims from the West they would ere long, be able to put every clergyman in possession of a suitable, comfortable and well arranged parsonage. The reasons which had necessitated such a large expenditure in the Western districts were these: They had, in the first place, received very little aid indeed from the Government. Of necessity when the grants for State-aid to religion were exhausted, when the money on the schedule for this purpose had been taken up, the population in the Western districts were obliged to erect their own churches and parsonages, and maintain their own clergymen; and in order to enable them to do all this, the Church Society was largely called upon to assist. Under these circumstances it was seen that the Church Society must deal liberally with these churches in assisting to preserve them and to maintain them in their position. Whenever the Bishop of Bathurst was appointed, he would find not only a large body of faithful clergymen to assist him, but churches and parsonages built, and every arrangement made for successfully carrying on his work. All this was, to a very great extent, due to the Church Society. Then it may seem to those who were now listening to him rather a hard task that they should be asked in addition to the list on the table, to subscribe towards the funds of the Church Society, but he did not think they would be the poorer for it, or that their own church would lose any suitable support because they were contributing towards the extension of religion in other parts of the colony. With these brief statements of his wants and wishes, he begged leave to move, "That a branch of the Church Society be formed in connection with this parish of St. Peter, and that the following gentlemen with the churchwardens and lay representatives to the Synod, be the committee. Messrs. F. Bozon, H. Connell, T. Brentnall, Cole, Pollard, Bentzen, Oliver, E. Reeve, Walket, and Richard Read, with power to add to their number."

Mr. W. DRUMMOND (one of the churchwardens) seconded the motion.

The Rev. G. H. MORETON supported the motion.

The resolution was unanimously adopted.

The DEAN of SYDNEY said he had great pleasure in appearing there that evening at the invitation of his friend, the Rev. Mr. Moreton, and thought in what he had to say

that he could not do better than follow his Lordship in what he had just said relative to the importance of the Church Society. He looked upon the work of that society as being, emphatically, the work of the Church, and, under that impression, had always felt it his duty to urge the serious claims of that society upon his parishioners. It appeared to him that members of the Church of England had to be got thoroughly to understand that it was the duty of them all, as individuals, to do everything that they could towards building up the Church throughout the entire colony. The individual responsibility of members of their Church in this respect was, he feared, not by any means, so fully realised as it ought to be. They appeared to fancy that the support of this appointed organization for the extension of Church action was a thing that might be left unsupported by them; and so no doubt it might, but certainly not without sin. He was most happy in having an opportunity of saying a few words in favour of the Church Society, and earnestly commended it to their support.

The Rev. THOMAS HAYDEN addressed the meeting on the social benefits conferred upon the working classes by practical Christianity.

The Rev. THOMAS SMITH, in a long and eloquent speech, earnestly advocated the cause of Sunday schools; insisting strongly on their usefulness and efficiency.

The BISHOP vacated the chair, and left; the chair being thereupon occupied by the Dean of Sydney.

The Rev. A. H. STEPHEN briefly addressed the meeting on the subject of systematic beneficence. He would come and preach a sermon to them some day upon that subject.

Cards for the Building Fund were then issued by the Secretary and the Rev. the Incumbent.

The Dean of Sydney dismissed the meeting with the usual benediction, shortly after ten o'clock.—From the Sydney Morning Herald.

PETERSHAM.—A numerously attended Meeting of the Parishioners was held on the evening of the 19th ult., in the Temporary Church. The room was well lighted and the walls were hung round with Diagrams illustrative of missionary work. The chair was taken by the Incumbent of the parish, who informed the Meeting that the principal object of calling them together was that an opportunity might be afforded of presenting a report on the state of the Sunday School. The excellent and intelligent gentleman who acted as superintendent, and those associated with him in the work of teaching, fully appreciated the importance of the charge confided to them by the parents of the scholars; and they had asked him (the chairman) to convene the present meeting, that they might render to the people an account of the manner in which they had discharged the trust. Mr. W. M. Martyn, the Superintendent, then read an admirable Report, showing the present state of the School, the progress made during the past year, and pointing out how the parents of the children might co-operate more fully with the Sunday school teachers for the religious advancement of the children. It appeared that there had been on the books in July, last year 7 Teachers and 59 Scholars. During the succeeding 12 months there had been added 4 Teachers and 57 Scholars, while 2 Teachers and 35 Scholars had left. Thus there were at the present time on the books 9 Teachers

and 81 Scholars. Of this number from 69 to 74 had actually attended each month during the past quarter, notwithstanding the wet weather and general prevalence of sickness. The Report urged parents to let their children attend at least once each Sunday. The children's Services had been well attended. Missionary Meetings in connection with the Melanesian Mission had been held monthly, and were attended not only by the children but by numbers of their friends. The course usually adopted was to give a short lecture illustrated by Diagrams. The amount collected for the Mission last year was £5, which had been transmitted to Bishop Patteson. At the present time another £5 was actually in hand. A Lending Library had been provided for the encouragement of the scholars in lieu of prizes. The Report concluded by thanking the parents for the confidence placed in the Teachers. The Chairman then stated that he had tried for seven years to get together a good parochial meeting like the present, but without success. He did not feel inclined to let so good an opportunity pass without reviving the memory of their "old friend" the debt on the Temporary Church. Many circumstances had combined to make it impossible wholly to get rid of it up to the present or that time. In a thinly populated suburb, where people were constantly coming and going, a new parish on the voluntary principle had naturally a hard struggle for existence. It was only lately that any progress could be made, and then the congregation had at once enlarged the Church for the benefit of others. During the last quarter some of their best supporters had left the neighbourhood, and hence it became necessary in order to meet their pecuniary engagements, to make a special effort to raise £40 or £50. He had had collecting cards prepared, and he now invited some of those present to offer themselves for the work of collecting. Several ladies and gentlemen having given in their names as collectors, the meeting was brought to a conclusion. During the evening several anthems were well sung by the choir assisted by a few gentlemen from Sydney.

MEMORIAL TO THE LATE DR. RICHARD GREENUP, CASTLE HILL.—The foundation stone of the chancel to be erected to the memory of the late Dr. Greenup was laid on Wednesday last by his daughter, Miss Jane Mary Greenup. The service commenced in the church, at 11 o'clock. The prayers to the end of the Litany were read by the incumbent, the Rev. Henry H. Britten; and the lessons for the day by the Rev. W. Wood and the Rev. W. Lumsdaine. An appropriate sermon was preached by the Rev. R. L. King from Rev. vii. 14—15. A collection was made after the sermon, and the sentences and prayer for the Church Militant were read by the Rev. George Barlow. At the close of this service the ceremony of laying the foundation stone commenced. The stone was laid with this declaration—"Forasmuch as the addition now to be made to this church is to the glory of GOD and for the benefit of His people, and doubting not that He accepteth our purpose, I lay this stone in the name of the ever blessed and holy Trinity, the Father, the Son, and the Holy Ghost. Amen." The people responded, and said "And may the glorious majesty of the Lord our GOD be upon us. Prosper thou the work of our hands upon us; Oh! prosper thou our handy work."—Ps. xc. 17. Mr. A. L. M'Dougall then read a copy of the scroll, which was placed in the cavity

of the stone, with a copy of the *Church of England Chronicle*, the *Sydney Morning Herald*, and the *Parramatta Mercury*, as follows:—"On this day, the 24th of July, A.D., 1867, the foundation stone of this chancel now to be erected, to the memory of the late Richard Greenup, Esq., M.D., was laid by his daughter Jane Mary Greenup. Several of the friends of the late Dr. Greenup, being desirous of erecting something to his memory which would be conformable to his tastes and actions, decided to add this Chancel, to this his parish church, to the building of which he had largely contributed, and in which he constantly took a lively interest." The incumbent of the parish and the trustee of the church, the builder, and committee were named on the scroll. Mr. M'Dougall then stated that £240 was the amount of the builder's contract; and that something more than one-third of that sum would be expended on the chancel. The whole had already been subscribed in the colony and in England; but more would be needed for internal furniture and decoration. An address was delivered by the Rev. W. Lumsdaine, who spoke in an interesting and striking manner, from his knowledge of the late Doctor, of the suitability of the memorial. A hymn sung to the air of the National Anthem, by the audience, and a selection of collects from the Liturgy, read by the Rev. George Barlow, terminated the proceedings. The size of the church at present is about 32 feet by 18. The new transept will be 40 by 18, and the memorial chancel, 18 by 12. Additional accommodation will thus be given for nearly 200 persons.

WATERLOO AND BOTANY.

Public Meetings were held at Waterloo and Botany on Wednesday the 7th inst., concerning the maintenance of the Clergyman, the erection of a new Church at Waterloo, and other parochial matters.

At 4 o'clock, the Lord Bishop of Sydney, the Rev. S. Fox, the Churchwardens, and other parishioners of Botany met at St. Matthew's Church, Botany. After the meeting had been opened with prayer, the Bishop gave an address, expressing his earnest interest in the work of the Church at Botany, speaking very kindly of Mr. Fox as a working Clergyman, and stating what was expected from the congregation at Botany. Two resolutions were proposed and carried, the first agreeing to provide what was required from Botany; and the second, expressing the desirability of having the sittings in Church free at the end of the current year, and proposing to re-commence a Stipend Fund.

The Rev. S. Fox briefly addressed the meeting, and the Bishop closed with the benediction. The meeting was one of much interest to the members of the Church of England at Botany, and the kind, earnest words of the Bishop will not soon be forgotten.

WATERLOO.—At half past 7 p.m., a Public Meeting was held in the St. Silas' School-room, Waterloo; the Lord Bishop of Sydney, Thomas Buckland, Esq., Alexander Gordon, Esq., the Rev. S. Fox, the churchwardens, and a considerable number of the parishioners were present.

The Bishop called upon Mr. Fox to open the meeting with prayer, after which his lordship named that he regretted the absence of Mr. Edward Cook, who had always been so devoted to the interests of the Church in Waterloo, and who was absent on account of the death of one of his children; his lordship also regretted the absence of the Rev. A. H.

Stephen, who was laid up with a bad leg; after naming the reasons for the absence of the Rev. A. H. Stephen and Mr. Cook, his lordship gave an address, in which he named the number of years he had known their present clergyman, who, he was assured would do his utmost to promote their highest interests; his lordship then dwelt upon the various matters connected with the Church in Waterloo, stating that the people of Waterloo were required to raise about a 100 guineas a year to meet the liabilities which lay upon them; his lordship spoke earnestly about the erection of a new Church and urged the importance of commencing at once, kindly offering to give £25 towards it himself.

Mr. Buckland laid a proposition before the meeting—that the trustees of the Waterloo Estate would advance £1000 at 5 per cent. for the erection of a new Church, provided £500 were raised by the people; towards this £500, Sir Daniel Cooper would give £100, and Mr. Buckland himself would give £100, leaving £300 to be provided; he trusted that as this was the third time of asking it would be the last, and while expressing his interest in the welfare of the Church at Waterloo, he said he should always be happy to render any assistance that lay in his power.

Mr. Gordon made a clear statement to the Meeting of the various liberalities arising from the maintenance of the ordinances of religion, and also from the various Church properties at Waterloo; he urged the Meeting to use their best endeavours to provide what was necessary to be made up by Waterloo, and expressed his confident hope that this would be done; he also spoke of the desirability and necessity of so increasing the amount of the offertory, that an almshouse fund might be available for assisting the poor.

The Rev. S. Fox said that this day was one of peculiar interest and pleasure to him, he thanked his lordship for the kind way in which he had spoken of him, and he also thanked their good friend Mr. Buckland, and Mr. Gordon for the deep interest they took in the Church at Waterloo, he said that he was an unworthy servant of the great Master, but that his desire was one, to serve Jesus Christ, and to win souls unto Him, and as he was confident the material of the Church would be forthcoming, he asked the Meeting to pray for the blessing of God upon them as a church in Waterloo, that the best good of all might be secured, and that both parents and children might be blessed; he said he did not hesitate to promise his Lordship, and also Mr. Gordon and Mr. Buckland that the £300 required from Waterloo for the new Church would be provided; he was very thankful for, and much encouraged by the help which was given unasked, the £290 a year for the present towards their liabilities, and the £1225 towards the new Church; and he had no doubt but that their hopes would soon be realized in having a House of God erected in their midst.

The Bishop then named, that as this was a preliminary meeting, it would be well if any gentleman present would consent to assist the churchwardens in getting and then meeting together to form a Committee, and to carry into effect what had been proposed at the present meeting. Mr. Court kindly offered his services for this object. Mr. Peck also said he would give any help in his power, and should be happy to contribute £10 to the new Church; others also consented to assist, and Mr. Hiles said he would give £5 to the New Church.

The proceedings of this Meeting, of so much importance and so full of deep interest to the mem-

bers of the Church of England at Waterloo, were closed by the Bishop giving out the Doxology, which being sung, his lordship pronounced the benediction.

THE REV. H. T. STILES.

The following extracts, from a sermon preached at Windsor, on the occasion of the death of the Rev. H. T. Stiles by his son-in-law the Rev. C. F. Gurnsey, will be perused with much interest by many of our readers, who have not had the opportunity of reading the sermon itself. The allusion in the last paragraph is to the late flood, which desolated the valley of the Hawkesbury, and which was nowhere felt more terribly than in the parish in which Mr. Stiles had known so well during a ministry of 34 years. It was when the flood was just reaching its height, and when the utmost anxiety and even terror may also be said to have reigned in Windsor, that his spirit was called home. In the midst of the calamity, he knew the true source of strength, and he found it. He knew the state of the district; and when he listened to the driving rain beating against the large windows of the room in which he was lying, he was even heard saying in a low but earnest voice, "Master, Master, earnest thou not that we perish?" and then a little while afterwards he said, as if to himself, and as if answering the anxieties which had oppressed him. "Trust and faith, trust and faith, trust and faith."

"To what a test did it please God that the principles of submission and resignation to the will of God, which he had taught to others, should be put in his own case! It was at the end of June, 1866, that it pleased God that his regular ministrations to you should cease. But for years previously they had been given to you at a cost of bodily pain and suffering, that but few had any idea of. At last, however, a further call was given, a new drop of suffering was added to his cup. He was compelled to remain in his sick room, and to give up the privilege of conducting the service of God in his Church.

"My intercourse with him during that period to the moment of his death, will, I trust, have its lasting effect upon my soul to its eternal good. It was a period of quiet calm endurance, by strength supplied from Christ the Source of all strength. Frequently giving me hints as to prayers to be used, I never knew him once ask for his pains to be removed. The one thought was for grace and strength to bear them, and by their means to become more acquainted with his Saviour and be made conformable to His image. Though he always entertained a high sense of the privilege of drawing near to Christ in the Sacrament of the Lord's Supper, he felt its preciousness to be very great in the time of mortal sickness. But the one thought that seemed to fill his mind more and more, as the body waxed daily weaker, was the finished work of our Blessed Redeemer. He frequently repeated, partly to himself, verses of the hymn "Rock of Ages," and when the opportunity offered, he preached that same Jesus as "the way, the truth, and the life" to those who saw him; and I doubt not those words will never be forgotten. On the day before he died, after speaking of his hope through Christ of a joyful reception in the presence of his Saviour, he used the

prayer in the visitation service—"O Saviour of the world, who by Thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee O Lord, adding—"May God complete the work in me, may he perfect my repentance, may He accept me in the Beloved." His prayer from that time was, as it were, whispered to himself, "Come Lord Jesus. Come quickly." And for a while the storm ceased, the pain was ended, and softly and gently, supported by some of those dearest to him, his spirit departed to the God who gave it.

"But there was one touch of sorrow for those he was leaving that I must bring before you. You all know, now, the terrible devastation that was preparing for these districts, as his life was ebbing. But happily, he was spared from knowing its full extent. When at last, however, the call came to find a shelter for the homeless, and it was necessary to open the Church for that purpose, he asked what was being done, and on being told, he thought for a minute or two, and then said—"Yes, it is only humanity," and he repeated our Lord's words in St. Matthew, "I will have mercy and not sacrifice."

SOUTH AUSTRALIA.

We learn from the *Adelaide Church Chronicle* that the following petition upon the marriage laws has been adopted by the Standing Committee of the Synod, and is about to be engrossed and prepared for signature.

"The undersigned clergymen and laymen, members of the Synod for the regulation of the United Church of England and Ireland in the Diocese of Adelaide, humbly petition your Honourable House to introduce a Bill to amend the Laws of Marriage in South Australia.

"Your petitioners are of opinion that the laws of marriage now in force in this Province are in a very uncertain and confused state, and that as it has been represented that some marriages celebrated in the Colony are of doubtful validity, it is necessary for the sake of public and private security, that marriages heretofore celebrated *bona fide* in South Australia, should be validated.

"Your petitioners humbly pray your Honourable House that in any act introduced for the amendment of the law of marriage, the following principles may be recognised.

"1. That marriage is a solemn religious engagement, and it is necessary for the sake of society that it should be made also a civil contract.

"2. That all minors shall before marriage have the consent of their parents or guardians, such being resident in the Colony.

"3. That in order to secure uniformity there should be only one form of notice of marriage, and that a solemn declaration in a certain prescribed form be taken and subscribed, that no legal impediments exist of any kind.

"4. That all Officiating Ministers who now are or shall be hereafter recognised as such by the Government, shall be entitled to receive declarations required for notices of marriages, and to solemnise and make returns of marriages.

"5. That the different Churches and Denominations, shall be left at liberty to marry according to their own forms, or services.

"6. That those who desire it may be married by officers appointed by the state, a prescribed form of words being used.

"7. That every marriage shall be registered

according to one form and in such a manner that the fact of that marriage can be proved at any subsequent time, in any court of law.

"S. That those who fraudulently marry or who perform marriages illegally shall meet with condign punishment.

"And your petitioners in duty bound will ever pray &c."

English Church News.

The memorial from the inhabitants of Rochester to the Earl of Derby praying for a division in the See, upon the appointment of a Bishop to succeed Dr. Ingram, has brought forth a reply to the following effect. Lord Derby, admits the inconvenient extent and configuration of the present Diocese; and in anticipation of some change has come to an understanding with the Bishop-Designate (Dr. Claughton,) that he will interpose no obstacle arising out of his personal vested interest. It is necessary however to have regard to the effect upon the adjoining Dioceses of Canterbury, London and Winchester, all of which would be seriously interfered with, if Rochester were restored to its original dimensions. Lord Derby is prepared to concur in any scheme which will have the effect of relieving Rochester, if it does not unduly add to the burdens of other adjoining Dioceses.

On May 10th, the Dean and Canons of Rochester assembled in the Chapter house for the purpose of electing a Bishop to that See in the room of Dr. Joseph Cotton Ingram, deceased. Her Majesty's *congé d'élire* having been read recommending for election the Rev. Thomas Leigh Claughton, M.A., of Trinity College, Oxford, Vicar of Kidderminster, Mr. C. was duly elected. The consecration was to take place on June 11th, St. Barnabas' day.

Dr. Moberly has been elected by the Oxford Heads of houses Bampton lecturer for 1868.

THE CHURCH MISSIONARY SOCIETY.—The sixty-eighth anniversary of this society was held in Exeter Hall. The Earl of Chichester presided. The attendance was very large, and the platform was crowded with clergymen and gentlemen, including several of the bishops. The report was read by the Rev. S. Mee, the secretary. Last year the committee announced an advance of £10,000 in the associations. This decided advance has been more than continued during the year just closed. The associations have exceeded the increased returns of last year, the amount raised—£145,871 being larger than that obtained from associations in any previous year. An anonymous donation of £1000 for a mission to Japan raises the receipts for the year to £150,856 5s. 10d. The ordinary expenditure has exceeded the ordinary income by £5477; but a surplus of income last year, amounting to £1649 4s. 5d., reduced the deficiency to £3828 13s. 11d. The receipts from all sources had been £150,356. Prominent among the events of the year stand the Jubilee of the West African Church. The contrast between the position of Christianity at the present time and in the year 1816 speaks profitably and powerfully as to future missionary work. The communicants of Western Africa had then only advanced to six, they are now advancing towards 6000. Among the contributions to the Jubilee Fund two may be especially noticed. The grammar school, of which a native minister is head-master, raised

£28; and the village of Charlotte, containing a population of 500, of whom ninety are liberated African children, transmitted a jubilee offering of £84. Earnest indeed are the words of African Christians, but not less excellent are their works, for they have raised a Jubilee Fund of £830. In addition to the special jubilee effort, a sum of £900 has been expended in the erection, during the year, of three permanent churches in the heathen districts of Bullom and Sherbro, while the colonial Government has marked its appreciation of the value of the native Church by an annual grant of £600 to the Native Pastorate Fund. In the Yoruba country a more tranquil state of public affairs has relieved the society from special anxiety, and restored spiritual activity to the mission. The number of foreign missionaries in India is 519, and the sum annually spent on missions is £250,000. On the other hand, the agitation and hostility caused by the conversion to Christianity of a native are sometimes such as to bring to remembrance the scenes through which the first preachers of the Gospel passed when addressing themselves to the citizens of Jerusalem, Ephesus, Philippi, and Corinth. These demonstrations of hostility are, however, caused only by the obstacles lying in the shallows of ignorant superstition. In the deeper stream of educated thought the stream flows silently but not less surely. A missionary in Calcutta is now engaged in placing a Bengali New Testament in the hands of each of the 500 native authors, editors, and translators of Bengal. The British and Foreign Bible Society has granted these copies of Scripture, and desire to bestow similar gifts on the same classes throughout India. The native congregation at Agra has during the year raised £40 for its native pastor. At Meerut the diligent and self-denying efforts made by the native Christians for the maintenance of their pastor are as interesting in detail as they are satisfactory in principle. The mutiny ten years ago deprived the missionary stem at Meerut of its branches, but nine have since put forth and grown on the parent stock. During the decade 410 adults have been baptized. The native church contains nearly 800 members, of whom more than 300 are communicants. Such is the India of our day. The foundations of Mohammedanism and Hinduism are crumbling, and that foundation, other than which no man can rightly lay, Jesus Christ, is being slowly but surely laid.

CHURCH PASTORAL AID SOCIETY.—The annual meeting of the members and friends of this society was held in St. James's Hall, Piccadilly. The President, the Right Hon. the Earl of Shaftesbury, took the chair. Allusion was made in the report to the increasing need of the society's operations in consequence of the aggressive movements of Romanism in this country. "Within our own camp" there are men strenuously carrying on their designs against Protestant truth, openly stating that their ceremonial has an inner meaning, and that ritualism is adopted as the best agency to spread abroad their tenets and familiarise the public mind of England with their ritual. On the ground, therefore, of danger to our Protestant faith, the society requires its friends to be multiplied and its resources enlarged in order that Romish emissaries of every kind may be met by those who will set forth the pure Gospel of Christ, the only effectual antidote to unscriptural teaching. The receipts amounted to £47,829 5s. 3d., being £5586 6s. 7d. more than those of last year. The expenditure has been £46,447 8s. 11d., being more than that

of last year by £233 0s. 9d. The total number of grants is 621, made to 501 incumbents; 461 are for clergymen, and 161 for lay agents. To sustain these grants an income of £53,795 is required, if they were all occupied at the same time. The resolutions were moved by the Rev. J. C. Ryle, Canon Clayton, the Bishop of Nelson, New Zealand, Mr. Joseph Hoare, and the Earl of Shaftesbury.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—The 59th anniversary meeting of the above society was held at Exeter Hall; Lord Shaftesbury in the chair. The Chairman, in opening the business, addressed the meeting at some length, in the course of which he expressed a hope that as little as possible would be said by other speakers about Abyssinia, as all that was said would, no doubt, be repeated to King Theodore. The Secretary afterwards read the report, which showed that the total income from all sources amounted to £33,327 8s. 6d.; in addition to this, £4000 had been bequeathed to the society. When this society was formed in 1809, there were not fifty Christian Jews known in the United Kingdom, since which time, however, more than 100 Jews have been ordained as clergymen of the Church of England. In the society's chapel in London 526 adults and 593 children had, up to the end of 1866, been baptised, while at the schools in London 847 Jewish children had been educated in the Christian religion, but in the schools at home and abroad upwards of 1500 children are annually under instruction. During the last ten years, 43,396 copies of the New Testament translated into Hebrew had been circulated, and 23,463 of the Old Testament. Upon the motion of the Bishop of Cork, the report was unanimously adopted, and after the meeting had been addressed by several gentlemen, the proceedings closed with prayer.

PARIS.—At a meeting held at the Grand Hotel a few days ago for the purpose of considering the desirability of building a Church in Paris to fully represent the Anglican Communion, it was agreed that such an erection was required and a resolution to that effect was passed unanimously. The names of several gentlemen to act on a Committee to carry out the resolution were proposed, and a further meeting is shortly to be called, when the contemplated means for acting on the resolution and raising the necessary funds will be submitted.—*Home News.*

EASTER SUNDAY WITH THE RITUALISTS.

We had heard so much of late as to the doings of the High Church party in and out of London, that we resolved—our own chapel being closed for a while—to visit one of their places of worship on their greatest festival. Unfortunately, the number of these buildings in London is so numerous that we were perplexed as to the one which would afford us the most interest, but our *embarras de richesse* was settled by resolving on the one nearest our abode, and which was St. Paul's, Lorrimer Square, close to Kennington Park. On inquiry on Good Friday we again meet the *embarras*—this time not as to place, but as to hour—the services on Easter beginning at 6-30,

7-30, 8-30, 10-30, 11, 3-30, 7. We decide upon the good old-fashioned hour of 11, and find, on reaching the church, a paucity of seats. An urbane verger, however, supplies our needs, squeezing me into a pew, or rather low bench, with several other men, and the ladies of my party into a seat on the other side of the aisle—the sexes being divided. Though the bell is sounding the church is so full that the usual flocking in of people is over, which we afterwards found accountable from the morning Prayers commencing at half-past ten, and the Communion Service was about to begin. The building is well adapted for ritual, the chancel being raised, and beyond that again, the "sanctuary" (so called), where stood the "altar" on seven lofty steps, clad in a gorgeous white satin cloth, embroidered, and bearing a huge gold cross some three feet high, on either side of which were wax tapers *ad libitum* and embossed metal vases of rare flowers. All the "chancel," was in fact, a mass of plants and flowerpots, apparently the *crème de la crème* of some hothouse, their scent being almost overpowering. Camellias, roses of varied hue, rhododendrons, mignonette, azaleas, and in fifty per cent of Covent garden's wares, were placed about the "altar," and the other extreme of the church, where stood the font, was decked in similar fashion. The church bell ceasing, an acolyte in cassock and surplice entered by a side door from the vestry into the chancel, lit two of the largest of the candles on the altar, and then retired.

In a minute or two the organ sounded a chord, and through a porch on the right hand of the church slowly entered a procession singing the old Easter hymn, "Jesus Christ is risen to-day," to the same old tune we have all sung since our childhood. I was surprised at this. All the congregation—there must have been over a thousand, without counting a shoal of school-children—rose and joined heartily in the hymn. The choristers, in their surplices, were led in front by a lad similarly clad, bearing an immensely lofty cross of metal, and the procession, which must have numbered thirty surpliced men and boys, moved along the side aisle and up the middle, well-wrought banners being borne before the clergy, of whom there, were I suppose, half-a-dozen. They wore white satin "stoles," richly embroidered, over their white vestments. Arriving at the chancel, three of the priests slowly moved towards the altar, and stood in front thereof, whilst the choir, who were now in their stalls cathedralwise, sung a short anthem to what is, I believe, designated as "Gregorian" music. It was very congregational, simple, and imposing. At its end one of the clergy ascended the "altar" steps, which were carpeted, and the service began, the three officiating priests standing with their backs to the worshippers. The Commandment service was the first to be used, the

Decalogue being intoned, and the "Lord have mercy" sung by the people and the choir. Then followed the Epistle (the third of Colossians,) and then, after an outburst of song, was chanted by another priest the "Holy Gospel." The effect of this was to me singular, being accustomed to hear the "Word read." It was quite audible, however and all in the church must have heard the sweet story in the 20th of John, where the Magdalene finds the stone rolled from the sepulchre.

Then followed the Creed, which I am fain to confess was superbly sung; not less to the choir to display their vocal powers, but heartily joined in by all. The passages relating to the Redeemer's sufferings and death were rendered with a touching pathos, as softly as could be, and the contrast between them and the following, "The third day He rose again," was grand in the extreme. The Creed over, the bans of marriage were published; and judging from the sad, dreary catalogue of sick folk asking the Church's prayers, I could not but draw two inferences, either that the parish is very unhealthy, or that the parishioners are remarkably well visited, sought out, and tended; I do not profess to know which; perhaps both. These notices being finished, another priest, not assisting at the altar (the incumbent, I was told) ascended a further low pulpit at the side of the chancel-gate, vested in a white and gold "stole," and deep blue cloak over his surplice. Giving "In the name of the Father," &c., the rev. gentleman, with no notes, but simply a little book, dwelt for some half-hour upon the words "Christ is risen," urging all to apply the words of the day's epistle to themselves, and to follow its exhortation. He reminded the sinner that another Easter had come round, and how had it found him? Prepared or unprepared? Ready for the everlasting Easter, or unready? He cheered the saint with the thought that he was another Easter nearer his home—another landpost passed—another ridge on the mountain gained, whence he might gaze in faith on his home on the everlasting hills. Having, after his sermon, which was a really beautiful, elegant, and, I confess, scriptural appeal to men, he announced that a confirmation would be held in July in that church—by, I imagine, the Bishop of London—and also that at the early communion on that morning there were 317 communicants.

The offertory was then collected by gentlemen in the congregation during the singing of a hymn. A sprinkling of people now left, but by far the majority remained, though I conceive that most had communicated at the early sacraments. A confession was then made in a subdued voice by all, the words being, as I found, in the Communion Service, and at its finish the officiating priest rose from his knees before the altar, and signing the cross over the people, pronounced absolution. He then turned, and resumed the service, the congre-

gation devotionally responding to his words as in the Common Prayer-book. The "Holy! holy! holy!" was next chanted, and I could readily notice that the most solemn portion of the service was near. The prayer of consecration of the elements was next softly said by the priest, who, when he reached the passage, "This is my body," paused, and, kneeling down before the altar, a dead silence pervaded the congregation for at least two minutes. The elements, however, were not raised up. The "Agnus Dei," in English, was sung directly afterwards, so hushed and so gently that it was not much more than a musical whisper. The communicants then approached, and, the distribution over, was chanted the Lord's Prayer; and the ever-glorious "Gloria in Excelsis," in English, brought the, to me, singular service to a close. As an act of worship, the whole was to me novel; as an act of worship in a church of the Establishment of this Protestant country, it was doubly singular. And yet we are told that this style of ritual is gaining ground in all quarters!—*Correspondent of the Morning Advertiser.*

THE ROYAL COMMISSION ON RITUALISM.

The appointment of a Royal Commission to consider the rubrics relating to the celebration of divine service is an important step, because it is undoubtedly an introduction to a termination of that ambiguous and unsettled state of things which has been going on. Nor can we conceal from ourselves the probable nature of that settlement—that the Royal Commission will, as to the questions of ritual which have of late been brought prominently forward, be little more than a respectable, dignified, and solemn mode of ushering in the same issue which Lord Shaftesbury's Bill arrives at by a leap. The Archbishop of Canterbury—a prelate who is most good-naturedly desirous of satisfying everybody as far as it can be done, and who leans to the ritualistic side if he has any leaning on this question—all but gave his adhesion to Lord Shaftesbury's Bill, in the very speech with which he proposed the Royal Commission. "He was earnestly desirous of putting an end to the practices which prevailed

He thought that a measure sanctioned by a large body of members of the Church of England would be much more likely to set the matter at rest than anything that could be done by the efforts of a single individual." Lord Derby, also, who appoints the Commission, wishes for the result. We cannot affect much surprise at the prospect of such a conclusion, to

which the demands of established usage—the interpretation which the practice of the Church, dating from the very construction of the Prayer-book, gives to the Prayer-book and its rubrics—the old policy of balance—and the popular claims upon the Church as a national establishment, have always pointed. A perfectly new and enormous development of a plan of worship, which, to the popular eye, is Roman, within the bosom of the Church of a nation Protestant to the very core, is an anomaly which no reflecting person could seriously expect to obtain real root. The Established Church is on one side a branch of the Church Catholic, which deduces its powers from the Apostles, and stands upon a spiritual basis wholly distinct from any secular source: on the other side it is a creature of the law of the land, it is a national institution, kept up by the simple voice and will of the nation and of Parliament. The nation cannot be expected to forget this latter aspect of the Established Church; it steps in and makes itself heard, if the Church shows a tendency to develop in any direction which is opposed to the whole mind and spirit of the nation. What is said is that such a development may be perfectly legitimate in an independent religious community; but that it is out of place in a national institution. It is true that the nation accepts a balance of schools and parties in the Church, but then it jealously watches the state of that balance. If one of the two great parties into which the Church is divided claims an advantage which it has not hitherto enjoyed, in the shape of a new system of worship, that, in the nation, is an upsetting of that balance. The discovery of what has all the effect of a new Church law, though it may be affirmed to be old, must be a *eureka* to provoke the scepticism of a practical people, who will ask the question how has this law hitherto been interpreted? and after hearing that there has been only one interpretation of it, will not easily believe any other interpretation.

Under these circumstances we cannot be surprised that a Royal Commission has been appointed to consider the case of Ritualism; and that very strong symptoms appear of what will probably be the result of that Commission. The Commission will be driven into a corner, and can hardly avoid saying either one thing or another. It must say either that these things are to be allowed or that they are not to be allowed. But to decide that they are to be allowed is to keep

alive the whole existing disturbance in the Church: it is to do more; it is to supply to Ritualism an immense expanding force; such a justification of it will be a multiplication of it tenfold; it will go forth armed with the legal warrant from the Crown, and will raise its flag on high, sound the trumpet, beat the drums, and will establish itself in the seat of power, no longer fighting a battle, but shouting a victory. The probability, then, is that the Commissioners will take the other alternative.—*The Guardian*.

Correspondence.

CLERGY WIDOWS AND ORPHAN FUND.

To the Editor of the Church Chronicle.

SIR,—In your last number I observe a reply to my letter from the able and indefatigable pen of Mr. Wilson of Cassilis, who has quite misunderstood a remark of mine, and has also, as I believe, fallen into an error of statement regarding the "Clergy, Widows, and Orphan Fund" for the Diocese of Melbourne.

I have not a copy of my letter by me, but I remember clearly that the remark which Mr. Wilson has misunderstood, and consequently perverted, was to the following effect. The necessity of the various Dioceses taking united action had been urged, on the ground that the stability of a Pension Fund must depend on the number of Clergymen subscribing. To this, I replied, that there was no such necessity in the case of the Fund we propose to create, as the subscriptions and donations, to be expected from the laity, would cover (not "lessen," as Mr. Wilson puts it) the risks. I used the word, "risk," in the technical sense attaching to that term, when used in connection with financial operations, such as the one under discussion. Mr. Wilson, however, quite misunderstood me; and my views, as "fully stated" by him, is a view which I am not so insane as to have even entertained for one moment. I certainly do not advocate an "ill-advised or insecure" scheme, relying upon reiterated appeals to public liberality, to make good its oft recurring deficiencies. I believe it is possible for the Standing Committee of the Diocese of Sydney to frame a scheme for a Widows and Orphans Fund, such as will meet with general approval and support; and that without loss of time. But I repeat, that the endeavour to secure the harmonious action of the other Dioceses with it on a financial question, involving intricacy of detail, is an undertaking, over which time must be taken, if we are to make a settlement on anything like a sound basis. It may ultimately prove impossible to combine, and I know that there are both Clergymen and Laymen in the Diocese of Sydney, who hold this view. But, admitting the possibility, the combination must be deliberately and carefully gone about, if it is to command confidence. Suppose that the Diocese of Sydney should differ from that of Newcastle, as to the rate of annual subscription required by the Clergy, or as to the disposition of the Moore Fund and Broughton Fund. Suppose, further, that

Goulburn should differ from both, and could we expect such differences to be hastily settled? I belong to the Diocese of Sydney, and believe I am correct in stating, that many here are anxious for no further delay. If three years ago a Fund had been created, with an annual subscription of £5 or £6 from the Clergy and their parishes, and if only 30 or 40 had by this time joined, we should have been in a position to allot pensions of £50 each to widows of deceased subscribers and of any other deceased Clergy of the Diocese as well. We should also have had a good balance in hand. I blame no one for our past inaction, and indeed know that the Bishop has desired to move in the matter and others also. But the difficulty was great in making a commencement without the machinery, which our Synod presents for simultaneous and united action. Now that we have this machinery, it is rather hard to be called upon to submit to further delays, while the question is being passed backwards and forwards between the Diocesan and Provincial Synods.

The matter is no longer abstruse and risky to the degree that Mr. Wilson supposes, various Pension Funds having been devised in these colonies, and been found to work well. There is really no difficulty, which ought to deter our Diocese from at once doing the best it can. In the Diocese of Melbourne a good beginning has been made, and their "Clergy, Widows and Orphan Fund" is already in a position to offer superannuation allowances to Clergymen and pensions to widows. Mr. Wilson pronounces this Fund a failure, and states that it fixes the widows pension as low as £25. I do not know where he obtained his information, but it is not, I think, correct. I have before me the Report of the Synod Committee appointed in February last year, and I find that the amount of the Pension is just double what Mr. Wilson states, viz., £50, and that the Committee are able to offer superannuation allowances as well. I have lately received a letter from a member of that Committee, who tells me that the Fund is working admirably, and that they have a sum of £2000 in hand.

As regards superannuation allowances for aged Clergymen, Mr. Wilson seems to find no place for them in the scheme he proposes. I suppose he feels that it would be impossible to adjust this branch of the question within a reasonable time, unless the Dioceses work separately. But in our Diocese it will probably be a *sine qua non* with regard to any scheme, that it should include superannuation.

The proposal to obtain an Act of the Legislature similar to the Friendly Society's Act, or to bring the Widows' Fund under the provisions of that Act, needs further explanation. It would seem to have been made without considering the position of the Church in this Colony.

I hope the importance of my subject will be allowed as sufficient apology for occupying so much space in your paper, and trespassing at such length on the attention of your readers. Like my esteemed and able antagonist, Mr. Wilson, I have given attention to our subject, and am deeply anxious for its speedy and prosperous settlement. That settlement, I believe, would be indefinitely delayed by the course he proposes. Much, therefore, as I should like to act with him, and with his Diocese, I am, for the present at least, an advocate for separate action.

PER SE.

August 6th.

THE CHURCH CHRONICLE.

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M. Metcalfe, Esq. ...	20	0	0
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COLLECTIONS.

Pennant Hill's ...	2	8	9
Meeting at St. James' ...	11	4	0
St. John's, Camden ...	4	12	8

AUXILIARY.

Wimbourne, Mulgoa ...	12	10	0
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FOR STIPENDS.

Bathurst ...	62	10	0
Dapto ...	35	1	5
St. Philip's for Infirmary ...	6	5	0
Petersham ...	25	0	0
Dubbo ...	50	0	0
Jamberoo ...	6	0	0
Wellington ...	7	15	0
Wollongong ...	50	0	0
Bishopthorpe ...	20	0	0
Newtown ...	30	17	9
Orange ...	62	10	0
Ulladulla ...	17	2	0

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J. Samuel, Esq., junr. ...	2	0	0
George Taylor, Esq. ...	2	2	0
R. J. Campbell, Esq. ...	5	0	0
H. Kuybett, Esq. ...	0	10	6
J. Holmes, Esq. ...	1	0	0
R. J. Parker, Esq. ...	0	10	6
Messrs. Tait & Smellie ...	3	0	0
Mr. William Sansom ...	1	0	0
Mr. T. Thompson ...	0	5	0
Mr. T. H. Purvis ...	0	5	0
Mr. C. Tibbits ...	1	0	0
Mr. C. Burfitt ...	0	5	0
Mr. J. Boyle ...	0	10	0
Mr. A. McCallum ...	0	10	0
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Mr. S. King ...	0	10	0
Mr. A. McMillan ...	1	0	0
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Mr. G. Langden ...	1	0	0
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Mr. T. E. Mills ...	1	1	0
Mr. W. Moffatt ...	0	10	0
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Mr. G. B. Young ...	0	10	0
Mr. G. Hayden ...	0	2	6
Mr. J. Yeo ...	1	0	0
Mr. R. Benham ...	0	10	0
Mr. J. Edwards ...	0	10	0
Mr. G. Furney ...	0	10	0
J. Penser, Esq., J.P. ...	5	0	0
W. W. Brockelhurst, Esq., J.P. ...	5	0	0

John Christie, Esq., J.P. ...	£5	0	0
Alexander Strickland, Esq., J.P. ...	5	0	0
Frederick Young ...	0	5	0
A Friend ...	0	2	6
	£50	0	0

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George Cox, Esq. ...	10	0	0
Harriett Knight ...	0	3	0
Thomas Knight ...	0	5	0
Frederick Butcher ...	0	5	0
John Powell ...	0	3	0
Fanny Farrell ...	0	6	0
John Moreton ...	0	5	0
John Payne ...	0	5	0
William Newlan ...	0	5	0
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Robert M'Knight ...	0	5	0
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