

The Church Chronicle

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and 21st of every month. } No. 6.

SYDNEY, MARCH 26, 1867.

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

MOORE COLLEGE, for training young men for the Ministry of the Church of England.

The Trustees of Moore College beg to acknowledge the receipt of the following sums towards the expense of additional building.—

By the Bishop of Sydney for self and friends in England	... 391	10	0
By Rev. R. L. King collections at Smithfield	... 25	0	0
By the Rev. W. Hodgson from former Students (£10 each)—			
Rev. S. Mitchell	... 10	0	0
Rev. Joseph Barnier	... 10	0	0
Rev. W. Lumsdaine	... 10	0	0
Rev. C. J. Byng	... 10	0	0
Rev. R. S. Willis, M.A.	... 10	0	0
Rev. J. Vaughan	... 10	0	0
Rev. W. F. B. Uzzell	... 10	0	0
Rev. H. H. Britten	... 10	0	0
Rev. Robert Poynder	... 10	0	0
Mr. G. Middleton	... 10	0	0

Entrance fee of £5 each from Students from other Dioceses—

Mr. Faunce	... 5	0	0
Mr. E. Browne	... 5	0	0
Mr. G. Spencer	... 5	0	0
Mr. J. Carlisle	... 5	0	0
Mr. G. Soares	... 5	0	0
Mr. E. A. Kelly	... 5	0	0
Mr. J. W. H. L'Oste	... 5	0	0
Rev. T. Hassall, M.A.	... 10	0	0
Walter Lamb, Esq.	... 25	0	0
Edward Raynes, Esq.	... 20	0	0
George King, Esq.	... 10	10	0
Mrs. Wingate	... 10	10	0
J. Maughan, Esq.	... 10	0	0
Mrs. Rouse	... 10	0	0
F. Tooth, Esq.	... 10	0	0
Mrs. Aspinall	... 10	0	0
Mrs. Dangar	... 5	5	0
Mrs. Kemp	... 5	5	0

The Trustees appeal to the members of the Church of England for the additional assistance which is required to enable them to complete the work they have undertaken. The College Chapel, a Lecture Hall, Dining Hall and thirteen Students rooms have been built as well as a kitchen and servants apartments. The whole cost amounts to about £5000 and a debt of £500 will be due when the present enlargement is completed. There are at the present time thirty-one Clergymen formerly Students at Moore College who are ministering in the Dioceses of Sydney, Melbourne and Goulburn. Twelve Students are now in residence.

Contributions will be thankfully received by any of the Trustees.

THE LORD BISHOP OF SYDNEY,
FRANCIS MITCHELL, ESQ.,
ALEXANDER STUART, ESQ.

Sydney, March, 1867.

MUTUAL LIFE ASSURANCE

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

£334,183:

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 ENDOWMENTS, 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 accumulations 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 February, 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.

NOTICE TO THE PUBLIC.—MUSHROOM HATS, MUSHROOM HATS.

Ladies' large size mushroom hats, 2s 11d, 3s, 11d
 Brown, Black, and white ditto ditto, 2s 11d, 3s 11d, 4s 11d
 Black satin straw mushroom hats all sizes
 White, brown, and black pearl straw mushroom hats
 Infants' white mushroom hats, 1s 11d, 2s 11d
 Thompson's covered skirts, 2½ yards wide
 New shaped cylet skirts, 2½ yards wide—12 rows, 3s 11d; 17 ditto, 5s 11d; 20 ditto, 7s 11d
 Thompson's coloured skirts, 18 rows, 1s 11d
 White calico, yard wide, 6½d; grey ditto 5½d
 White sheeting, 1s 11d; grey ditto 1¼d
 Sun umbrellas, 6s 11d, 7s 11d; lined parachutes, 3s 11d
 Josephine gloves, 2s 11d, equal to first choice
 Jouvin's stitched back, 1s 11d; white ditto, 12d
 Black silk jackets, new shapes, 16s 9d, 18s 9d
 Black cloth jackets, ditto ditto, 6s 11d, 8s 11d, 10s 11d
 Scarlet, drab, and coloured clasp stays, 2s 11d, 3s 11d
 Muslin needlework, from 6½d yard
 Silk check mohairs, from 6½d
 Washing gremadines, fast colours, 7½d
 Washing delaines, checks, stripes, 6½d, 10½d
 Cheap albums, for 50 portraits 2s 11d, 3s 11d
 Ditto, handsomely bound, 4s 11d, 5s 11d
 Brooches, necklets, soaps, perfumery, fancy goods.

W. C. RENWICK, 273 Pitt-street.

[CIRCULAR.]

THE LA BOUR BAZAAR,
 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, be-

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

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 Pianofortes, 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.

MR. SAMPSON'S

Classical & Commercial School,
NEWTOWN.

TERMS PER QUARTER.

Boarders	£10 0 0	no extras,
Classical (Day Scholars)	3 3 0	"
Commercial	2 10 0	"
Boys under 10 years ...	2 2 0	"

OFFICE ALMANAC for 1867.

CARDS, SIX-PENCE—PAPER, THREE-PENCE.

JOSEPH COOK & CO.,

370, George-street, Sydney.

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

NOTICE OF REMOVAL.
THE WESLEYAN BOOK DEPOT
 IS REMOVED TO
KING-STREET, Midway Between GEORGE & PITT-STREET,
 (OPPOSITE PERRY, BROTHERS.)

The Church Chronicle.

"Speaking the Truth in Love."

TUESDAY, MARCH 26TH, 1867.

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TO CORRESPONDENTS.

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.

THE REGULATIONS OF THE COUNCIL OF EDUCATION.

The Regulations of the Council of Education have been published in the *Government Gazette*, and will, we presume, be put forth in a more accessible form. They are one hundred in number, 14 applying to the proceedings of Council, and 86 to school administration. We purpose in our next number to enter into an examination of the latter so far as they affect the prospects of Denominational Education and the duties of the clergy, of the Local Boards, and Teachers. Meanwhile it may suffice to observe that the Act and the Regulations offer no hindrance to the usual mode of instruction in Church of England Schools, and as a general rule the schools are to be conducted as they have hitherto been. The religious instruction may be given by the master, the Local Boards will be continued as heretofore, and where ladies have been kind enough to assist in the afternoon, they will continue to do so. We believe that considerable misapprehension prevails in some quarters as to the effect of the Act upon Church of England Schools. This arises in all probability from supposing that the Denominational Schools

are to be conducted in all respects as the Public Schools. From one pulpit it was proclaimed that *now* the Bible was withdrawn from *all* schools. The effect is exactly the reverse. The Bible retains its place in all Church of England Schools, and it is the fault of the Church if the advantages offered of introducing it for an hour each day into the Public Schools is not used.

We shall be glad to receive the opinions of our readers as to the Regulations. It must be remembered that they have the force of law if not disallowed by Parliament one month after its next meeting. We believe that the Council of Education will be glad to consider any suggestions offered for the improvement of the Regulations.

With reference to the above, the following Circular has been issued:—

"Diocesan Registry,
Sydney, 15th March, 1867.

"REV. AND DEAR SIR,
I write to request that you will furnish me with a list of persons (not fewer than three) to form the Local Board for the Church of England Denominational School in your Parish. If you have more than one School, a Local Board for each should be appointed.

"As the members of the Local Board are by the Regulations of the Council of Education authorised to visit and examine the Schools, it will be desirable to select persons who will take an intelligent interest in the School and in the progress of the children. It is my wish that the clergyman should be a member of the Local Board, and if elected Chairman should correspond with the Council of Education. Be so good as to send in your return as soon as possible, addressed to me as above, and marked 'On School Business.'

"I am, Rev. and Dear Sir,
Faithfully yours,
"F. SYDNEY."

Church Intelligence.

THE DEAN OF SYDNEY and Mrs. COWPER left for Tasmania, on Tuesday, the 12th instant. We regret to say that the Dean's health was not good. It is greatly to be desired that the change may be the means, under God's blessing, of restoring him to his usual strength and activity.

The Bishop proposes to hold a Confirmation at St. Mark's, on Friday, April 5.

St. Jude's, Randwick, is to be consecrated on Thursday, the 28th of March.

Mr. F. M. Dalrymple has been licensed as a catechist and missionary to the workmen on the Great Western Railway beyond Bowenfels, to be under the superintendence of the Rev. R. H. Mayne.

Mr. James Adams is to act as a catechist under the direction of the Rev. G. A. C. Innes.

CHURCH SOCIETY.—The monthly meeting was held on Monday the 4th. The Lord Bishop in the chair and 17 other members being present.

Prayers were read by the Secretary and the Minutes of the last meeting were confirmed and signed by the Chairman. The Finance report for the month stated the receipts to be £378 15s. 1d., and the warrant recommended for payment amounted to £349 14s. 10d. After explanation from the Bishop £25 was granted to Rev. Mr. Uzzell for expenses in removing from Dapto to Carcoar. On the recommendation of the Finance Committee the Secretary moved the following resolutions which were agreed to.

1. That the sum of £24 due from Manly Beach be remitted and that for the current year the Clergyman's Stipend be supplemented at the rate of £50 per annum.

2. That £25 be granted to Rev. J. C. Corlette, in aid of the enlargement and repair of the Parsonage at Jamberoo.

3. That the Clergyman's Stipend at Carcoar be supplemented £100 per annum, to be repaid from the Church and School Estates for the year 1867.

The application for £100 to supplement the stipend of the Clergyman at Molong and Wellington was agreed to. In consequence of the extensive District under charge of Rev. Mr. Ross at Rylstone; Windeyer, Hargrave, and Richardson's Point, were attached to Mudgee, and it was resolved that a supplement of £25 per annum be granted to the Catechist at Mudgee from the Gold Fields fund.

On the application of the Rev. H. Langley, £50 was granted in aid of the erection of a new church at George's Plains. The Bishop brought forward an application he had received respecting the services of a Catechist at No. 5 Section of the Railway beyond Bowenfels, and as the Society would not be called on for any grant, it was agreed that the Bishop and Mr. Allwood should make the necessary arrangements.

THE BIBLE SOCIETY.—The Jubilee of the Bible Society in New South Wales marks an era in colonial history. Fifty years is a small period in a nation's course, but few more eventful half centuries have occurred in the historic age. The place the Bible has occupied and does now occupy in the minds of men is one of the marked characteristics of the last half-century. Its translation into our own tongue and the invention of printing gave a mighty impulse to its circulation; but the British and Foreign Bible Society has done more to promote this good work than all the agencies that existed from the completion of Revelation to the commencement of the present century. The Bible Society is however but the expression of men's views of the importance and value of the Word. These views

were put into practical form when men of various denominations and of different opinions on many points agreed in regarding the Bible as the best book in the world, and its circulation as one of the best works in which the world could be engaged. There is a grandeur and simplicity in the design of the Bible Society which ought to silence the common objections brought against its work. If, for various reasons, men will not join in the work, let them at least allow others to carry it on without disparaging or discouraging their labours. We commend the admirable speech of Dr. TUCKER to the perusal of any who think the objects and constitution of the Bible Society open to censure. It is a masterly array of arguments in proof of the Society's usefulness, and in disproof of the common objections made against it. He was listened to with great attention and interest by the numerous and intelligent auditory assembled in the Australian Library. The Committee will, we trust, have every reason to be satisfied with the result of the Jubilee commemoration. It was an interesting circumstance that one of the speakers, the Rev. Thomas HASSALL, was present at the formation of the New South Wales Branch of the Bible Society in 1817 and at its Jubilee in 1867. The men who were associated in that movement are mento to whom in other ways the colony is greatly indebted. The Governor MARQUARE whose name lives in flood and plain, in mountain and valley, in hospitals and churches, in schools and parsonages—a mighty builder—laid the foundation of this edifice, and hands active in every good work were ready to help. Samuel MANSDEN and Archdeacon COWPER were his, coadjutors. St. Philip's Parsonage was for years the dépot of the Bible Society, and the incumbent its Secretary, and to his latest days his interest in the Society was unabated. The resolution forming the Society had appended to it two others, affirming the necessity for the instruction of the young in Holy Scripture, and for the establishment of public schools. These marked the character of the men, and shewed how close in their conviction was the connection between the Bible and the instruction of the young. It would have been well for the colony had this principle been fully and fairly carried out. Many of the evils we now bewail might have been prevented, and the moral and social condition of the country greatly elevated. We trust that the clergy, in whatever light they may regard the Bible Society, will feel an increasing conviction that the Bible is the only true remedy for the ills under which we labour, and that by the diligent catechetical examination of their schools, and by using all the opportunities which are now afforded to them, they will be careful that the minds of the young children in their schools are thoroughly imbued with those heavenly truths which are only to be derived from the Word of God.

BATHURST.—LAYING THE FOUNDATION OF GEORGE'S PLAINS CHURCH.—The foundation stone of this Church was laid on the twentieth of February, by the Rev. T. Sharpe, the Revs W. Lisle, H. Langley, and W. Uzzel assisted by the choir of All-Saints' Church, took part in the religious services attendant on the ceremony. After the laying of the stone, the many visitors, who were present repaired for luncheon to a large tent erected near the site of the intended church. After all had been bountifully regaled, a public meeting was held, which was presided over by Joseph Smith, Esq., J.P., and which was addressed by Revs. W. Lisle, Graham Fox, H. A. Langley, and W. Uzzel and by Mr. John Hughes, senr. The chairman, in the course of the proceedings, handed in a cheque for £50. The pecuniary result of the meeting—including promises to pay—was £200.

THE SYNOD OF THE DIOCESE OF GOULBURN.

The first Synod of the Diocese of Goulburn has been held—19 clergymen and 29 laymen met, and for the greater part of six days discussed and arranged various matters.

The Bishop's address was able, temperate, and wise. We regret that we have not room for it, but it has appeared in the *Herald*. The marriage question excited much interest, and a lengthy discussion appears to have arisen. A committee being appointed brought up a report, upon which an ordinance was framed and passed by the lay and clerical representatives, to be in force when the Bishop should signify his assent. It is a peculiar piece of legislation. An "ordinary license" is to be one shilling. An "express license" £1. In the former case the whole expense is not to exceed £1—in the latter £5 5s., and the clergyman is entitled to force 2s. 6d. a mile as mileage money.

"The ordinance" proceeds also to extend the hours. Against this the Chancellor protested, and others wished to refer the question to the Provincial Synod. For the sake of uniformity and a calm discussion of the whole subject this would have been the most reasonable course. The Synod voted addresses to the Crown and to the Archbishops on the relation of the Church in the colonies to the Church at home. The resolution was ably brought forward by the Chancellor; and the petitions were similar in character to those adopted by the Synod of this diocese. The question of the Hymn Book was referred to the Provincial Synod. A committee on the stipends of the clergy brought up a sensible report recommending the election in each parish of assistants to the Churchwardens for the purpose of collecting a stipend to be paid into a common fund, and requiring each clergyman to make two collections in the course of the year on behalf of the Church Society. A registration of the members of the Church of England was recom-

mended. The endowment of the Bishopric was brought forward. The Bishop stated the annual income to be nearly £1,000: 190 acres of land near Goulburn has been appropriated for a glebe and site for the Bishop's residence. A vote of thanks was given to the Rev. R. Leigh and F. R. Rossi, Esq., for their exertions in collecting the endowment. The standing committee was charged with various duties. The publication of a Church paper was resolved upon apparently without any provision to meet the expense. A Pan-Anglican Synod collapsed. Representatives to the Provincial Synod were chosen. A petition to the Secretary of State was adopted, praying that a portion of the revenue of the Church and School Estate should be appropriated towards the support of the clergymen in the poorer districts of the diocese, especially in those where certain recent disgraceful outrages have been committed.

The learned Chancellor in moving this resolution described himself as a "most ardent opponent of State aid."

The Bishop's address contains the following passage—

"I must intimate my belief that, unless we can obtain a larger subsidy towards the stipends of the clergy from some quarter or other, we shall be obliged to leave many districts unsupplied. Personally I should much prefer a larger diocesan co-operation. But if this should fail in the proportion required, then I should be left to the alternative and driven to the conclusion that it was the duty of the government to follow up with religious instruction the multitudes whom its legislation had scattered, as free selectors, over the surface of the interior; in accordance with the recommendation, as I believe, of the recent board of inquiry at Braidwood."

From this statement, and from a passage in the annual Report of the Goulburn Church Society, it appears that the conclusion is being forced upon his Lordship's mind that a certain amount of State aid, or State aid in certain districts is essentially necessary for the maintenance of the clergy. We are glad of these indications because we are aware that the success which followed the Bishop's first efforts in obtaining funds for the sustentation of the clergy has been very unfairly quoted as an argument against the necessity for State aid.

We believe that it will be found wholly impossible to supply the wants of the country districts without such aid. What voluntary effort, to be sustained chiefly by the people for whose benefit it is made, will ever penetrate the recesses of the Jingera country, and get the rising generation of bushrangers to attend a Sabbath-school? When the time, influence, and ability of one like the Bishop of Goulburn, devoted to the great end of ministering to the spiritual wants of the community, fail to provide clergymen and schools, and he is compelled to contemplate the possibility of leaving many large districts unsupported, who else is likely to succeed. If politicians would

for once abandon their theories (no very difficult matter for some, at least), and make the experiment of a *moral police* by sustaining any attempt to impart religious instruction in the interior, they would find it a much more economical and successful method than any hitherto attempted. It is untrue that the denominations receiving State-Aid have had the power and opportunity of ministering to such districts and have failed to do so. The very condition upon which a Government stipend was given precluded them from making such a district their sphere of labour. Before a church could be aided, £300 must be raised. Before a stipend could be promised, 300 names must be obtained. And when the sum appropriated by Parliament was taken up, the claims of the increasing population of the interior could not be met, because no increase could be obtained to the amount appropriated for public worship. We trust that some are learning to view this matter in a truer light, and it will not be one of the least advantages of the Goulburn Synod if it helps forward the cause of an amended distribution of State aid.

GOLBURN.

The following ordinance was passed at the Goulburn Synod, on the subject of Marriage and Marriage Fees:—

1. It shall be allowable for any clergyman to marry any persons, not legally or otherwise disqualified, who may wish it on the authority of an ordinary license, which shall cost one shilling.
2. It shall be allowable for any clergyman to marry any person or persons not legally or otherwise disqualified, on an express license granted by the Bishop or his surrogate, in cases where the parties may so desire it, and the fee for such express license shall be one pound, which shall be transmitted to the registrar of the diocese, and the entire charge for the marriage, together with such license fee, shall be five guineas.
3. The entire charges for a marriage under an ordinary license, or after the publication of banns, shall be one pound.
4. It shall be allowable for a clergyman to celebrate marriages between sunrise and sunset, and the form of marriage license shall be framed to correspond thereto.
5. It shall be allowable for a clergyman to marry persons in a private house, at a distance of not less than ten miles from a church or other licensed place of public worship.
6. It shall be allowable for a clergyman to charge a mileage fee of two shillings and sixpence for each mile beyond ten miles from his residence, which he may have to travel to celebrate any marriage, over and above the charges hereinbefore authorised to be charged.
7. This ordinance shall commence and take effect from and after the date of assent thereto of the Lord Bishop of the Diocese.

The following Report on the Sustentation of the Clergy was adopted by the Goulburn Synod:—

1. That in each parish or congregation there be elected by the members of the church present at the meeting for the election of churchwardens yearly one or more of their number, according to the extent or circumstances of the parish, to act in conjunction with the churchwardens as a committee for the collection of the clergyman's stipend.
2. That a register be kept in each district by the clergyman, in which shall be entered the names and residences of all the members of the church in that district.
3. That the committee have a list filled up by those willing in each district to contribute to the Sustentation fund, and that the payments be regularly collected, monthly, quarterly, half-yearly, or yearly, in advance, according to the wishes of the subscribers.
4. That the sums so collected be remitted quarterly by the local committee to the treasurer of the Church Society at Goulburn to be credited to such parish; out of which the said Church Society shall punctually pay the stipend due to the clergyman of that district at the end of each quarter.
5. While strongly recommending that a strenuous effort should be made to raise the stipend of every clergyman in full orders in the diocese to an amount not less than £400 per annum, it is under present circumstances required that in any case where a clergyman shall be applied for for any district or to fill a vacancy in any existing district, he should only be appointed provided a guarantee shall be given by responsible persons that a stipend of not less than £300, without a house, or £250 with a suitable house, be provided: And in all cases, of existing incumbencies the local committee shall be required to provide a stipend of not less than £250 and a suitable house, or £300 without a house: Provided also that in all cases the Lord Bishop be entitled to exercise his discretion and dispense with the full observance of the above conditions.
6. That if the local committee of any district shall neglect to remit to the said Church Society at Goulburn, quarterly, the amount guaranteed, the Church Society shall inquire into the circumstances of the case, and, as the Lord Bishop shall decide, either the clergyman shall be withdrawn, or the deficiency be supplemented from the funds of the Church Society, provided such deficiency do not exceed £100 per annum.
7. That in order to provide the funds necessary for carrying out the foregoing resolutions, strenuous efforts be made to increase the subscriptions to the general fund of the Church Society.
8. That every congregation within the diocese shall be required to make a special collection on at least two Sundays in each

year in aid of this fund, and the office-bearers of the Church Society and the members of the church generally, shall be required to use every effort to obtain special contributions for the same throughout the diocese.

9. That every congregation within the diocese shall be required to furnish to the said Church Society, every year a financial report of its own collections and disbursements for all ecclesiastical purposes, and a general report showing the whole financial operations of the church for the preceding year shall be laid by the Church Society before the next session of Synod.

10. That all congregations shall be required to conform their accounts to the financial year of the Church Society, being the first day of January in each year.

11. That the Lord Bishop of the Diocese and office-bearers of the Church Society be respectively requested to take all necessary steps for carrying the preceding recommendations into immediate and effective operation.

English Church News.

The following is a Copy of a Despatch received by the Governor-in-Chief, on the subject of the Consecration of a Bishop to the See of Grafton and Armidale:—

“Downing-street,

“18th January, 1867.

“SIR,—With reference to my Despatch, No. 6, of the 22nd of August last, I have to acquaint you that on the application of the Archbishop of Canterbury, the Queen has been pleased to issue her Mandate under the Royal Sign Manual and Signet, authorising the Archbishop to proceed to the consecration of the Reverend William Collinson Sawyer, M.A., to be a Bishop of the United Church of England and Ireland, in the Colony of New South Wales; the Reverend Dr. Waddellow having finally declined that office.

“I have, &c.,

(Signed) “CARNARVON.”

The Bishop of Grafton and Armidale was to be Consecrated on Saturday, the 2nd February, with the Bishops of Calcutta and Victoria.

The Bishop of Calcutta is a nephew of Dean Millman. He graduated at Oxford in 1838, and is probably about 50 years of age. He belongs to what is termed the High Church Party.

Another Bishop is to be Consecrated for the northern part of China. The Reverend Mr. Russell, for many years a Missionary in connection with the Church Missionary Society at Ningpo, is to be the Missionary Bishop of Ningpo.

It is currently reported that the Bishop of Exeter is about to resign, and is to be succeeded by the Hon. Archdeacon Harris, brother of the Earl of Malmesbury.

Convocation was to meet on the 6th of February. The Report of a Committee to consider the means by which the members of the Anglican Communion in all parts of the world should have a share in the Churches' deliberations, and be permitted to have a representation in one general Council of her members "gathered from every land," was brought up and would form one of the first subjects of debate.

In Natal matters are becoming more complicated. At a meeting of Clergy and Lay Representatives, it was resolved by a majority, consisting of the casting vote of the Chairman, that the appointment of another Bishop should be obtained.

A Committee in London is seeking pecuniary help for the Bishop of Natal, and the Society for the Propagation of the Gospel has resolved to withdraw its grant from any clergyman acknowledging the authority of the Bishop of Natal.

The Standing Committee of the Society had recommended that £500 per annum should be given to the Reverend Dr. Suter so long as he remained Bishop of Nelson. The unconditional terms of the grant have been objected to, and the recommendation referred back for further consideration.

The English Church Union and the Islington Clerical meeting are two assemblages of a very prominent and opposite character. The New Zealand Episcopate is represented at each; the Bishop of Dunedin gives his Episcopal benediction to the former, and the Bishop of Nelson to the latter. At the former a letter from Dr. Pusey was read, and the attack of the *Church Times* on Mr. Boreford Hope loudly condemned and loudly applauded. Resolutions were passed, promising to defend those clergy who used ritualistic observances. At the Islington Clerical meeting, grave, earnest, and very able addresses were delivered on the Incarnation and its accompanying doctrines, and on the teaching of the Prayer Book, on the subject of Confession and Absolution.

Missionary Intelligence.

EXTRACTS FROM A SKETCH OF THE EPISCOPATE OF THE LATE BISHOP OF CALCUTTA.

(From the *Colonial Church Chronicle*.)

We do not hesitate to say now, looking back at that time, eight years afterwards, that it is hardly possible to conceive a fitter man for the leadership of the Church, in that perilous time, than the late Bishop Cotton. A ripe scholar, a man, if without brilliant talents, yet remarkable, as Sir Charles Trevelyan said the other day at a meeting called to do honour to his memory, for the harmonious blending together of many excellent gifts, grave, and thoughtful, and cautious, but with a deep undercurrent of true real enthusiasm, most practical in the whole bent of his mind, but yet, not like some so-called

practical men, ignoring scientific accuracy, or the claims of philosophic thought, he had, to quote one who knew him well, and who spoke at that same meeting, "a wonderful power of sympathy; under that quiet and observant countenance there was a full and a faithful heart." His boys at Marlborough and at Rugby had known that long before; his clergy in his diocese soon discovered it. But it was not only that he had been reared at Westminster School, and had been a Fellow of Trinity, Cambridge, and a friend and colleague of Arnold; he came of an honoured house, and was himself a soldier's son. We cannot but think that much of the nobleness, the loyal heartiness, the untiring energy, the self-sacrificing devotion of his short but striking career may be referred, next to God's good hand upon him, to that one fact. He had directed, it is said, in his will that he should be buried in his cathedral by the side of Bishop Wilson; or if objection were made to that wish on sanitary grounds, then in the military burial grounds, "as a soldier's son, and a soldier's father."

Like other good men, the late Bishop of Calcutta ever acted on the principle that it was his part to try to show himself the follower of Him who "gathers together into one the children of God that are dispersed abroad," and this he marked in every possible way.

His active interest in the amelioration of the natives. "My opinion is" (we quote again his "Charge," p. 25), "that our present efforts may be most hopefully devoted to the highest and lowest of the Indian community. I have invoked Christian sympathy for the uncivilised aborigines of the country; let me also entreat that the miserable ignorance of the Bengal ryots may be no more overlooked. While diligent efforts are made to teach English to the middle classes, and while the education of the upper class has reached a really high standard, the vernacular instruction of the peasantry is only just beginning. Yet if we are content to leave them without any mental culture at all, we need not wonder if they are intractable and perverse, incapable of appreciating their own interests, or of dealing fairly with English settlers; while again their present state of ignorance and apathy leaves them an easy prey to every selfish and powerful colonist. I do not see how our neglect of them can possibly be excused..... There is, he concludes this topic, "I rejoice to say, reason to hope that in this important undertaking Church and State, Missionary Societies and Government, will soon be working together in harmonious alliance, through a liberal extension of grants-in-aid."

The Bishop was eminently qualified to bring about this rightful co-operation. But he felt he must set the example. "His large and loving heart," says a writer in an Indian periodical, immediately after his death, "had a care for the heathen around him, and a quick perception of the agency necessary to influence them. For this purpose he threw himself heartily into all schemes for their benefit; and, either by receiving the chief educated natives of Calcutta at an evening gathering at the Palace, or by lectures to them, in which he took part, or by his warm interest and support of the Calcutta University and the Cathedral Mission College, he testified how catholic were his sympathies, and how well fitted he was for the important post which he occupied."

But in this gentle courtesy, and anxious desire to find a common ground with all, whereby prejudice might be disarmed, and

interest conciliated, he never forgot the paramount obligation of the Christian teacher. To the direct work of missions he applied himself and stimulated others from his first entrance into his diocese. The *Church Missionary Society* has already broken up the ground, and planted its ministerial agencies in several most important towns of the North West Provinces; amongst others in Agra from 1813, Benares from 1817, Lucknow 1858, Allahabad 1859, and for the Punjab, in Umritsur, Peshawar, Mooltan, and three other stations. Simultaneously with the appointment of Bishop Cotton, the *Society for the Propagation of the Gospel* largely extended its mission in these parts of India, and very wisely resolved to attack Islam and Brahminism in their strongholds, to establish in them a body of clergy, and to try to make the name of Christ distinctly visible by churches built upon a scale less unworthy of the wealth of the English settlers; by institutions and ministries of palpable benevolence; above all, by a stated regular daily worship which should witness to Christians and heathen of the necessity of perpetual prayer, as the first and last duty of the servants of Him who has so willed that His kingdom should be extended in the world.

"To Thee stillness is praise, O God, in Zion,
And to Thee shall the vow be paid,
O Thou hearer of prayer,
Close to Thee all flesh shall come."

The last-named Society at once renewed its work in Delhi; a few years before it had commenced a mission in Assam. Bishop Cotton urged upon it, as one of his very first acts, the adoption of the mission already set on foot by the chaplain at Singapore. Moulmein in Burmah, in 1859, Patna in 1860, each with two missionaries, Rourkee, 160 miles north of Delhi, in 1861, and in the succeeding years, Tezpoore in Assam and Rangoon in Burmah, were severally occupied; the Bishop actively co-operating by personal service and visitation in each fresh movement, and making his own part more helpful in his confirmations by addressing the candidates in Bengali; "the first occasion," says one of the missionaries, "in which the Hindu converts heard that service from their chief pastor in their own tongue."

But these topics, and that with which, in England, his name is most identified, his "Hill Schools," we must pass over. Enough, even now, has perhaps been said, to exhibit the wonderful activity and the godly earnestness of this faithful servant of Christ. He has left a most precious legacy to his diocese, nay, to the whole of India. Most nobly, and yet most gently, has he rebuked that unworthy, unchristian spirit, which leads to many Englishmen in India to look upon it merely as a camp in a hostile country, or a mart of traffic for a few years, upon which then they will turn their backs for ever. Not so lived, not so died, this true soldier; his last act was to consecrate a cemetery, his constant thought was how to win the sympathy and the service of the whole English community to the deeply-suffering population of that still heathen empire of our Queen.

And the Lord, we humbly yet surely believe, has taken him to his rest. That high intelligence, that loyal devotion to his Master's cause, that varied, unceasing work, and, as we are not sure also, that watchful self-discipline where is it now? We may not speculate; but it is the comfort of Christ's people to know that a place is prepared for all these faithful ones in the many mansions of our Father's house; they have not passed away from us;

they assure us, who remain, more and more of the Communion of the Saints; they plead with us, in a voice which seems to melt away into the very call of our Lord, into the intercession of Christ, to follow their labours, and to complete the desire of their hearts. One more Advent has come, and well-nigh gone. May another Epiphany arise, brighter and with increase of blessing, upon the labouring, widowed Church of India!

Correspondence.

CLERGY, WIDOWS, AND ORPHANS.

To the Editor of *The Church Chronicle*.

SIR,—The question of making provision for the widows and orphan children of the clergy has been taken into consideration by the several Diocesan Synods, and the plan adopted has been the same in each case,—to form a special fund for the purpose. Perhaps it is somewhat late in the day to make suggestions, but still I would ask leave through your columns to point out some difficulties in the way of carrying out these independent schemes, and to propose, that instead of three or four separate funds, there should be one *Friendly Society* established, common to all the Dioceses.

In forming the different funds, it is contemplated that each clergyman who would derive benefit for his family from the fund, should be a subscriber to it; in other words his subscription is an investment which is to be realised after his decease. Now, there will be great difficulty in adjusting equitably the claims of any who may be compelled, by ill-health or other cogent reason, to leave the Diocese to whose widow and orphan fund he has contributed. Take the case of one who has served 10 or 15 years in a large bush district, and who finds himself as years increase unequal to his arduous duties, and obliged to seek a more limited sphere of labour, in perhaps a less trying climate; he probably cannot find such a change without accepting a charge in another Diocese. If he thereby loses for his family an interest in the fund to which he has subscribed, it is a very great hardship, and the possibility of having to incur this risk must be taken into account by a man of small income, before becoming a subscriber to the fund. If, on the other hand, he retains his interest, the fund becomes unduly burdened, as his successor in his bush cure also becomes a claimant upon it, and one Diocese may have to provide out of its resources for the family of a clergyman who has died in the services of another. There is besides this objection, that if he were allowed to retain his interest in the funds of his old Diocese, and to qualify for having a claim upon a similar fund in his new, it would be a direct and strong inducement to seek a change on the sole ground of thereby leaving his family doubly provided for. It may be said that some arrangement could be made between the Dioceses by which his claim could be transferred from the one to the other; but it would scarcely be fair that the burden should be laid upon the Diocese in which only perhaps a very few of his last years are spent, rather than upon that to which his best services had been given. I have taken such a case as an illustration of the difficulty—many similar might, and probably will arise. Among the numerous causes which deter men from entering the service of the Colonial Church, not the least, is the difficulty of making provision for their families; and a

wise man will not forget that the trying climate, the immense labour and many risks of a colonial cure, render his life far more uncertain than in a quiet parish at home. It should be our effort, therefore, to take all obstacles out of the way which we can remove, and I believe it would be felt to be a great drawback to be tied to one Diocese by such considerations as I have alluded to. I do not appear as the advocate of frequent or unnecessary changes, but sometimes for health or family reasons change *must* be sought; and if a clergyman could have a claim to provision for his family as long as he remains in the colony, the services of good and experienced men might sometimes be retained, who, if such claim were forfeited by change of Diocese, might think it their duty to return at once to England, where their families would be in the midst of friends in case of their decease.

Another objection which may be urged against the plan adopted by the several Dioceses is, that the disposal of the fund will ultimately be in the hands of those who may not have any direct interest in it; although a committee of management, would of course, be appointed, the Synod would have the real control, and subscribers and non-subscribers have an equal voice in the assignment of the fund. Other church funds are instruments in the work of the church, and are therefore fittingly under the control of the Synod: this is not, it is a charitable fund only in relation to the church at large, and a benefit fund in relation to the clergy; there is no reason why it should be under the control of the Synod, and no argument can be raised on that ground in favour of the several Dioceses having separate funds.

This separation of interests is objectionable on another score:—Many of our laymen have most of their property and draw their income in one Diocese, and reside in another. To subscribe to the funds of one only, is to deprive the other of what it may legitimately expect; they do not like to be called upon to subscribe to the funds of both, and the less earnest end by doing little or nothing for either. Moreover, much more good may be done by one large fund than by several smaller, especially where as in this case, the interest on the invested capital should be as much as possible the source whence current claims should be met. It might happen that in one Diocese there might be several widows and orphans at one time, and in another none, so that while the fund of the one was untouched, that of the other might be unable to meet its claims. Nothing will more conduce to unite us than the bearing one another's burdens, and as the source of income would be general, fed by the liberality of our Christian friends in all parts of the colony equally, it must create a feeling of brotherhood to be associated in so good a work. I think, Sir, we cannot protest too strongly against that spirit of isolation which would make each Diocese care only for its own things. "If one member suffer, all the members suffer with it," is especially true of the Church, in a colony where all other interests are interwoven and centralised, and where the newer and more scattered Dioceses must labour under a great disadvantage compared with those older and more compact, which had the benefit of State-aid to assist them in their earlier struggles. During these many years, the old Dioceses of Sydney and Newcastle have not been able to form a Clergy, Widows, and Orphan Fund until now, greatly as it was felt to be needed. How then is it to be expected that the new

Dioceses of Goulburn, Grafton and Armidale, and Bathurst, with no State-aid to support their infancy, with immense tracts of sparsely settled country to evangelize, with all their organisation yet to form, can find the means to establish such a fund, over and above providing working expenses. And yet, the difficulty of getting clergy for these new Dioceses, is far greater than for the old; the work they mostly have to do is more trying to health; the opportunities of gathering round them a circle of friends are less attainable; while no portion of the colony so sorely needs ministerial labours as that which lies in their boundaries; there is consequently more urgent need there than anywhere of the inducement to settle, which a secured provision for their widow and orphans would afford.

An object of so great magnitude and importance will not, however, be attained merely by the formation of a fund. The income from a fund dependent on subscriptions only, is too uncertain to be the basis of any permanent arrangements, while the equitable claim which the clergy would have upon it is too indefinite to make them join heartily in it. The administration of a fund generally falls into the hands of a few, the leading subscribers, and it is above all necessary in such a case as this, that the management should ensure confidence, and that all those who are directly interested, should have a voice in it, and that the funds should be secured by law to the purposes for which they were given.

A Friendly Society, legally established, offers the only means of securing the ends we have in view, and uniting in one fair and comprehensive scheme all the different Dioceses. Each member would know to what provision his widow and family would have a legal claim after his decease. It would be supported partly by the yearly payments of members, partly by subscriptions and donations, partly by collections made in the several churches. By its rules the clergy might be required to join it within a specified time after ordination, or after being licensed in a New South Wales Diocese, or if they would not do so then, should not be allowed to benefit by it afterwards. I am well acquainted with the working of such a society in another branch of the church, which has been established for more than 70 years, and has been most successful. Its success has been attained not by any extraordinary efforts, but by the general effectiveness of its organisation, and the confidence it has inspired in the whole body of the clergy; and it is the more remarkable since its operations lie among the worst paid clergy in perhaps the whole Anglican Communion. My letter is already so long, that I cannot ask for more space now to describe the plan on which it works, but if it is desired will send you some account at another time; and meantime I shall be most happy to give information privately to any one interested in the matter, who may apply for it.

I venture, in conclusion, to commend the subject most earnestly to the attention of churchmen in each diocese, with the hope that, by the Divine blessing, we may be heartily joined together in so good a work, and may thus be enabled to remove one of the deterrent causes which make it so difficult to get sufficient clergy for the work we have to do.

I am, sir,

Your obedient servant,

WILLIAM T. WILSON.

The Parsonage, Cassilis,
March 7th, 1867.

THE ROSARY.

To the Editor of the Church Chronicle.

SIR.—Conspicuous in certain shop-windows where the spirit of Rome presides, are displayed for sale, among statuettes, medals, pictures, scapulars, beads, &c., two paintings of considerable size and very glaring colours, entitled "The Death of the Righteous" and the "Death of the Wicked."

I have a copy of them: and so may any one who passes through Paris or Dublin, or even smaller towns. They are cheap, being intended for the multitude. The bright colouring, and the startling freedom with which the subjects are treated at once arrest the passer-by. A man in his last hour is the central figure of each. In the one he turns away his eyes from a solitary priest, while he is surrounded by hideous monsters—creeping, flying, crawling, gnawing, peeping, grinning. In the other he serenely gazes on a Pope with his tiara, a Bishop with his mitre and pastoral staff, some priests, all gorgeously robed and golden "green and gilded;" a picture of the Madonna; an angel at the bed's head pointing up to the Virgin who is crowned in the centre above, &c., while Satan triumphantly desecrates, and the Guardian Angel visibly points to the balances which he holds poised in the presence of his peers.

These pictures are intended to teach by the eye. They are sold by express permission of the Roman Catholic clergy; and as we cannot suppose it possible that they are designed to convey the idea that there are present at the death of every faithful man, a Pope, a Bishop, and some priests with resplendent robes, we seek elsewhere for the moral.

We discover it in the Balances. One of them unmistakably preponderates. In one scale there is a solitary weight—a heavy one, however—a roll on which is written "Evil Works." In the other scale there are two weights: a scroll which one would think must be a mere feather's weight against the other—"Good Works!" And as a makeweight apparently sufficient, a circlet with a pendant cross.

This makeweight is "THE ROSARY." It is sometimes spoken of as "the Crown," sometimes as "the Chaplet," and often, because of its composition, as "the Beads."

For this, as for the Scapular, the Church is supposed to be indebted to the personal apparition of the Virgin Mary. These two seem to be her choicest gifts; each has its special devotees: and I bought at the same shop a favourite print, representing the Blessed Virgin crushing the serpent's head and holding out both hands, a rosary in one, a scapular in the other.

Now the Rosary is particularly recommended in British territories just now. Archbishop Manning in a late pastoral gave it much prominence, and all the Roman Bishops of England have authorized a little work enforcing and explaining the use of the Rosary for children, with the purpose of making it universal among Roman school pupils; and they assert that it is becoming justly the most popular devotion among Christians in the whole world.

The reason of its being specially recommended for Britons is perhaps its supposed virtue in exterminating heresy (that being the use it was first turned to), since "Ignatius of St. Paul, Passionist," in a little treatise on the subject, introduces as quite appropriate certain prayers, richly indulged by Pius IX for the conversion of England.

It was for the extermination of the Albigensian heresy that it was at first instituted by St. Dominic, A.D. 1206, after a special revelation of the Blessed Virgin, and "it was propagated with wonderful success by the holy founder himself and the zealous members of the order which he had just established. Everywhere it spread heresy disappeared, and a spirit of piety and fervour was aroused among the people."

History unfortunately whispers some tales which do not testify to the saint's exclusive reliance on the Rosary in his extermination of the Albigenses. Fire and sword, rapine, battle, the rack, the dungeon and the scaffold appear to have been auxiliaries less innocent: and besides, was not St. Dominic the founder of the Inquisition, and for this very emergency?

But what is this all-powerful weapon? A series of fifteen decades, or tens, of repetitions of the prayer "Hail Mary," each decade commencing with one "Pater," and concluding with one "Gloria Patri;" with meditations on the "fifteen mysteries," although the meditation is not absolutely necessary in all cases. Now the ordinary beads represent one-third of this, that is five decades of small beads, divided by one large bead at every ten: but it is usual to take three days to say the whole Rosary, and this is sufficient to gain all the indulgences attached to it, whose name is legion. A repetition *once a week* will procure a plenary indulgence on Christmas Day, Epiphany, Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Purification, Annunciation, Assumption, Nativity of B. V., St. Joseph's, St. John the Baptist, each of the Apostle's days, All Saints—whereas if you have a "Bridgetine" set of beads from the Redemptorist Fathers you secure, besides the above, 100 days for every "Our Father," and 100 for every "Hail Mary" and every "I believe." Now the Rosary contains 150 "Hail Mary's," and 15 "Our Father's." A year's daily recitation then procures an immense remission of penance.

But the acquisition of this benefit has been made much less laborious by a sacrifice of the chief alleged merit of the devotion. It was specially recommended on the ground of the "Meditation" at every unspecified mystery of the fifteen. But "many allege that the ordinary Rosary was too long," so there has been invented the "Living Rosary," which divides the labour among a circle of fifteen, not necessarily meeting for the purpose, each of whom has but to recite at home *one* decade; and "the practical result is that for every circle of fifteen so many full and entire Rosaries are said every day, and though the members are only required to recite one decade they *have the full merit of the entire Rosary* recited by the circle. Hence it is recommended as a devotion wherein one may make up for his own deficiencies by the merit and efficacy of the prayers of others." An ingenious device by which a whole debt may be cancelled, an entire merit obtained by a payment of one fiftieth! There are also additional indulgences granted to this short and easy way to obtaining the precious issue already so copious.

There are several other chaplets which are merely modifications of this, but this has had showers of new indulgences lavished unsparingly upon it: and a person may keep in his possession not only many objects indulgenced for many uses, but also several Rosaries of the same sort, using sometimes one, sometimes another; and a priest who has a triple faculty can by one blessing attach to one Rosary these indulgences.

That of the FIVE WOUNDS contains twenty-two beads in five parts, divided by medals, at each of which the devotee says "I devoutly adore the wound in thy right foot," or "in thy left hand," &c.

Since the Rosary consists chiefly of a repetition of 150 Aves, and 15 Pater Nosters, you may be led to conclude that the repetition and meditation without the beads would have all the effect. You would greatly err. It must be blessed by a priest having faculties for it. Moreover even the blessed beads have no virtue except in favour of the person to whom they were first given. If he gives or lends them to another with the intention of imparting to him the indulgence, the beads lose the benediction altogether, and require to be blessed again. Even if several recite the Rosary together, it will not be sufficient that one only hold the beads, unless the others are possessed of an indulgenced Rosary. The spell is evidently in the *purchased* benediction, not in either the meditations or prayers.

It is necessary to be minute in directions where there is so much of the mechanical; so it is well to be assured that "the Rosary does not lose its blessing except when the *greater* part of the beads have been destroyed or lost: thus it is permitted to unstring the beads, to renew the string, and to substitute new beads, provided that the number renewed be less than those that remain."

The Rosary has had its miracles beyond count. Here are a few from that gem of gems—"The Glories of Mary."

An Albigensian being possessed with devils because of ridiculing it, St. Dominic made the devils testify to its virtue, first verbally and afterwards visibly, by leaving in the shape of burning coals while the people recited the Rosary.

The daughter of a prince reciting it in a convent, not very fervently, had a letter written from the Virgin dropped before her, addressed outside, "Mary, the Mother of God, to her daughter Johanna, greeting."

DOMINICA having lapsed from its practice, and lost her property, when dying and the devils preparing to take her to hell, was restored by the Blessed Virgin to life and wealth on account of the Rosary she had once used, and of a promise to commence again.

The HEAD of ALEXANDRA having been cut off and thrown into a well while she was in mortal sin, after some days came up to the side, trunkless, at St. Dominic's call, and intreated the saint to hear her confession. The B. V. had kept her head alive because of the Rosary which she had habitually said, &c., &c.

See, then, what confidence there is in the Rosary. It makes the good works of a sinner counterpoise the bad. It is rich in indulgences. It offers ingenious means of economising the labour of acquiring merit. It relieves the souls in purgatory. It is, in short, says Labis (*inprimatur* Cardinal Wiseman), "A Spiritual Armour."

The Bishop of Rome offers an indulgence of 300 days to all who shall say one "Hail Mary" for the conversion of England to such mischievous folly as this—and some of our so-called Protestants seem not unwilling to dally with it.

The true Spiritual Armour is offered to us. Indued therewith and covered by the shield of faith let us counterpoise the scale of evil works by these weights alone—"By the obedience of ONE shall many be made righteous," and "He is the Propitiation for our Sins."

ZACHARY BARRY.

Poetry.

THIS I DID FOR THEE,
WHAT DOST THOU FOR ME?

Motto placed under a print of Christ in the study of a German Divine.

I Gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead,—
I gave My life for thee;
What hast thou given for Me?

I spent long years for thee,
In weariness and woe,
That an eternity
Of joy thou might'st know—
I spent long years for thee;
Hast thou spent one for Me?

My Father's house of light,
My rainbow-circled throne
I left for earthly night,
For wanderings sad and lone—
I left it all for thee;
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue can tell
Of bitterest agony,
Thee to preserve from hell—
I suffered much for thee;
What dost thou bear for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My Spirit and My love;
Great gifts I brought to thee—
What hast thou brought to Me?

Oh, let thy life be given,
Thy years for Me be spent,
World-fetters all be riven,
And joy with suffering blent—
Give thou thyself to Me,
Gladly I'll welcome thee!

N.B.—It is said that Count Zinzendorf, the Patriarch of the Moravian brethren, was first taught love to the Saviour by reading this Motto.

Children's Corner.

THE EARLY DAYS OF BISHOP
CROWTHER.

(Continued from page 40.)

On the very next evening after poor Adjai and his companions in misery were thus embarked, the slaver was surprised and taken by two English ships-of-war; and accordingly the prisoners found themselves, early next morning, in the hands of new conquerors, at whose long swords they were at first, much frightened. Soon, however, they had the satisfaction of seeing the cruel Portuguese slave-dealer bound, together with all his sailors, except the cook, who was preparing breakfast. As they had not tasted anything for so long a time, the poor Africans were very hungry, and being now at liberty, began to range the vessel, helping themselves to whatever they could meet with. Finding that they were not prevented from satisfying their wants, they were disposed to entertain a more favourable opinion of their new captors than before. Their fears, however, were shortly afterwards again excited;

for scarcely had they finished breakfast, when they were divided among the vessels lying around them.—two or three brigs having by this time joined the cruisers. Not knowing what was about to be done with them, Adjai and five of his younger companions kept close together, hoping at least, they might be carried off in a body. They were not disappointed. Before long, all six were taken on board the *Myrmidon*, one of the men-of-war, but were greatly concerned on their arrival to discover no trace of their companions. They soon, however, came to a conclusion as to what had become of them. And what do you think was the strange fancy that entered their heads? Observing some pieces of pork hanging up, and a number of cannon-balls arranged along the deck, the poor lads felt persuaded that the former was the flesh, and that the latter were the heads of their unfortunate companions, whom the white men had killed to eat as meat. Of course, they expected that the turn might soon come for themselves to be served in the same manner. You are ready, dear children, to smile at their groundless fears but I am not sure that you would not have felt the same, had you been placed in a similar position. Happily, it was not long before they were undeceived. On closer examination, the cloven foot of the hog removed all suspicion as to its being human flesh, while, on cautiously approaching the shots, they found, to their relief, that they were iron.

In a few days, the little Africans (for we must not call them slaves,) were quite at home on board the man-of-war. They were supplied with clothes, and were chosen by the different sailors as their own boys during the rest of the voyage. The Portuguese dealer was brought, with his son, into the same ship, and bound in chains, whilst his former slaves were free. Secure of never again falling into his hands, Adjai one day struck him on the head, whilst he was being shaved by his son. This was very wrong, but you must remember that our poor little black friend was, as yet, an ignorant heathen, and had not learnt to forgive his enemies, and to render good for evil.

After cruising about for two months and a-half, he and his young companions were landed at Sierra Leone, on the 17th of June, 1822, and, on the same day, were sent, with thirty other newly-arrived boys, to Bathurst, about seven miles from FREE TOWN. Here, to their great delight, they met many of their country-people, who assured them of their liberty, and whom at length, they very gladly believed.

Just think, dear children, what joy it would be to feel certain that all their sufferings were now over, and to know they were with kind friends, who would care for them and protect them! They had, however, one more fright. After they had been at Bathurst a few days, they were sent for to Free Town, to bear witness in court against their late owner, the Portuguese. It having been mischievously hinted by some one, that they might again be given up to him, they made up their minds that they would never go within reach of him, unless they were carried by force. Poor Adjai especially, could not but remember his bad conduct to the trader on board the man-of-war, and he did not know what might be the consequence if he once more fell into his hands. As time was precious, and all persuasion was found to be useless, the boys were at length compelled, by a good whipping, to do as they were bid. After this, it was, as you may suppose, no small joy to them when they safely returned in the evening to their friends at Bathurst.

A kind missionary and his wife now took

charge of Adjai and his young companions, although they had already 200 African boys and girls under their care. They sent him at once, to the mission-school, were a black monitor began to teach him the alphabet; but so delighted was he with his new employment, and so eager to get forward in it, that two hours' teaching in the school was not enough for him. His first step, therefore, was to go into the town, and beg a halfpenny from his countrymen. With this he bought a card, which had both large and small letters printed upon it. He next engaged one of the little school-children as his teacher, and so diligent was he, that in about three days he knew the alphabet pretty well. It was still some time before he could quite master the difference between the little b's and d's, and the p's and q's; he persevered, however, and in six months after his arrival at Sierra Leone, was able to read the New Testament! He was then made a monitor, and had a class of his own to teach, receiving sevenpence-halfpenny a-month for his services.

The kind missionary's wife saw how anxious he was to get on, and so, in the evenings, after all the work of the day was over, she used to invite Adjai, and a little girl named Asano, who had been carried captive from the same tribe, to come to her room to learn. They used to sit, one on one side of the table, and the other on the other, while she taught them English and other useful things; and very good progress they made. We shall hear more about this little girl by-and-by, and will go on with Adjai's history now.

You must remember, dear children, that though Adjai had been made free from the yoke of his cruel owner, and though his mind was now being cultivated, and his conscience enlightened, yet his heart was still dark, and he remained under the yoke of Satan. At length, the instructions of the faithful missionaries were blessed to their little scholar, and "God, who commanded the light to shine out of darkness, shined into the heart" of the young captive, and made him doubly free.

When the missionaries were fully convinced that a work of grace had been begun in his heart, they baptized him, on the 11th of December, 1825. He then gave up his heathen name of Adjai, and received that of "Samuel Crowther," after a pious clergyman in England.

In 1826, Samuel visited this country for a short time. He longed to remain, and to learn what might qualify him to be a teacher to his countrymen; but the Lord's time had not yet fully come.

Very soon after his return to Africa, the Fourah Bay Institution, to which I have already referred, was opened, and he was admitted as the first student. He there received a measure of the wished-for instruction: and the warmest desire of his heart was in some degree granted, for he was enabled to engage in the service of Christ, which, as he now testifies from experience, is "perfect freedom." It was at this period that, taking a review of his past life, he was taught to call "the day of his captivity a blessed day, because it was the day which God had marked out for him to set out on his journey from the land of heathenism, superstition, and vice, to a place where His Gospel was preached." In the year 1829, Samuel was married to a Christian woman,—and to whom do you think it was? It was to Asano—the very same little girl of whom I told you just now, who used to sit at the other side of the table while the kind missionary's wife taught them. She also had been truly converted and baptized, and had

taken the name of Susanna. For many years he laboured actively and devotedly in the colony of Sierra Leone, as the schoolmaster of Regent's Town. Yet, useful as he was there, the Lord had still higher work for him to do.

In the year 1841 three ships were fitted out by England to sail up the River Niger, which flows into the Gulf of Guinea. The object of our Queen, in sending them, was to persuade the chiefs of the nations on its banks to give up the cruel practice of selling their countrymen for slaves, and, instead of this, to cultivate their land, and trade with the produce.

This was the Niger expedition, of which you have, doubtless, often heard. The ships were called the Albert, the Wilberforce, and the Soudan, which last is the Arab name of the interior of Northern Africa.

As the ships were to pass not very far from the native country of Samuel Crowther, he was desired by the Committee of the Church Missionary Society to accompany them as native interpreter. He went accordingly, and God preserved him amidst all the danger, the sickness, and the fearful mortality which befel the expedition. He returned in safety to his family, with his desire to benefit his country deepened, and with the earnest wish that, since it had pleased God, by sickness and death, thus to disappoint the efforts of Europeans for preparing the way of the Gospel into the interior of Africa, the sons of Africa themselves might receive such instruction as should qualify them to act, not only as teachers, but as missionaries to their countrymen.

His desire was granted, and he was the first selected for the glorious work. He came over a second time to England, and was now admitted as a student into the college at Islington, where most of the missionaries of the Church Missionary Society are educated. While there, his consistent Christian conduct made him beloved by all who knew him. At length, having given full proof of fitness for his great work, he was admitted, by the Bishop of London, to the sacred office of the Christian ministry.

Oh think, dear children, what a solemn season the day of his ordination would be to Samuel! What emotions would crowd upon his mind as he felt the Bishop's hand laid upon his head, and as he received into his own hands the Bible, with "authority to preach the Word of God!" Then would he see, more clearly than ever, the riches of that mercy which had separated him, in childhood, from his heathen home, not only that he himself might know and love the Saviour, but that he might be that Saviour's ambassador to his dark, yet still beloved land.

Yes, little Adjal, the poor black slave-boy, is now an ordained minister of the Gospel, a missionary of the Lord Jesus Christ! And where do you think he is labouring? Is he, do you suppose, feeding one of the little flocks which have been gathered into the fold of Christ at Sierra Leone? Or, is he spending his strength in travelling among the scattered villages of the interior, preaching to here a few, and there a few, besides running the risk of being again captured and enslaved? Neither of these is his sphere of duty.

The slave-trade, which had been so wonderfully made to provide the missionary, was fully made to provide his station also. Perhaps you do not quite understand me, so I will try to explain what I mean.

The natives of the Yoruba country, which you will remember, was Samuel Crowther's native land, used formerly to live in scattered villages. Finding, however, that they were, in this way, unable to resist the attacks of the

neighbouring tribes, who were constantly burning their villages, and carrying off the inhabitants to sell them as slaves,—it was resolved, by the Egba tribe of the Yorubas, to collect together, and to form a large city for mutual protection. To this they gave the name of Abbeokuta, or Under-stone. It contains from 50,000 to 70,000 inhabitants. And how do you suppose the Gospel came to be first introduced amongst this vast population? I told you that amongst the liberated Africans at Sierra Leone, many still remained heathen. A considerable number of the Yoruba nation, finding that they were hindered in their idolatrous practices, by the spread of the Gospel in the colony, desired to return to their own country, that they might celebrate their heathen rites without a check. A party of them accordingly made their way to Abbeokuta, to see whether they could comfortably settle there. On their arrival, they soon found many of their former connections or acquaintance; and, in answer to the natural expressions of astonishment, "How is it that you are still alive and free?"—From whence have you now come?"—replied, that the English had liberated them, brought them to Sierra Leone, provided for them as long as was necessary, and protected them ever since. This account filled the people of Abbeokuta with astonishment, and they exclaimed, "The English are a people dwelling nearer to God than any other." Thus, you observe, it was the heathen themselves, who first gave such a report as produced a decided impression in favour of the "good white men" at Sierra Leone; and so at last prepared the way for missionaries!

(To be Continued.)

Miscellaneous.

"We were brought up with great faith in the virtues of solitude. A very solemn part of our ritual was, 'Thou, when thou prayest, enter into thy closet, and shut thy door, and pray to thy Father which is in secret.'" "The one minute and unmistakable fabric," my Father called it, "in the New Testament." "For he used to say, 'Not only is the solitary place the place for the Redeemer's Agonies and the Apostles' bitter weeping; it is the place of the largest assemblies. For therein, passing the barriers of the congregation, we enter into the assembly and Church of the first-born, and into the temple not made with hands, eternal in the Heavens.'" Any religion, "said he, "whose secret springs do not exceed its surface waters, will evaporate in the burden and heat of the day."

"He seemed to feel the great, loving, Omnipotent Presence; not far off, where cries only could reach but near, close, overshadowing, indwelling—too near almost for speech. When he ceased it was some minutes before we rose. And the silence fell on me like an answer, like an 'Amen,' like one of those 'Verilys' which shine through so many of the Gospel words, and illumine them so that they may be read in the dark—in the dark when we most need them."

EXERTION.

Let thy mind still be bent, still plotting where, And when, and how, the business may be done.

Slackness breeds worms; but the sure traveller

Though he alight sometimes, still goeth on.

Active and stirring spirits live alone,

Write on the others, Here lieth such a one.

—Herbert.

FACTS.

There is an immense power in facts; the long, and for a time, the barren contemplation of one simple fact, has often led to the sublimest discoveries. The fall of an apple elicited the theory of gravitation; the ascent of a soap bubble the laws of light and colour; where even there is public opinion, where even there is common sense and common feeling, a fact is sure to have its weight. Tell it of this locality, and tell it of that. Tell it of twenty years back and tell it of now. Tell it of the mass and tell it of individuals. Give sums total and particular instances. Give names and places. Make the fact familiar and yet vast; detailed and yet marvellous. Do all this with a laborious and painful accuracy, which cannot be gainsaid. Be a very slave to the truth. Before a generation is past, the fact will speak for itself and find a cure. You will have endured a mere fact with life and energy. An undeniable statement, which admits of being comprehended in ten words, and which was once the inaffectual subject of whole libraries, will at least have more power than ten million men.—*The Times*.

RULES OF LIFE.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation some time every day, but be always in the habit of being employed.

2. Never eat the least in truth.

3. Never say an ill thing of any person when thou canst say a good thing of them; not only speak charitably but feel so.

4. Never be irritable or unkind to any body.

5. Never indulge thyself in luxuries that are not necessary.

6. Do all things with consideration; and when thy path to act right is most difficult, feel confidence in that Power above which is able to assist thee, and use thine own powers as far as they go.—*Elizabeth Fry*.

HEROISM.

In the cholera ward of the London Hospital, in a scene of suffering and death sufficient to try the stoutest heart, a lady volunteer nurse has passed her time since the beginning of the epidemic, moving from bed to bed in ceaseless efforts to comfort and relieve. So very youthful and so very fair is this devoted girl, that it is difficult to control a feeling of pain at her presence under such circumstances. But she offered her help at a time when, from the sudden increase of cases, such assistance was urgently required, and nobly has she followed her self-sought duty. Wherever the need is greatest and the work hardest, there she is to be seen toiling until her limbs almost refuse to sustain her. And the effect of this fair young creature's presence has been that the nurses have been encouraged by her never-failing energy and cheerings, so that the dread of the disease has been lost in efforts to combat it. This is an instance of devotion which it would be an insult to praise—it need only be recorded.—*The Lancet*.

A NATION'S PROSPERITY.

Where spades grow bright and idle words grow dull,

Where jails are empty, and where barns are full; Where Church paths are with frequent feet outworn;

Law court yards weedy, silent and forlorn; Where doctors foot it, and where farmers ride;

Where age abounds and youth is multiplied; Where these signs are, they clearly indicate A happy people, and well governed state.

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