

The Church Chronicle

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and 21st of every month. } No. 12.

SYDNEY, JUNE 24, 1867.

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

Deaths.

On the 15th instant, at the Parsonage, Orange, MARTHA, the beloved wife of the Rev. G. A. C. INNES, aged 30 years.

On the 18th ultimo, on board the steamship "Hunter," on her passage from Merimbula to Sydney, ELIZABETH, the beloved wife of Rev. J. LISTER KNIGHT, M.A., and third daughter of J. WILLIAM WALKER, Esq., of London, leaving five young children to mourn her irreparable loss, at 33 years. Her last words were,— "It's a happy day."

On the 22nd instant, at the Parsonage, Windsor, the Rev. HENRY FAMILTON STILES, M.A., aged 59 years.

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.

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.

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

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

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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. Madlocks, George-street, Mrs. Muspratt, and the Publisher White, 84, William-street.

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By order of the Board,

ALEXANDER J. RALSTON, *Secretary.*

Sydney, 1st February, 1867.

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[CIRCULAR.]

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Sydney Agent of the Australian Mutual Provident Society, will be happy to give full explanation personally, or by letter (without charge), to all persons wishing information in reference to the subject of Life Assurance, Present or Deferred Annuities and Endowments, Educational or otherwise, for children, by addressing him at the office of the Society, New Pitt-street, Sydney; or, Box 73, Post-office, Sydney

The Church Chronicle.

"Speaking the Truth in Love."

FRIDAY, JUNE 7TH, 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.

Church Intelligence.

THE BISHOP OF SYDNEY.

The Bishop has returned from his visitation of a portion of the Western Districts, and has been enabled to keep all his appointments in the various places which he visited. We hope soon to have some account to present to our readers of his Lordship's proceedings. Amongst other important objects which have occupied his attention, is that of the endowment of a Bishopric, the seat of which should be Bathurst. This has now been in contemplation for some years; but we trust that after the Public Meeting, an account of which will be found below the matter will assume such a form that the Bishopric may be established; and all the benefits which would accrue, may be realised by the Church. It only remains for the Churchmen who are interested in the West, either as residents, or possessors of property therein, to come forward liberally, and subscribe a sufficient sum for the endowment, and the greatest difficulty will be overcome. But let them not stop short of £20,000, so as to secure £1000 per annum for their Bishop, besides a Residence.

BATHURST

BISHOPRIC ENDOWMENT FUND.

(From the Bathurst Times.)

According to previous announcement a public meeting was held in the Court-house, Bathurst, on Wednesday June 5th, for the purpose of taking "measures for raising an endowment fund for the Bishopric of Bathurst."

There were present—The Lord Bishop of Sydney, Mr. W. H. Suttor, M.L.A., (in the chair,) Messrs. T. Kite, R. Y. Cousins, Joseph Smith, T. J. Hawkins, George Pownall, George Pincock, J. R. Stewart, Dr. Bassett, and several other gentlemen of the town and neighbourhood, and the following clergy: Revs. T. Sharpe, W. Lisle, W. H. Savigny, G. M. Fox, G. A. C. Innes, G. Stiles, Joseph Barnier, W. F. B. Uzzell, John Vaughan, and H. A. Langley.

Prayers were read by the Rev. Thomas Sharpe.

A report was read by the Secretary, the Rev. H. A. Langley.

The Rev. T. Sharpe moved the first resolution,—“That the report of the committee now read, be adopted, printed, and circulated.”

The Rev. W. Lisle having seconded the motion, it was carried unanimously.

The Bishop of Sydney then moved the following resolution:—“That this meeting, having heard the statements of the Metropolitan as to the necessity which exists for the formation of an additional bishopric in the western portion of this extensive diocese, now resolves to give cordial support to an object which is calculated to promote the temporal and eternal interests of their fellow countrymen.” Mr. Chairman and my Christian friends,—I can truly say that I have scarcely ever risen under a deeper sense of my own responsibility, or with a stronger desire to impart my own convictions to my hearers. I shall not, however, attempt to produce those convictions by exaggerated statements, or by impassioned appeals, but by reasons, of the value of which, you, my hearers, can as well judge as I myself. And at the outset I may, perhaps, be permitted to say one word concerning myself. I have now for upwards of twelve years been the Bishop of this diocese. I have given the whole of my time, thoughts, and influence to the discharge of the duties of my office, and feel that I am not speaking upon a subject of which I know nothing, but upon one of which I have thought much and frequently, and in which I feel the deepest interest. I may then, as I trust, on personal grounds claim to be heard. Some years ago I was much encouraged by a sentiment which fell from the lips of our chairman, and was repeated to me by a friend. He said that “nine-tenths of the laity had confidence in the Bishop.” Some years have since elapsed, and I may, perhaps, venture to hope that since that time the remaining tenth have learned to confide in the sincerity of my motives, if not in the soundness of my judgment. This affords me a great vantage ground, but I shall make no other use of it than to ask that you will give your candid consideration to the reasons which I assign for the formation of an additional bishopric. The bishop is, by his office, as the word implies, an overseer. He must give personal attention or oversight to the state of his charge. He should be within such reach of it as to become personally acquainted with individuals and the localities in which they reside. For I hold that it would be as unwise for a general to carry on a campaign in a country of which he knew nothing, as for a bishop to attempt to provide for the spiritual wants of his diocese without a knowledge both of the people and of the places where his clergy are to minister. Now apply this rule to my own circumstances; I necessarily reside in Sydney, and have much to do in the city, often as a parochial clergyman, supplying the place of one of my clergy; caring for the various educational and other institutions which belong to a large city, and called upon occasionally to discharge certain

duties which devolve upon me as metropolitan. But beyond Sydney, and the counties of Cumberland and Camden, where the majority of the population of New South Wales is located, beyond these settled districts in which we are at present living, are the stations of the great interior, to which some of you have sent your relatives and sons and servants, and which you are filling with flocks and herds, where the minister of religion seldom comes, where education cannot be obtained, where the Sunday is never observed, where the children are unbaptised, and where the dying are unattended, and where the dead are placed in the ground without the solemn and comforting services of the Church. Am I to blame for this state of things? Some blame might attach to me if I did not endeavour to apply a remedy. But what can I do? I cannot personally visit the Darling and the regions beyond. To spend weeks and months in doing this would be to attempt to discharge certain important duties to the neglect of others of still greater importance. How then can I reply to the appeals which are made to me, on my present journey, from Mount Murchison, or from Booligal, or under the mistaken apprehension that it is in my diocese, from Fort Bourke? I have no clergy to send there. It is with difficulty I can keep up the numbers already placed in the diocese. What then is to be done? The thing to be done is the right thing if we only knew what it was. And the right thing as it appears to me is to begin from the beginning, and to do what our Lord Himself and the apostles did at the foundation of the Church. There were twelve apostles when there were not many disciples, and the first act of the eleven after the ascension of the Lord was to elect one to supply the place of the traitor Judas. As the disciples became more numerous the number of overseers was increased. Call them by what name you will, Bishops, Ruling Presbyters, or Angels, there were ever in the Church those who held the office of overseers, both of elders and of the Church. This is the course we must now pursue. As a friend plainly and pithily put it, “I think,” said he at the close of a meeting on the subject, “the Bishop is right. He has got too many flocks and wants another superintendent,” an opinion which he supported by the promise of £100. And let it be observed that another bishop is not simply an additional labourer in the field, but so to speak, another partner in the concern, who brings into it a large capital in the shape of influence, and new sources of supply of men and means. When, for example, I came to this diocese, friends from England accompanied or followed me. In one year fourteen additional labourers were brought out without any expense to the colony, but by the liberality of a shipping firm in Liverpool. Friends in England also contributed largely to the erection and maintenance of Moore College, where several of the clergy now on the platform were trained. And, again, when the diocese of Goulburn was formed, the same thing occurred; men were brought out, money was obtained, and all the time and all the influence of one excellent and devoted Bishop given to a portion of my diocese, which before could only have a fraction of my time, and a small portion of my means and of my influence. Moreover, the money was obtained from the friends of the new Bishop, with whom I had no acquaintance, and the clergy brought out were those whom I could not have obtained. And thus a new source of supply was opened, a new lead, in mining phraseology, was discovered, greatly to the advantage of the Church. It would be thus in Bathurst. I

consider that for Bathurst itself the presence of an educated English gentleman, qualified by his previous position, and by his character for the high office of a Bishop, would be a great advantage to the community. Such a Bishop would encourage the active members of the Church, stimulate others, be a protection to Protestants against aggressions from Rome, and be a means of uniting all in those labours of love in which the Church should abound. His residence in Bathurst would enable him to penetrate to the very borders of his diocese. He would learn the wants of the country by personal inspection, would know who to send and where to place him, and would ever be at hand to correct mistakes, to supply advice, and to heal the breaches which might, unintentionally, be made between the clergy and the people, be their counsellor, their mediator and friend. I am sure that the condition of the interior requires some such remedy. What sad histories of ruined character and fortune, of individuals and families made miserable, do not the annals of the neglected bush disclose! When I occasionally pass an aged shepherd and think of the wintry night that is setting in, or the rainy season to which he is exposed, I know that one day he will be brought in to die with as little thought for his soul or preparation for eternity as if he were a horse or a dog. Is it not so? (A voice: it is.) And other things occur, upon which I cannot dwell. Young persons far removed from religious influence, sinking down lower and lower until they have lost all self-respect, and character and hope are gone. And you, you who hear me, can do much to remedy this fearful state. It is to you that I appeal, because with you the power of relief is to be found. I know no mode by which darkness can be dispelled but by the admission of light, nor any hope of checking the growth of the bitter weeds of vice and irreligion but by implanting the seeds of righteousness and true godliness by means of the Gospel of Jesus Christ. And in order that these means may be applied according to the order of the Church of England, the course which I recommend must be taken. As to the means to this end, we have the best help possible, self help. We wish the work to be done, and done well, and according to the wise teaching of the proverb in such a case, "If you want a thing done, do it yourself." We can do it. A very promising commencement has been made. The subscription list is on the table, and you will observe that we have already £2333 promised, of which only £100, given by Mr. Sloman, came from Bathurst. In this list are one or two things worthy of observation. The donation of the Bishop of Newcastle is very noble. A portion of his diocese will indeed be cared for, but for this he contributes the munificent sum of £1000, and pays 8 per cent. upon it until the principal is required. Forbes has set a good example. In one meeting the inhabitants and residents in the district contributed £300; and I believe that the two districts of Orange and Forbes will together send £1000. There is one donation in the Forbes list to which I desire to draw particular attention, as it is one for which I am thankful for more reasons than one. It is the donation of Mr. W. H. Suttor, jun., the son of our respected chairman (sent unsolicited) for £50. With reference to this I will mention a circumstance which I once heard, some of the parties being known to me. A lady who had known the father of my friend expressed a desire to see the son. The father was one singularly endued with those qualities which charm us in social life, accomplished, witty, full of conversation, overflowing with benevo-

lence and genial humour. The son obeyed the summons. He is himself an educated, intelligent, and agreeable companion. The lady held him in discourse for some time and at length dismissed him with this qualified commendation. "Ah! well, you are well enough, but your father was worth ten of you." Now, knowing, as we do, the character of our excellent chairman, we cannot doubt but that he will be to us on this occasion worth ten times as much as his son; and thus the £50 of W. H. Suttor, jun., will become the £500 of W. H. Suttor, sen. Such an example will I have no doubt, be contagious, and I have good reasons for believing that Mr. Joseph Smith will make his £250 £500, and as we are amongst the honorable family of the Smiths, we cannot do better than get Mr. John Smith, of Llanarth, to give the like sum. And when our friends on this side of the water have done so well, we may reasonably expect that on the other side they will do the same; and thus £2500 being obtained from five gentlemen, we shall soon reach our £5000 in Bathurst and the neighbourhood alone. See, then, how easily the whole amount will be raised. We have Mudgee, Wellington and Dubbo, besides the stations on the rivers named in the report. It appears to me that, with a body of clergy united as they are who have signed the declaration I read at the commencement of the meeting, and with the laity, prepared as they evidently are to second the efforts of the clergy, there will be really no difficulty in obtaining an endowment fund. It will be merely a matter of time, and the time need not be long. Within fifteen months from the present date, a Bishop of Bathurst might be on these shores. I have little more to add. I might appeal to various motives, and ask why, when Newcastle and Brisbane, and Goulburn and Grafton are to have their Bishop, this western metropolis should be left without? Why, when the Church of Rome, of the character of whose policy there can be no doubt, is mustering its forces and marshalling them under an Episcopal leader, should we deprive ourselves of a similar advantage? or why, as citizens of Bathurst, should you forego the many temporal as well as spiritual benefits which would arise from such an appointment? But again my mind reverts to the far off interior, to the remote shepherd and stockman, to the mother who sees her young children growing up without any of that instruction which makes wise for eternity, and my heart is moved for them, and in my strong and earnest desire that they may be saved, I feel that we should take a judicious and successful step towards our highest end if we carry out our proposal, and shall have done much towards the maintenance and extension of that righteousness which exalteth a nation. I have much pleasure in moving the resolution.

The Rev. R. H. Mayne seconded the resolution, when it was put and carried.

Upon the motion of the Rev. G. A. C. Innes, seconded by the Rev. W. F. B. Uzzell, the following resolution was carried:—"That subscriptions for the Endowment Fund be at once obtained."

The Bishop of Sydney trusted that no one would refrain from subscribing to the fund, because he might find himself unable to give as largely as others. All that was desired was that they would give as much as they could afford.

The Rev. J. Barrier moved the appointment of a committee.

The resolution was carried unanimously.

Rev. G. E. C. Stiles moved the next resolution:—"That as soon as one half of £10,000 required for the endowment is secured, the Metropolitan be requested to communicate with the Archbishop of Canterbury and York, for the purpose of obtaining the appointment of a Bishop of Bathurst."

Mr. G. Pinnock, having seconded the resolution, it was carried unanimously.

The Rev. G. M. Fox moved, seconded by the Rev. T. Sharpe—"That it be recommended to those subscribers who desire to divide their payments, to give bills payable within three years, interest upon the unpaid amount to commence eighteen months after the date of subscription, and that the Bathurst banks be requested to receive any payment made on account of the 'Bathurst Bishopric Endowment Fund,' to be subsequently transmitted to the same account on the Union Bank, Sydney."

A vote of thanks was given to the chairman, and acknowledged by Mr. Suttor, when the meeting separated.

A large concourse of people assembled in the evening, in the large Assembly Room, of the Victoria Hotel, to attend the public tea meeting which had been advertised to take place. The Bishop and the clergymen of the district were present and partook of the excellent things provided by the ladies of the congregation. After the tea, things were cleared away, a meeting was held in aid of the Bishopric Fund, several effective speeches were delivered and a collection was made, amounting to about £20. The total amount of the day's collection was announced to be £1756 7s. 8d., which, through the efforts of the committee, during yesterday, was further increased to about £2600.

YETHOLME.

This district better known as "Frying Pan," received a visit from the Lord Bishop of Sydney, on his way to Bathurst, on Friday, the 10th May, great preparations were made by the inhabitants to receive the Bishop, his Lordship having kindly promised to lay the foundation stone of the new Church.

The weather was all that could be desired, and people turned out well. At twelve o'clock the Bishop, accompanied by the Rev. W. Lisle, R. H. Mayne, H. A. Langley and John Vaughan, proceeded to the site selected for the Church, where the first stone was well laid, the name of "St. Paul" being given to the intended Church. The Bishop then addressed the assembled crowd upon the importance of the great work then commenced and whilst urging upon the people to do their utmost to erect this Church, besought them also to see that they belonged to God's great spiritual building. The Rev. J. Vaughan then read a statement of accounts shewing that a tender had been accepted for the erection of the Church for £300. He had already received over £100, the Church Society had promised £50, and he expected to get £50 to-day. The Bishop then invited the people to place their offerings upon the stone which had been just laid, which amounted to £16 2s. 2d.

The company adjourned to the Public School, where a sumptuous luncheon was provided by the ladies of Yetholme, and over 100 persons sat down, presided over by the Bishop. When the cloth was removed suitable addresses were delivered by the Lord Bishop and the Clergy present. When the accounts were made up at the close of the meeting, it was announced that the result of

the day's proceedings, as regarded funds, the monies paid and promised, amounted to £55 2s.

Three Cheers for the Bishop terminated the proceedings.

ROCKLEY.

[FROM A CORRESPONDENT.]

LAYING THE FOUNDATION STONE OF THE CHURCH.

May 29th, at 11 o'clock more than one hundred people had assembled, while others continued to arrive, and shortly afterwards the Bishop who was assisted by the Revs. H. A. Langley and John Vaughan proceeded to lay the first stone of St. Peter's Church. Prayers having been offered, and the appointed Psalms read, his Lordship delivered a short but earnest and impressive address to the assembled people. At the conclusion of the ceremony donations to the amount of £8 were placed upon the stone, and the multitude, which had by this time considerably increased, gladly sought the hospitable shelter of the large booth, erected near the Presbyterian Church. There a most excellent and substantial luncheon had been provided by some of the ladies of Mr. Vaughan's congregation.

Luncheon over, the company proceeded to the Presbyterian Church, where a public meeting, presided over by the Bishop, was held. The building was crowded.

The Bishop then called upon the Treasurer the Rev. G. M. Fox, to read the financial statement, which was considered very satisfactory. It was as follows:—

	£	s.	d.
Cash in hand	142	0	0
Offerings at Laying of Foundation Stone..	8	0	0
Proceeds of Luncheon..	10	15	0
Grant from Church Society	50	0	0
Subscriptions promised, about	115	0	0
Total	£325	15	0

The present contract for the erection of the building is for £427; other expenses will bring the required total amount up to about £450.

A collection in aid of the Building fund was then made which realized £5 12s. 1d. and further promises to the amount of £21 made up a total in hand and promised, of more than £350.

O'CONNELL.

On Thursday the 30th ultimo his Lordship the Bishop of Sydney, had a Confirmation Service at St. Thomas' Church. Divine Service commenced at the usual hour, 11 a.m., our much respected pastor the Rev. John Vaughan reading the morning service with the appointed proper Psalms and Lessons for the day. The Communion Service was read by the Rev. W. Lisle of Kelso, after which his Lordship administered the rite of Confirmation to twenty-two candidates. The Bishop then preached a most impressive, and eloquent sermon. His text was taken from the 16th chapter of the Gospel according to St. Mark and the 19th verse—"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." His address was listened to with marked attention. In addressing those confirmed that day he pointed out the blessing of having an interceding Saviour and most affectionately entreated them to remember that day through the rest of their lives; he pointed

out to them the day as being a particular one kept by the Church (Ascension Day) and asked them to pray for the Holy Spirit's guidance, that as Our Saviour Jesus Christ had ascended into heaven, so might their hearts and minds continually ascend and with him continually dwell.

At the close of his address a collection was made on behalf of the Church Society amounting to £5.

A public meeting was held, it having been appointed for his Lordship to formally open the new school house on that day.

His Lordship presided and the proceedings commenced by the company singing the 248th Hymn Mercer's collection; after which his Lordship addressed the meeting at some length upon the blessings of a good school and said he did not know of anything of more value in a district than such, but more specially so, when under the influence and management of a good schoolmaster. He then adverted to the difficulties that existed in procuring good teachers and paid a high and well merited compliment to Mr. and Mrs. Johnson, to whom he had been requested by their pastor, the Rev. John Vaughan to present to each a gold watch, as a parting remembrance and as a token of great respect and esteem felt for them by the people of O'Connell. It was indeed gratifying to him, to find that the people had such a feeling towards them and he sincerely trusted that the watches would go as well, as Mr. and Mrs. Johnson had gone together. After the reading of the inscription upon the watches, his Lordship presented them, and said, he had not contributed to them but would now give his blessing to those friends about to leave us, and most solemnly and affectionately did he ask Almighty God to bless them for time and eternity.

The Rev. Wm. Lisle then addressed the meeting, and was followed by the Rev. John Vaughan.

He regretted exceedingly the great loss they were about to sustain by the departure of Mr. and Mrs. Johnson from amongst us, for it was not only the interest they felt in the school, but in everything that tended to the welfare of the people. He was happy to say that although our friends were about to leave us, still they did not intend to forget us, for he had been requested to ask permission of his Lordship to allow Mr. and Mrs. Johnson to collect money for the O'Connell Church, in England or elsewhere; and he was sure they would do all they could.

Mr. Johnson then rose and with much emotion said: My Lord, Rev. Gentlemen and friends.—I make use of the latter familiar expression, for on looking around me I can see none but friendly faces, and see friends endeared to me by repeated acts of kindness since I have been a resident on O'Connell Plains. To our late and present much loved pastors, I owe a deep debt of gratitude for consolations in times of affliction, for advice in times of difficulties, and for kindness at all times, and from you all I shall take with me reminiscences that will afford subjects for many happy moments of thought when far from you. Through your kind consideration we have passed a happy time here, never have we had an angry word with the parent of a pupil, or had one complaint made as to our management of St. Thomas' School. Your kindness this day in presenting us with such handsome gifts, is, we feel, more, much more than we deserve; had we done all we aimed at doing, it would be even then more than we merited. We do not, therefore, accept them in the light of a recognition of services as

public teachers, but as a present from friends to friends who are about to part from you. Accept our grateful thanks; and although we shall need no mementos to remind us of any of you, they will serve to show our friends in England that the people of O'Connell felt a regard for us, and also how liberally that regard was manifested. Mr. Johnson then most affectionately addressed the children, and concluded by saying, "That he now with conflicting feelings,—pleasure at the honour they had conferred upon them, but sorrow that he must now, on the part of himself and wife, wish them good-bye: and that God in His infinite mercy would bless them all, and grant if debarred meeting again in this world, that they might meet in heaven." Mr. Johnson then resumed his seat.

During the delivery of Mr. Johnson's speech there were very many affected to tears. His Lordship then pronounced the benediction, and the company separated to their respective homes.—*Correspondent.*

OBERON.

FISH RIVER CREEK.

[FROM A CORRESPONDENT.]

LAYING THE FOUNDATION STONE OF A CHURCH.

Our township has not presented such a gay appearance for some time past as it did on Friday last, May 31st, when we were honored with a visit from the Lord Bishop of Sydney, for the purpose of laying the foundation stone of a Church of England in this district.

Soon after 11 o'clock the Bishop accompanied by our minister the Rev. John Vaughan arrived upon the ground and soon proceeded to the work to be performed.

The collects and gospel for St. Barnabas' day &c., having been read, and a statement of accounts made, the Bishop laid the stone giving the name of "St. Barnabas" to the Church. His Lordship then, in an eloquent address reminded the people of their obligation to Almighty God and their duty to finish the work so well commenced. He regretted that this district had been so long without a clergyman of the Church of England, but as soon as the right man was ready he was sent, and felt sure they would do their utmost to contribute to the Church Society's funds, which Society sent Mr. Vaughan amongst them. He held out the hope to our Churchmen that they might expect £50 from the Church Society towards the erection of their Church and his Lordship also promised to ask the Rev. Thomas Smith, of St. Barnabas' Church, Sydney, to allow him to preach a sermon in his Church and the collection should be forwarded to St. Barnabas' Church, Oberon. The Rev. John Vaughan then addressed the meeting and some £7 15s. was placed upon the stone.

The company then adjourned to a large marquee which had been erected, and sat down to a grand public luncheon, kindly provided by the ladies of the district. This part of the ceremony being ended, the company assembled round the Bishop and Mr. Vaughan under the shade of the gum trees, to hear addresses from them, but as I did not take notes upon the occasion, I cannot give you their speeches, but it is quite evident they told well, for I am given to understand that the amount of money received and promised amounted to £67.

The Bishop returned to O'Connell with the Rev. Mr. Vaughan the same evening, and this

finished the work, this reverend gentleman had marked out for his Lordship, having in his parish and district, in four days laid the foundation stone of three new Churches, held a confirmation service and opened a new school, to say nothing of the miles travelled over a rough mountainous country.

THE LATE MRS. KNIGHT.

(From the *Bega Gazette*.)

For some time it appears that the disease from which the late beloved wife of the Rev. J. L. Knight suffered has baffled all human skill. Having had the first medical treatment that could be procured in England without avail, she was recommended to try a more congenial climate, and so about three years ago she arrived in the colony. Medical opinion in Sydney confirmed the home opinion that advised her to try the climate of Australia; but during the last three years residence in this district, the most serious apprehensions have frequently prevailed among her friends that the change had not realised the desired expectation. Successive attacks on the lungs seemed to leave her each time in a more advanced stage of decline, and lately the worst symptoms had set in. Still it was hoped that her useful life might be prolonged for a few years, and a change to Kurrage was contemplated after the winter. These hopes, alas! were dispelled after the late wet weather had set in, and it then became alarming and distressing to witness the rapid strides which disease made upon her. A change, therefore, seemed the only hope, and although she was judged too ill to bear the fatigue of a long overland journey, it was thought the proximity of Panbula to Merimbula, and the facilities offered by the steamer for a quick and easy passage to Sydney, gave good reason to believe that she might be removed thither without any risk. Every preparation was made accordingly—alas! not without anxious fears on the part of her distressed family lest they should “see her face no more.” It was decided to remove her to the steamer on Friday, May 17th. Many prayers were offered up that God would give her a safe and easy journey, and bring her back to her family, with restored health. A couch was made in the tray of the buggy to enable her to recline. Solemn, indeed, was the scene when that hour of departure from her loved home had come. The whole family assembled to commend the beloved one to the care and protection of “Our Father in Heaven.” The 121st psalm was read, and all engaged in fervent prayer. They supplicated that “all then kneeling and praying might meet hereafter, without one exception, around the Throne of God, ‘to part no more.’”—“Husband and wife, parents and children, master and servants, minister and people!” Fearing lest any one should be forgotten in this part of the prayer, she anticipated the speaker, and added those whom she wished to be remembered with much fervour. She finally took an affectionate farewell of her dear ones. “All were overcome at this parting. The children with bitter tears anxiously enquired, ‘‘ Papa, will you bring dear Mamma back again?’’ She replied, ‘‘ If you are dear good children, perhaps God will bring Mamma back.’’ In about an hour, she was safely conveyed in the buggy to Merimbula, and thence to the steamer. She appeared to bear the journey very well, and all hoped the worst part of it was over. The evening of that day closed in, and she was now found in the quiet little saloon of the *Hunter*, attended by her husband and Miss Lamb. She was easy and

composed, and gratitude filled our hearts for journeying mercies thus far on our way. Before retiring for the night, we once more mingled our voices at a common throne of grace, read the 16th chapter of Romans, and two of her favourite hymns. She was tired and weary. Little was said about the eulogiums and titles applied in that chapter to the Christians of Rome, but it was felt that many of them were justly appropriate to the character of the dear sick one; thus (as in verse 2nd) “she hath been a succourer of many”—(verse 12) “the beloved Persis, which laboured much in the Lord.” She passed a more easy night than usual, but her last earthly sun rose on the morning of the 18th. After the steamer went outside the bar, Miss Lamb had to leave, and she begged her and Miss Knight to take a certain sum to spend at the Panbula bazaar. We add this to show one of those beautiful traits which adorned her natural character, for whilst prostrate with extreme weakness, so that even speaking was an effort, yet she lost nothing of her usual thought, and tenderness for others in the hour of her own trial.

A short delay intervening before the steamer finally started, she was alone with her husband and another passenger. This half-hour was spent in reading the Word of God and prayer. Such moments were always precious to her, and she would usually remark, “It’s so comforting!” After this, she raised herself from a recumbent position and sat up. At that moment the bright rays of the morning sun burst through the port into the cabin, and mildly glancing at them as they filled the saloon with a cheerful light, and promised a fair passage, she said, “How kind of God to hear our prayers, and give us such nice weather.” She was told that the sea was calm, and there was every prospect of a pleasant voyage, and again she said, “It’s very good of God.” At length the steamer got away, and as the lady passenger then joined her, her husband left the saloon, returning again about every ten minutes. She still looked easy and composed. Not more than four hours from the time of starting, the steamer was off Montague Island. It was about half-past two o’clock. She then sent for her husband, and placing her left hand into his, it felt cold and clammy. Her head and feet were the same, and as he gazed into her pale face, he saw for the first time the alarming change. The Captain applied hot water bottles to her feet, and other remedies. Feeling that her last moments had come, her husband said to her, “Darling Lizzie, Jesus will lead you safely through the valley,” but she remained silent. He then prayed that the Saviour would remain with His dear child in the solemn hour of death; read the 23rd Psalm and again prayed. Kneeling by her side, he asked her, “Darling Lizzie, is Jesus present with you?” She replied, with calm emphasis, “He—is—here,” uttering one word to each breath. She could scarcely speak. A short pause followed, and, opening her eyes, she gave him her farewell look, as if to tell him not to weep for her. Once more he knelt by her side, and turning her head gently round towards him, she sweetly said, “It’s—a—happy—day!” She heard his voice no more. And, commending her departing spirit to the care of the loving Saviour, she swiftly flew to His arms without a pain or struggle “in the sure and certain hope of the resurrection to eternal life.” Prayer was again offered, and thanks returned to a Gracious Father for His child, “departed this life in His faith and fear, beseeching Him to give us grace so to follow her good example, that with her we may be partakers of His Heavenly Kingdom.” Sweet

is the assurance that she is safely landed on the shores of the Heavenly Canaan. Happy are they indeed, who, like her can welcome the day of their death as a “Happy Day.”

MELBOURNE.

ANNUAL MEETING OF THE CHURCH OF ENGLAND HOME MISSION.

On Tuesday, May 28th, the members of the Church of England held their annual meeting in connection with the Home Mission and general church fund, in St. George’s Hall. The attendance was very large.

The proceedings were opened by the Rev. Mr. Chase offering up prayer, after which the Bishop of Melbourne addressed the meeting, which, he observed, was assembled to receive information concerning the condition of the Church during the past year, and to discuss general matters affecting the welfare of their church. It had been arranged to allow the speaker to choose his own subject. It appeared to him, as their Bishop, that he could not choose a better subject than the present condition of the Church of England in this colony. He would speak of his recent journey through his diocese. The inference he drew from his visit was that another bishop was required, and that the diocese should be divided by the creation of a see of Ballarat. With respect to the government of the Church, he, as their head officer, the Bishop, was assisted in his duties by his archdeacons. Further, he had the assistance of the council of the diocese, composed of clergymen and laymen, and whose advice he was required to take on all secular matters. Then there was the Assembly, which was empowered by act of Parliament to make regulations for the management of the Church affairs. The laity were responsible for the proper maintenance of their clergy. At present the average income of a clergyman was £250 a-year, but the incomes varied from £600 to under £200 per annum. Another subject which had been forcibly brought under his notice during his visit was the character of the people. He was bound to express his belief that a very low standard of spiritualism existed among numbers of them. With regard to the funds of the Church, the co-operation of the clergy was necessary in letting the laity know their actual position.

The Bishop concluded by calling upon the Rev. C. T. Perks, to read the report on the Home Mission, which that gentleman accordingly read.

Mr. H. Henty, M.L.A., read an address upon the “General Fund.” They ought not to allow any clergyman to be in such a position as to lay him open to the annoyance attending his change from one district to another, or by sickness in a family, of having to send for assistance elsewhere. They should at once establish a fund out of which advances could be made to the clergy to meet such emergencies. A subscription of half-a-crown from each member would raise a large amount.

The Archdeacon of Geelong said he had, during the past few months, had an ample opportunity of observing the state of the Church in his district. He had been struck with the stanchness of members of the Church in those districts where no church had been erected. When the diocese was divided, the laity would take more interest in the mission fund. He thought each archdeacon should raise a certain portion of the amount spent in his district. He concluded by strongly advocating permanent endowments for the Church.

The Rev. Mr. Phillips spoke at some length in general terms, upon “Church extension.”

Sir William Stawell spoke upon the subject of "Encouragement." He did not hesitate to say that, as a people supporting the law and observing order in all their relations, the people of this colony at the present day compared favourably with any other colony. The clergy here had nobly done their duty, and they had strong grounds for looking forward in the general progress of the country to a hopeful future. He considered a subdivision of the diocese would tend to mitigate many of the drawbacks they at present laboured under.

Mr. Colin Campbell spoke on the "Dangers and Duties of the Times."

The Rev. H. H. P. Handfield next addressed the meeting upon "Church Parties and Party Spirit," after which the Very Rev. the Dean delivered a short address upon the "Support of the Clergy."—Condensed from *The Age*.

THE BISHOP OF PERTH.

We learn from the *Western Australia Church of England Magazine* that the Bishop of Perth intends visiting England, and will leave by the out-going mail, to attend the Pan-Anglican Conference at Lambeth, on the 24th September.

Missionary Intelligence.

The accounts of the progress of Christianity in Madagascar continue to be highly favourable. The London Missionary Society has nine Churches in the capital (Antananarivo), and seventy in the villages, containing 4400 members. The native Christian population amounts to 16,000. One of the most interesting features of Madagascar Churches is the popularity of Bible Classes. "These classes have become quite a feature of Christian life in Madagascar, and are held by each Missionary in his own district. We read a chapter verse by verse, and then talk about it for an hour and a half or so. After this is finished, the pastors and preachers ask questions about texts that puzzle them, or that they wish to preach from, and some of them give me a slip of paper with a text written on it, and ask me to bring it back in a fortnight's time with suitable divisions and passages of Scripture for quotation, so that they may have a sermon to preach." Prayer Meetings, too, appear to be in great favour. "I have been very much gratified," writes Mr. Jukes, "with our monthly united Missionary Prayer Meetings. They are held on the first Monday in the month by rotation in each of the Churches, and are always crowded, even when they take place at an inconvenient time in the day. The last meeting was held in Mr. Toy's Church at Ambohipotsy; and although the service was announced to commence at 9 o'clock A.M., there were crowds in and around the building long before that hour. Mr. Toy told me that the keys were from his house so early as 6 o'clock, to throw open the doors to the people who were at that time, waiting for admission. When I went, a few minutes before nine, the Church was densely filled, and large numbers were standing round the windows and doors because there was not room for them inside. I should think there were at least 1600 persons present, all of whom seemed to manifest great interest in the service. Several prayers were offered by Missionaries and Native Preachers, and a stirring address on the 'five talents' was delivered by Mr. Pearse, which was listened to with breathless attention, and appeared to produce great effect. It really

did my heart good, and caused me to praise God for His goodness, as I sat on the platform, remembering I was in a heathen land, and looked down upon that vast concourse of people assembled together the first thing on Monday morning to hold a Missionary Prayer Meeting."

Accounts from India indicate clearly that the employment of native agency for the spread of the Gospel is on the increase. Dr. Duff tells of a Brahman convert, holding a good situation in a Government office, who, after attending his classes previous to 1850, became a Christian, and then, resigning his situation, devoted himself to Missionary work. After doing good service near Calcutta, he was seized with the desire to work gratuitously, and not as a hired agent. He entered a Government office, and continued, morning and evening, to carry on his evangelistic labours with as great energy as before. More recently, he has been employed by a firm of Christian merchants, Messrs. Clark and Mukerja, of whom the latter was himself a convert of the same mission. He is now employed as an evangelist by them; and of Mr. Mukerja, it is said, "His benevolence is unbounded; and there is not a good cause to which he does not extend his support, according as the Lord has blessed him." Dr. Duff may truly say, "People ask for palpable fruit. What fruit can be more striking than this? One Christian convert prospers as a merchant, and his heart is opened liberally to support another Christian convert as an evangelist."

A friendly conference has been held between the newly-appointed Bishop of Calcutta, and the Committee of the Church Missionary Society, indicating the desire of the former to be serviceable in promoting the cause of missions in India. The matter is thus alluded to in the published "Selections from the proceedings of the Committee:"—"The Secretaries stated that the Bishop of Calcutta, immediately upon his appointment, had opened a communication with them, expressing his cordial desire to assist the great and good work of the Society, and seeking information and advice in respect of Indian missions. As he expressed a wish to have an interview with those members of the Committee who had resided in India, and with some of the Secretaries of other Missionary Societies connected with India, a meeting for this purpose was held on the 7th February. The Right Hon. the President assured the Bishop of the deep sympathy of the Society in his arduous work, and of their wish to conduct all their proceedings so as to secure his countenance and co-operation. The Hon. Clerical Secretary, Sir R. Montgomery, Mr. J. Farish, Mr. J. F. Thomas, and the Rev. W. Arthur, of the Wesleyan Missionary Society, severally addressed the Bishop, and his Lordship replied in the most friendly terms, expressing the great encouragement he had received from such meetings as the present, by which he was assured that he should carry with him the sympathy, assistance, and prayers of the friends of missions in England. The Bishop of Carlisle concluded with prayer."

INDIA.—The numerical growth of the South-India Church of England missions during last year was 3,205—that additional number of persons having been brought under Christian instruction in the course of the twelvemonth. Of the four mission-fields included in these returns, Madras, alone shows a decrease; in the Telugu, Travancore, and Tinnevely missions, the number of persons under instruction now exceeds 47,000. During the year the native Christians in these districts, connected with the Church Missionary Society, raised for

various religious objects, 20,107 rupees—an increase on the previous twelvemonth of 2,309 rupees. One of the objects for which contributions have hitherto been raised has been the "endowment fund," for native ministry; but this is likely to be abolished, as it seems now to be pretty well agreed upon that a "sustentation fund," for the present payment of their own pastors and teachers, is the first object on which the efforts of the native church should be expended. A Palamcottah missionary writes: "Christianity in Tinnevely is no longer an exotic, but has become indigenous."—*Evangelical Christendom*.

English Church News.

ROCHESTER.

DEATH OF THE BISHOP OF ROCHESTER.

Intelligence was received in this city, on Monday, of the death of the Right Rev. Dr. Wigram, Bishop of Rochester, which took place at the Palace, Danbury, after a brief illness. The melancholy event was made known by the tolling of the great bell of the Cathedral. His lordship expired suddenly at ten o'clock on Saturday night. The late Right Rev. Joseph Cotton Wigram, Lord Bishop of Rochester, was son of the late Sir Robert Wigram, first baronet, by his second wife, the youngest daughter of Mr. J. Watts. The Right Rev. Prelate was born in 1798, and married in 1837 the daughter of Mr. Peter Arkwright, of Willersley, Matlock. He went to Trinity College, Cambridge, where he obtained a scholarship. He was sixth wrangler, and graduated B.A. in 1820. In 1822 he was ordained, and priested by the Bishop of London the following year. In 1827 he was appointed Secretary to the National Society for Promoting the Education of the Poor, and in the same year appointed preacher assistant at St. James's, Westminster. In 1835 he was presented to the rectory of East Tisted, Hants, and in 1847 made Archdeacon of Winchester, which position he held till his appointment to the see of Rochester. From 1851 up to 1860 he was rector of St. Mary's, Southampton. The Right Rev. divine has published a large collection of sermons and several of his charges in the archdeaconry. He was consecrated bishop in 1860, and was the ninety-sixth Bishop of Rochester; the see—one of the oldest in England—having been founded in 604. The annual value of the bishopric is £5,000.—*Kentish Express*, April 13th.

THE CHURCH AND THE WORKING-CLASSES.

A CORRESPONDENT of the *John Bull* publishes a letter which he had received from a "respectable journeyman brazier," to whom he had sent a report of the Conference concerning Public Worship, which was noticed in our columns last month:—

Dear Sir,—I received your letters and papers, and am extremely obliged for them. I should have answered your letter sooner, but have had to work a good deal of overtime. I have looked over the report of the Conference in the paper you sent me. I must confess I was taken aback at some of the opinions expressed at the meet-

ing, and was surprised that, with the number of talented persons there, as well as working men, who were doubtless selected for their intelligence, there seemed to be no clearly expressed opinion that threw any light on the subject; but, to my mind, there seemed too much political bias in some, and real hostility to the Church in others, to render the meeting of any effect. Taking the first speaker: Mr. Patterson, a Cabinet-maker, complains that Ministers decline to mix in the great social (or I suppose he means political) questions of the day, which means, I should guess, that they do not proclaim themselves Radicals, as no doubt he was himself.

I think if there is one thing more than another that I should be sorry to see, it would be, Ministers interfering in political matters. I do not deny them the right, as I consider every one has the right to their free and unfettered opinion on any matter, but to put themselves prominently forward would be to interfere sadly with their duty to both God and man, and I consider that he, as one speaker, gave no reason why working-men stop from Church. Mr. Bates, Engineer, says their hours of labour are so long that on the Sabbath they want fresh air. I cannot agree with him either. His opinion is too selfish, besides it is not correct, because very few work more than half day on Saturday, then there is a half day for recreation, and surely any man who took an interest in religious matters, could spare two hours on Sunday to attend Church or Chapel. Another remark of his is, that working-men believe in pure and practical Christianity; and Ministers do not give them this. If they believe in pure and practical Christianity why not practise it, and strive to be pure? Mr. Whitehead, Engineer, considered that working-men were made so much the victims of religious institutions (I cannot understand that at all) and that instead of ministers looking up to working-men, they disdainfully look down on them. I am very glad that I never came across any of that stamp, but have come across one who was a real friend to the poorer classes, and have no doubt there are many like him. Mr. Wynn, a Plasterer, said Ministers, instead of making religion a pleasure to working-men, made it just the reverse. Look at the distinction of classes in the religious world. But why does he stop here, and not explain where the distinction is? It is hard to blame the Minister for it all (though no doubt many of them help to keep the system up.) Is not the respectable portion of the congregation to blame who make the distinction, and hire pews, and exclude the poor man from his Church? You will expect, dear sir, that having ventured to criticise the opinions of others, that I must have some well-grounded opinions of my own; but I am sorry that I scarce have. One reason I might give is this, (always supposing that hackneyed phrase, working-man means the poorer portion of the community,) that congregations at present seem to have no sympathy with them, and if they venture to Church, it is, perhaps, to find closed pew-doors and turned up elbows, and after wandering along the Church, one must either drop into a back seat, sometimes out of sight, or else, sit very uncomfortable during the service for fear they have got into some person's pew who may come and look, "Get out" at them; if they do not say it; and even the poor have a spirit which will not brook these things, and stop away altogether.

But in this, the working-man is also to blame; he can agitate for his political rights, and why does he not for his right in the Church? Surely Christianity is of as much

importance to him as the franchise? But would it not be well to try to remedy the evil? As regards our own Church, there seems to be a want. The Church educates a great portion of our young, but she seems to let them slip, some to be picked up by Dissenters, who look more after such matters than we do, and many to lapse into going nowhere, or infidels.

I think, if more attention was paid to young men by providing Reading-rooms and Church Institutes, and making them as popular as possible, it would keep up their connection with the Clergy until their minds, as it were, fairly moulded, and they would be more able to withstand the insinuations of infidelity which are, unfortunately, put too often in the way of young men. And above all, every encouragement should be put in the way of persons attending Church by a good service and preaching, and also not only telling them that it is their duty to attend, but by making room for them when they come.

And it ought to be the duty of every Churchman to try and get persons to come to Church, and here the evil of the pew system shows itself again. Many a time have I invited persons to come, when I ran the risk of keeping the other tenants out of the pew, and but for that I would have asked persons oftener than I did. I doubt, sir, I will have tired your patience with this, but pray excuse me, as I have not had time to think as much of it as I should have liked.

Yours truly,

J. H.

Warrington, February 6th.

The following is Lord Shaftesbury's proposed Bill for better enforcing uniformity in the Clerical vestments and ornaments to be worn by Ministers of the United Church of England and Ireland in the performance of Public Worship:—

WHEREAS by the received and accustomed practice and usage of the United Church of England and Ireland certain clerical vestments and ornaments have been worn by the Ministers thereof, as well in the saying of the public prayers, as in ministering the Sacraments, or other rites of the Church, being the clerical vestments and ornaments specified as proper to be worn in such saying and ministering in the Fifty-eighth canon of the canons passed in the year one thousand six hundred and four, and enjoined and commandr'd by His Majesty King James the First by letters patent to be observed, executed, and kept both within the province of Canterbury and York: and whereas it is expedient, for the preservation of uniformity in the clerical vestments and ornaments to be worn by such Ministers, that such practice and usage, and the provisions of the said canon should from henceforth be observed, executed, and kept by every such Minister:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. Every Minister saying the public prayers, or ministering the Sacraments or other rites of the Church, shall wear a decent and comely surplice with sleeves. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are graduates, shall wear upon their surplices, at such times, such hoods as by the orders of the Universities are agree-

able to their degrees, which no Minister shall wear, being no graduate, under pain of suspension. Notwithstanding, it shall be lawful for such Ministers as are not graduates, to wear upon their surplices, instead of hoods, some decent tippet of black, so it be not silk.

2. Any Minister who shall, in any Church, during such saying or ministering, wear any other clerical vestments and ornaments than those hereinbefore mentioned, or otherwise knowingly and wilfully violate the provisions of this Act, or aid or assist in the commission of such offence, shall be guilty of an offence against the laws ecclesiastical, as well as against this Act.

3. All statutes, ecclesiastical canons, and customs in England or Ireland, so far as the same are contrariant or repugnant to this Act, shall be of no force or effect.

4. In the construction of this Act the following words and expressions shall, if not inconsistent with the context, have the meanings hereto assigned to them; that is to say, the word

"Church," shall mean and include any Church, Chapel, or other building consecrated for the performance of Public Worship, according to the use of the United Church of England and Ireland; or any building licensed for the performance of such Public Worship;

"Minister" shall mean any clerk in Holy Orders qualified and authorized to officiate in any Church, except an Archbishop or Bishop;

"Saying the public prayers," or "ministering the Sacraments," or "other rites of the Church," shall mean the public ministrations of the Sacraments and the using in public of any of the public prayers in the Book of Common Prayer as therein prescribed.

5. This Act may be cited as "The Clerical Vestments Act, 1867."

6. This Act shall only extend to England and Ireland, the Isle of Man, and the Islands of Jersey and Guernsey, and their dependencies.

7. This Act shall commence, and have effect one month next after the passing thereof.

The Bill was read a first time on the 11th of March; the Archbishop of Canterbury at the same time promising, on behalf of the Bishops, to introduce another Bill on the same subject in a week or ten days.

Correspondence.

To the Editor of the "Church Chronicle."

SIR,—Allow me to mention that the hymn "Lead kindly light, &c." quoted by you in the *Chronicle* of the 7th instant as anonymous, is the production of John Henry Newman. Your readers will see it in Sir Roundell Palmer's "Book of Praise,"—page 404.

Yours truly,

HYMNODY.

June 11th, 1867.

[We are obliged to our Correspondent for the correction of the error into which we had inadvertently fallen.—Ed.]

To the Editor of the *Church Chronicle*.

SIR,—In reference to my letter addressed to you some time ago, I think it right to state that personally I have no desire to have the discussion renewed; looking at it merely as a con-

troversy, it cannot be denied that I have the best of the argument as it stands, for I have overthrown the positions of my opponents, and no attempt has been made to assail mine. In any other subject, therefore, the presumption would be that my arguments are unassailable.

But being persuaded that the doctrines I stated are the very truth, grounded upon the Revelation of God in Jesus Christ, it was unwilling that the decision should be given upon a presumption only, and I wrote my letter in order to waive any logical advantage I might have, and to give another opportunity for the consideration of the subject upon its merits.

Of course I do not agree with you in your doubt as to the "utility" of re-opening the discussion, or I should not have attempted to do so. If there be any doubt as to the Ministry committed to Christ's ambassadors,—any doubt as to the meaning and purpose of the human life of the Son of God,—any doubt as to the very character of God Himself, then I cannot think that anything tending to remove those doubts is "useless."

ZETETES.

June 8th, 1867.

Poetry.

"I AM THE WAY."

Tune:—"THY WILL BE DONE."

While running, Lord, this earthly race,
Beset with dangers, give me grace
To see writ on Thy smiling face—
"I am the way."

My tender years bless, guide, unfold
That I may never cease to hold
This truth, more sweet to me than gold—
"I am the way."

Though ardent youth my mind impel,
And fiery passions rage and swell,
Still gently whisper, "All is well—"
"I am the way."

In manhood's prime, my footsteps guide
Lest strong in self, I yield to pride,
And thus this treasure cast aside—
"I am the way."

Though faction tear Thy Church below,
Till friend can scarce be known from foe,
May no believer this forego—
"I am the way."

To man a way oft seemeth right,
Whose end is dark and cheerless night,
Oh! then my soul with this delight—
"I am the way."

In hoary age, when strength shall fail,
And cruel foes my soul assail,
By this, Thy word, may I prevail—
"I am the way."

At length when death in gaunt array,
Shall rudely seize this house of clay,
Be this my hope, be this my stay—
"I am the way."

E. S.

ALL, ALL IS WELL.

Through the love of God our Saviour,
All will be well;
Free and changeless is His favour,—
All, all is well.
Precious is the blood that heald us,
Perfect is the grace that seal'd us,
Strong the hand outstretch'd to shield us,
All must be well.

Though we pass through tribulation,
All will be well;
Ours is such a full salvation,—
All, all is well.
Happy, while in God confiding,
Fruitful, if in Christ abiding,
Holy, through the Spirit's guiding,—
All must be well.

We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow,—
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Or in living—or in dying—
All must be well.

Miscellaneous.

THE CHEERFULNESS OF RELIGION.

The religion of Christ is not a religion of sorrow. It consoles wretchedness, and brightens with a divine glory the lustre of every inferior joy. It attracts to itself the broken-hearted, the lonely, the weary, the despairing; but it is to give them rest, comfort, and peace. It rekindles hope; it inspires strength, courage and joy. It checks the merriment of the thoughtless who have never considered the graver and more awful realities of man's life and destiny, but it is to lead them through transient sorrow to deeper and more perfect blessedness, even in this world, than they had ever felt before the sorrow came.

Take the representations of the Christian faith which are given in the New Testament, and you will see that though it may be a religion for the sorrowful, it is not the religion of sorrow. To hearts oppressed with guilt it offers the pardon of God; to those who dread divine displeasure it reveals God's infinite love; to those who are tormented with the consciousness of moral evil, and penetrated with shame and self-contempt by the habitual failure of every purpose and endeavour to live a pure and perfect life, it offers the inspiration of the Holy Ghost. If at the commencement of the Christian life it relies on the purifying power of penitence, and if to the very end it encourages devout and reverential fear, it also teaches that the joy of God is our strength; and it is an apostolic precept that we should rejoice evermore. As for the chief troubles which annoy or distress mankind, it possesses the only secret which can make them felt less keenly, and borne without that bitterness of spirit which often poisons grief, and transforms a calamity morally harmless into a curse and a sin. It tells the anxious to cast all their care upon God, and to "take no thought for the morrow;" the poor that they may be heirs of a divine glory; those who have had heavy losses, of riches which never take to themselves wings, treasures of which they can never be robbed; it tells those who have suffered from injustice and calumny of a righteous Judge and an equitable judgment-seat; it reveals to the sick a life of immortal health; and to those whose hopes are wrecked in this world, a world beyond death, in which they may have a career brighter and more triumphant than their happiest imaginations can conceive. Nor is it silent and helpless when those we love pass from us, and are laid in the dust. It was not Christ who brought death into the world; nor by rejecting Christ can we or our friends become immortal. The brain was burned with the fires of fever, the limbs were struck with

paralysis, the harmonious movements of the heart were troubled with fatal disease before Christ came; and these evils would continue in the world if all memory of the Christian faith perished. But to the dying, and those who mourn for the dead, Christ reveals glory and immortality as the certain destiny of all who love and fear God. It does not become a Christian to be "melancholy."—*Good Words.*

THE DRUSES.

The Druses are a remarkable people. Their religion is a mystery; their manners are simple and patriarchal; their union and courage are proverbial; and though small in number they form the most powerful party in Syria. Whenever danger threatens, or whenever they find it expedient to resist the demands or exactions of the Porte, they congregate in the Hamrau, and no force has ever been found sufficient to dislodge or subdue them. Here they defied Ibrahim Pasha, and destroyed the flower of the Egyptian army; here they have once and again defeated the Turkish troops, and driven them back with disgrace to the very walls of Damascus. Physically, they are the finest race in Western Asia—tall, stalwart, hardy mountaineers. Accustomed from childhood to vigorous exercise, and trained in athletic sports and the use of arms, they form a body of brave and daring "irregulars" such as the world could scarcely match. But the grand secret of their power is their union. They act together as one man. Brotherly union in peace and war, in prosperity and adversity, is the chief article of their religious creed. As regards religion, they are divided into two classes, the *Initiated* and the *Ignorant*. With the former the rites, ceremonies, and doctrines remain a profound secret. The holy books are preserved and read by them alone. They assemble in chapels every Thursday evening, refusing admission to all others. What they do then and there is unknown; but there is reason to believe that these meetings are quite as much of a political as a religious character.

The Druse sheikhs form a hereditary nobility, and preserve with great tenacity all the pride and state of their order. They receive and entertain travellers with profuse hospitality, and no compensation in money can be offered to them. To strangers, under ordinary circumstances, they are obliging, communicative, and faithful. In time of peace they are industrious and courteous; but in war they are noted alike for daring courage and unsparring ferocity. When among this strange and primitive people in Bashan, I felt at once that I was out of the beaten track of tourists, where one can pitch his tent, picket his horses, cook his provisions, and march again, caring for nobody, and nobody caring for him. Here all is different. We are among a people of patriarchal manners and genuine patriarchal hospitality. We were looked on and treated as welcome guests. We could not pass town or village without being entreated to accept hospitality. "Will not my lord descend while his servants prepare a little food?" is the urgent language of every village sheikh. The coffee is always on the hearth; a kid or lamb—representative of the old "fatted calf"—is at hand, and can be "got ready" with all the despatch of ancient days. Food for servants, "provender" for horses, accommodation for all, are given as matters of course. In travelling through Bashan one fancies himself carried back to the days when the patriarchs sat in their tent doors ready to welcome every visitor, and hail every passer-by.—*Rev. J. L. Porter's "Cities of Bashan."*

Children's Corner.

MERCY ELWOOD'S WORK.

(Continued from page 88.)

"Who's Katie?" asked Mercy, when she had finished.

"She's our sister: she can't walk, so she lies in bed all day; and sometimes she cries because the pain is so bad."

"Would she like me to come and sing to her?"

"I don't know," said Jack.

"Will you ask her?"

"Yes."

"Well, now you must all run away," and when she had kissed them, they went off, not a little pleased to have clean hands and faces, and so much to tell.

Then Mercy knelt down, and poured out all her wishes and desires to her Father in heaven; and asked for his Holy Spirit to teach her what to do, and for his blessing upon all she did; and implored him to make her, feeble and weak as she was, the means of bringing some to her Saviour.

In the course of the evening little Teddy came up to her room, and said, "Please will you tell me those words over again? I have been trying to tell it all to father, but I can't remember it right: I wish you would come down, and tell it to him."

Mercy got her Bible and went down-stairs. The father had little Bessie on his knee. When Mercy came in he looked up, and said "I'm sure it's kind of you to make these children so happy."

But Teddy began immediately—"Father, she has brought her book, and she'll read you all about it."

"May I do so?" asked Mercy; "will you let me read you a chapter out of God's holy word?"

"If you'll take the trouble; but I don't think that book is meant for us poor folks."

"God says it is," replied Mercy; and then she read aloud the third chapter of St. John's Gospel. When she had done, she only said, "You see, God's book says that *whosoever* believes in Jesus Christ will have eternal life; and so that 'whosoever' must mean us poor people as well as the rich."

"Now tell father about Jesus Christ calling the little children to him. Tell me, does he mean father to come too?" asked little Teddy, looking earnestly up into Mercy's face.

"No, no, Teddy; father's only a poor working man," replied the man.

"Jesus says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,'" said Mercy.

"Are those words in your book?" he asked.

"Yes," said Mercy, turning to the place and reading them; and after saying a few more kindly words she went back to her own room.

On the following evening, when she was returning from delivering a parcel of work at the shop for which she was employed, she met Jacky Brown near the door of her lodging. He looked as if he wished to speak to her, so she asked him what he wanted.

"I want you—at least, I don't, but Katie does. Willy was telling her last night about that singing, and she wants to know more

about those children, and the white dresses they've got."

"I will come to her now," said Mercy, following the little boy, who quickly led the way up two flights of stairs to an attic room, in the house opposite to the one in which she lived.

"Here she is, Katie—here she is herself," cried Willy, who was seated beside a mattress which lay upon the floor, and on which was streached the wasted form of a little girl of eleven or twelve years of age.

Mercy bent kindly over the little sufferer and gently kissed her, saying, "I know about you, Katie, from Willy and Jack. Is the pain very bad, dear?"

"Yes, answered the child; "but will you please sing about those children?"

Mercy sang the hymn softly, and then spoke to the little girl of the love of that gracious Saviour, and of the care he takes of all his little lambs.

"But does he love me?" asked Katie earnestly, fixing her bright eyes intently on Mercy's face.

"Yes, dear; he loves you more than any one else could. He died for you, Katie, and he has prepared a bright, happy home for you to live in, if you will believe in him, and ask him to wash you from your sins and make you fit to go there."

"But are you sure that he *loves* me?" pleaded the child. I thought there was no one to do that except Willy, and Jack, and Bridget."

"Who is Bridget?" asked Mercy; for the little boys had told her that they had only one sister.

"Oh!" replied Katie, her whole face lighting up with love, "she's a girl that lives up the street, and she's kind to me; she comes in and makes my bed; she moves me when I'm tired; she sits by me and tells me stories if I'm lonesome; and she brought me those flowers—arn't they pretty?" and she pointed to a broken mug which contained a small bunch of snowdrops. "But," she added, "Bridget never told me about this Saviour, this Friend who loves me best of all."

Mercy turned away, and stirred the fire, which had got very low. Unconsciously, little Katie had given her a sharp rebuke. She then performed whatever little kindnesses she could think of for the sick child; and before leaving her, she taught her to put her hands together, and say, "Lord Jesus, wash me in thy blood, and send thy Holy Spirit into my heart, to make me thine own child;" and this was Katie's first prayer.

"You will come again, won't you?" whispered the child, as she drew Mercy's face close to her own.

"Yes, my dear, very soon," answered Mercy. "And you won't forget what I've told you, will you?"

"Oh! no, no," replied Katie; "I will think about it in the night when the pain is bad, and when father scolds me."

Mercy went back to her own room deeply humbled. "Oh!" she said, "how much I have dishonoured Him whom I have professed to love for so many years. I have been living a life all for myself, not thinking of his work that I ought to have been doing; and yet this poor girl, who does not know Him, has been giving up her time and her own pleasure to attend to a sick child." And this sorrow resulted in Mercy's giving herself afresh to her Saviour, and entreating him to use her entirely in his own service, and to enable her to show some love to Him, "who had first loved her."

Three years passed away. Mercy Elwood had found her work, and in its daily performance she had found her happiness. She had very little time to spare, but she made the most of what she had; and no long hours were now spent in sad looking back at the past, or dreary forebodings about the future. Nearly every one who lived in Avon's Court knew her name, and most of those who knew it followed it with a blessing.

One old blind woman listened for her footsteps, because she knew Mercy would have a bright, kind word for her, and would dust her room, and fetch her a loaf from the baker's. Another poor woman, who had to leave her sick child very early in the morning, comforted herself with the thought that Mercy Elwood would look in sometimes and give little Nancy a drink, and see that she was safe.

Lame Jamie, whose face had been so sullen, and whose angry words had been the terror or the amusement of all the children in the court, watched with a smile for Mercy, and listened patiently when she spoke to him. Scolding Sally would check her wrath, as she met the mild glance of Mercy's eyes.

Old Mrs. Cross, who grumbled at every one and everything, felt ashamed to do so before Mercy, because she had often brought her a cup of tea in her own teapot, and nailed listing along her door and window to keep the cold draught out.

And the poor girl who had been obliged to leave her situation because of her failing health, and been taught to knit by Mercy; and supplied the basket of warm muffles and fancy articles which her little brother Dick sold from in the streets.

If a child was suddenly taken ill, the mother's instant wish was, "Oh that Mercy Elwood were here!" and if she was at home, the neighbours know she would never refuse to come.

If the purse was very empty, and provisions very dear, Mercy Elwood was consulted, for she knew how to make a little go far, and had all manner of ways of making up good dinners from the materials nearest at hand and easiest to obtain.

The sick raised their faces with an eager look of gladness when she entered their rooms, for no one knew so well how to smooth their pillows and make them comfortable, without causing them needless pain, as she did. No one was so quiet and yet so useful; and no one so often brought that most welcome of visitors to the sick room, a bright look, as Mercy Elwood.

But she was not content with attending only to the temporal wants of those around her, for Mercy always endeavoured to lead their thoughts to the Master whom she served, and for whose sake she was so ready to show kindness to them. The neighbours said that Mercy Elwood's religion must have truth in it, for she seemed to bring it into her daily life, and practised amongst them that which she professed to believe. And God poured his blessing most richly upon his servant who was thus humbly and faithfully labouring for him; and Mercy was made the happy instrument of bringing some to know that peace which she had found; that peace which is felt when the heart is washed from its sin by the blood of Christ, and is being renewed by the Holy Spirit; that "peace of God which passeth all understanding," and "which the world can neither give nor take away."

(To be continued.)

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