

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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To Correspondents.

Several letters on the subject of the late Conference have been received. The insertion of them has been declined, and it is hoped that all correspondence on this subject may now cease.

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

We must adhere to our determination announced in the last number not to admit any more letters referring to the late General Conference.

We are sorry that the letter of '*A Layman*' in the last number, was so incorrectly printed.

It is better not to insert "*Quæstor's*" letter in the Correspondence of the Diocese to which it does not refer.

The letter signed "*O*" though pleasing in itself, is not considered suitable for *The Church Chronicle*.

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—In the former case to THE DIOCESAN EDITOR of *The Church Chronicle*, MORPETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPT, GOULBURN.

Diocese of Sydney.

NATIONAL EDUCATION.

We learn from his Excellency's speech in opening Parliament that the subject of educating the people is to be brought forward this session. The old religious difficulty stands before the politicians and they can neither evade it nor meet it on their own principles.

The claims which have recently been put forward by the Church of Rome, powerful at the polling booth, and determined to get all it can in any way it can, must be met; and in this Colony the Roman Catholic Archdeacon and clergy have declared that they will have nothing to do with the National System so called *i.e.*, the Irish System a good deal deteriorated. On the principle of united education advocated by some of the present ministry what then is to be done with the claims of the Church of Rome? Evidently the Government must give up the principle of united Education or on this question be given up by the Roman Catholics. A grave difficulty and serious dilemma. We are much obliged to the Roman Catholic deputation which waited upon the Colonial Secretary for stating so plainly their requirements, they are much the same as the claims of the Church of England. We have our own training School and we wish to keep it; we appoint our own Inspectors in conformity with regulations agreed upon by the Denominational School Board; the appointment and dismissal of teachers is subject to a similar

arrangement, and we are quite willing to submit our schools to the inspection in secular instruction of the Government Inspector whenever appointed, and to require our teachers to pass the Government Examination. If one Board is to supersede the existing Boards, we shall no doubt have a fair and adequate representation of the Church of England upon it. Nothing can be made more unfair than the present mode of representing the Church of England on the Denominational School Board, when a Wesleyan and a Presbyterian who have 49 schools in connection with their respective denominations are equal in numbers and superior in votes to members of the Church of England and the Church of Rome with 303 schools. We say superior in votes inasmuch as the Wesleyan representative of 21 schools sits at the Board as Chairman.

If the Government would appoint a minister of education who should be a member of Parliament and all whose acts should be subject to the control and regulation of Parliament we believe that one step in a right direction would be taken. If they would give grants in aid on certain fixed principles as to buildings, teachers, number of children in attendance and the quality of the education given to be ascertained by their own Inspectors, they would satisfy a very large portion of the community and greatly extend the blessing of education.

If they would give a capitation grant in aid to schools of lower pretensions and in remote parts of the country—or if they would give half-salaries to

small schools and inaugurate a system of itinerating teaching and agree to give help to schools *wherever they found them and by whomsoever conducted*, provided only that reading writing and arithmetic were satisfactorily imparted, education would rapidly extend. The great obstacle to the extension of education through the Colony is the so-called National System. Expensive school buildings, a highly paid staff of teachers and inspectors, can never reach the small agricultural and free selection populations or follow the shepherd into the interior. To endeavour to do this on the existing plan would entail a prodigious expenditure and would then be a failure. Something much more elastic and better suited to the condition of the interior is required.

That the National School system is comparatively a failure no one who is acquainted with its history, and the present condition of education in connection with it can for a moment doubt. Formed to give a cheaper, better and united education *in the interior*, its only appearance of success is in the towns where uncontrolled expenditure in salaries, buildings and apparatus has been able to provide instruction for the sons of tradesmen, mechanics, clerks, ministers of religion and gentry while the lower strata of the population are left untouched. In the townships of the interior there are no doubt national schools, but any recent increase in their number has arisen from the multiplication of *non-vested* schools *i.e.*, those schools established by departing from the national system so-called. These non-vested schools are principally Wesleyan, that denomination with their usual worldly wisdom having early seen that it was possible thus to utilize the National Board by getting stipends from it while at the same time they claimed their share of the denominational grant and made a great outcry because it was not meted out to them according to their views of equitable distribution.

Again the National Schools are much more expensive to the country than the Denominational. The comparative estimate to the Government of educating

a child under the two Boards in 1865 is as follows:—

Amounts of grant to each Board, £35,000.
Average Number of pupils in daily attendance, for the year:—

In Denominational Schools ... 17,075
In National Schools ... 12,683

The cost, therefore, of a year's education for each child was,

	£	s.	d.
Under the National Board, about	2	15	3
Under the Denominational Board, ..	2	1	0

But to have expended as much upon the year's education of each pupil in the Denominational as was expended upon each in the National Schools, the Denominational Board would have required a grant of £47,000 for the year, instead of £35,000.

Or, had no more been spent upon each pupil in the National than was spent upon each in the Denominational Schools, there would have been in the hands of the National Board an unexpended balance of at least £9,000 out of the grant for 1865.

It is untrue to say that the schools of the National Board are better than Denominational Schools. The masters of the latter in attainments, character, and social influence are notoriously superior. Schools in which the scriptures and Church Catechism can be taught and are taught must in the opinion of most persons have an advantage over others in which these books are not allowed.

We do not believe that in any Denominational School in the Colony could such a specimen of ignorance be found as the following—

The fact occurred in a National School of 90 children in a locality where the Wesleyans have established a Sunday School and where all attempts on the part of the Church of England to carry on a service or set up a School have been strenuously opposed. The master of the school in question asked the children, "How was Jesus Christ, put to death?" No reply. Again, "How was Jesus Christ killed?" Still no answer. At length as the word killed suggested an idea, one youngster a little more forward in his ignorance than the rest put out his hand and being called upon for his answer, said "Please Sir he was killed by a fall from a horse." The National Schoolmaster gave this as evidence of the inefficiency of the Wesleyan Sunday School teaching. It was not very complimentary to his own. We may leave them to divide the honour or discredit with this observation that the

introduction of the Apostles' Creed and of the New Testament would have preserved these children from such lamentable ignorance. Then as to united education we are told by one of the Romish clergy that their children are not found in the William Street School. The Clergy of the Church of England have nothing to do with the National Board, every church in towns has its own School. The denominational bodies who support the National Board are the Presbyterians and Wesleyans apparently because in that way they can most easily get schools established, and perhaps for other reasons. Congregationalists, Baptists, Jews and Unitarians are no doubt to be added to the supporters of the National Board but their numbers are comparatively small. The great strength of the National Board has been in the adherence of some of our leading laymen who conscientiously believed with Sir R. Bourke that the Irish system was best suited to this Colony, but who by this time must have modified their opinions and in some instances have publicly announced that their opinions are changed. Other laymen and some members of the Legislature support the National System because it has nothing to do with religion. The representative of this class says the school is not the place in which religion is to be taught. If the alternative is the parent alas! for the children of some parents. If the Sunday School is the place what is to become of the children who go to no Sunday School at all or to such a Sunday School as we have referred to already. It is well known and has recently been publicly stated that the secular system in the older states of America which in theory was to be supplemented by the Sunday School, has left the bulk of the population ignorant of Christianity and has trained up secular teachers who openly repudiate the claims of revealed religion.

The present is an important period in our educational history. For ourselves we should gladly hail the introduction of Mr. COWPER'S Public Education Act of 1863 which with a

few slight modifications would we conceive be satisfactory to all parties. That honourable member has laid the friends of Denominational Education under very great obligation by his consistent and successful advocacy of the system at a time when its supporters were few and the dangers which beset it great, we trust that he will bestow his careful attention upon the proposed Government measure and give his valuable aid towards the formation of a sound Educational code.

We are informed that in Victoria a commission of enquiry into the working of their present system of education which is only four years old is about to be issued. By many persons it is regarded as very unsatisfactory.

THE NEWTOWN CEMETERY.

The Report of the Newtown Cemetery has been laid before Parliament and printed.

The Bill to prohibit interment in towns which the Government has brought in does not affect this Cemetery, and looking at the evidence and Report of Messrs. Gordon, Rolleston, and Bedford, it would obviously be a great injustice to close a burial place which is admirably managed and against which the only testimony is from anonymous or interested sources.

The proposed Cemetery at Haslam's Creek is a large piece of uncleared and undrained land. It is surrounded by a wire fence and for the benefit of people of no religious denomination whatever, a small portion is cleared and made ready for interments. Persons who profess to belong to any religious denomination must arrange everything from the Railway fare to the filling up of the grave for themselves. The Government gives the ground and claims the right to modify the fees. The complaint of the Government now is, that the denominations will not appoint Trustees. It will be rather difficult to find gentlemen willing to act as Trustees under an obligation to provide funds for clearing, draining, fencing, (internally), and laying out a large piece of ground, when the only return

for their money is by the payment of fees which they are not allowed to fix without the consent of Government. The least the Government could do would be to clear and drain the land, and if they wish the denominations to enter cordially into their scheme, they must do something of the kind. There is nothing to prevent the Church of Rome apparently from burying at Petersham, where they have purchased and enclosed a piece of ground and interments frequently take place there. What one denomination can do, all may be driven to do, unless the Government are prepared to offer greater facilities than exist at present for interment at Haslam's Creek.

THE DESECRATION OF THE LORD'S DAY UPON THE RAILWAY.

Some of our readers no doubt remember the accounts, which appeared in the *Sydney Morning Herald* in the beginning of July, of the violation of the Sabbath on the Railway at New Town. Throughout the whole of Sunday, July 1, a large body of men were employed in laying and ballasting new lines of rails and a scene of activity bustle and noise was exhibited hardly in accordance with the ideas of those who regarded the Sunday as a Day of Holy Rest.

The subject was immediately brought under the notice of the Minister of Public Works in an official letter from the Lord Bishop of Sydney as President of the Lord's Day Society, pointing out the evils arising to the labourers employed to the spectators and especially the children and to the whole community thus involved in the guilt of a national sin.

The Minister's reply to that communication has just been received. He apologizes for the delay in answering the Bishop's letter, which had arisen from his absence from Sydney, expresses sympathy with the objects of the Lord's Day Society, and states "in conclusion that on all future occasions during his tenure of office when it is found necessary to carry out works of

a similar nature, he will take the opportunity of impressing upon the officer charged with the execution of the work the desirability of his using every means in his power to prevent the violation of that Divine law which commands us to remember the Sabbath Day to keep it holy."

Mr. Whitton's Report, enclosed in the letter of the Minister, pleads that the work done on Sunday, July 1, could not have been carried out on any other day without "interrupting the traffic," and that "similar work is done on every Railway in the world and must be of necessity if the traffic is to be conducted without interruption."

In acknowledging the receipt of this communication the Secretary of the Lord's Day Society expressed deep regret that the proceedings on the Sunday referred to were justified on the grounds stated above. If similar work is done on other railways, we have only strengthened the bad example and followed a multitude in doing evil, and it certainly does seem strange that the double line of rails at New Town could not give a facility for conducting the traffic without interruption even although one of the two might be undergoing repair. In point of fact this was actually the case throughout the week following that broken Sunday. Both up and down Trains went on one line while the other was repairing.

It will be hard to persuade the Sabbath breaking portion of the community that having a double line of rails, a little ingenuity could not have prevented or at the least reduced to a minimum the violation of the Holy day of rest, and if a delay of one of the Monday morning trains a few minutes had been the consequence it would not have been the first time that such a calamity had occurred.

With Mr. Whitton's idea of the absolute "necessity" of doing such works on the Sunday rather than on any other day of the week, we must evidently not build too great hopes upon the guarded and circumspect promise of the Minister for Public Works.

Church Intelligence.

THE DEAN OF SYDNEY has recently visited the Western districts of the Diocese, and preached and held public meetings at Bathurst, Orange, O'Connell, Kelso, Sofala, and Mudgee. At Sofala, eight Chinese were baptized. They had been under the instruction of the Chinese Catechist for a considerable time. The Dean and Mrs. Cowper propose to be in Sydney on Friday next.

ST. ANDREW'S CATHEDRAL.—The Building Committee held a meeting on Thursday last. It was agreed that the Cathedral should be lighted by eighteen standards with seven lights each. A design for the Pulpit was approved. It will cost upwards of £200, and is to be given by one of the liberal contributors to the building.

CLERICAL MEETING.—The subject of the Paper to be read at the next meeting, by the Rev. John Fletcher is—"Unity of Plan and Action; can it be advantageously extended through the Parochial Organization of our Church." The meeting takes place at Bishops-court, on Tuesday the 28th.

THE REV. H. T. STILES.—We regret to find that this reverend gentleman is still suffering from severe illness. The Rev. C. F. Garnsey is to be licensed as his assistant.

NEWTOWN.—A public meeting was held at St. Stephen's Church, to revive the Branch of the Church Society in that place. The Bishop of Sydney presided. The Revs. C. C. Kemp, R. Taylor and J. Fletcher, Christ. Rolleston, Esq., Captain Eldred and other gentlemen addressed the meeting. Subscriptions to the extent of £30 were promised.

A memorial Church is about to be erected near Marshall Mount by the family of the late H. Osborne Esq., the design is by Mr. Blackett. The residence of the schoolmaster at West Dapto has been rebuilt, and the school-house is about to be replaced by a new building.

The friends of the Rev. T. Kemmis will be glad to hear that his health is considerably improved. He is at Albury on his way to Melbourne.

MULGOA.—On Friday the 3rd instant, the annual distribution of prizes to the school children took place in the presence of a large number of visitors. The proceedings commenced with prayers, after which several pieces were recited, and songs sung by the children in a very creditable manner, and specimens of writing and needlework were exhibited. The visitors and children then adjourned to another room where the prizes were displayed. Through the kindness of G. Cox, Esq., and the Hon. E. Cox, every child attending the school received an appropriate gift, the names called in order of merit. This part of the proceedings was closed by the presentation of a pocket globe and a handsome, framed picture to Mr. and Mrs. Spanswick, the respected master and mistress, by whom the school is conducted in the most satisfactory manner, highly gratifying to all interested in the welfare of the parish. On proceeding to the playground oranges and sweetmeats were liberally distributed among the little folk by Mrs. G. Cox. The party then broke up much pleased with the morning's doings, and master and scholars rejoicing in the prospect of a well earned week's holiday of which we wish them every enjoyment.

ST. PAUL'S AUXILIARY CHURCH SOCIETY.

A Lecture was delivered in connexion with this Society, on Monday the 30th July, at the School Room Redfern, by Alexander Gordon, Esq. subject "Cathedrals and Parish Churches, their objects and uses in England and New South Wales." After pointing out that Cathedrals and Parish Churches were not merely buildings, but were Institutions having certain defined objects, namely the religious instruction and edification of the people among whom they were established, and that as institutions they were bound up with the episcopal system of the Church of England, the lecturer traced the rise and progress of Cathedrals and Parish Churches first through the earliest Christian times, and then through the different periods of English history, marking the distinction between the British, Saxon, Norman and Reformation periods, and illustrating the character and work of the ecclesiastics of those days. He next gave a brief account of Winchester Cathedral, by way of showing how the history of an English Cathedral became connected with matters of familiar interest to the English people; and then quoted from the first report of the Cathedral Commissioners in England, various passages to explain and confirm his previous remarks as to the origin and uses generally of Cathedrals and Parish Churches. The lecturer next considered these uses and objects more particularly, pointing out that the Cathedral arose out of the necessity of setting up public worship in the most decent and solemn manner in the places of greatest resort and of providing a body of preachers for the surrounding districts; and that Parish churches arose out of the earnest wish to gain converts to the faith in dispersed places and to supply them with every thing necessary to their Christian profession; he quoted Bishop Stillingfleet as a distinct authority for these statements, and read extracts from the Cathedral Commissioners Report to shew that the Statutes of the early English Cathedrals had been framed so as to promote both the objects mentioned. The lecturer pointed out how the constitution of the Cathedral body (Dean, Precentor, Canons &c.) carried out the special objects of the Cathedral, and directed attention to the distinction which, in reference to these objects and as a general proposition, existed between what might be termed the special service and worship of the Cathedral (that is a worship and service performed and conducted by the Cathedral body as a Congregation by itself), and the worship and service of the Parish Church which was the common service and worship of all assembled within its walls. He took occasion to urge that to permit the service in a Parish Church to be monopolized by a few, or to introduce into it matters unsuited for the use of the entire Congregation, was an offence against ecclesiastical propriety, just as much as it was detrimental to religious edification. The lecturer then proceeded to show that in order to carry out the objects of a Cathedral it should be the centre of a circle of limited circumference; that an error had in past days been committed in making the Colonial Dioceses greatly too large in extent, as for instance when Australia was placed under the superintendence of the Bishop of Calcutta; that this error had been from time to time partially corrected, but that in this Colony were still suffering from it in a certain feebleness and want of regularity in Parochial arrangement which had their origin in the old and well established system of the Cathedral and Parish Churches not having been originally carried out; that from the want of Cathedral organiza-

tion we were also running some risk of establishing a set of independent congregations instead of Parishes united together and forming in their union one Church; that so far as the building was concerned the Sydney Cathedral might be regarded as about to be completed, but that for its objects as an Institution much more was wanted; there should be attached to it a body of Clergy to aid the Bishop and serve the Church, and whose special duty it should be to keep up that decent and solemn performance of Public worship to which reference had been before made. The lecturer strongly recommended as one means of attaching the different Parishes to the Cathedral, that each Parish should yearly contribute out of its funds a small sum to the provision which it would be necessary to make for the current expenses of the Cathedral; and he stated his intention at a proper time and place of proposing the adoption of this plan to his fellow Parishioners of St. Paul's. He felt persuaded that Parishes would be no losers by thus acting, and that the Church generally would be strengthened. The lecturer pointed out how in the Cathedral Body would be found the natural council of the Bishop, the most obvious means of providing theological education for those about to devote themselves to the ministry, and the best helpers in all religious and charitable designs connected with the Cathedral City and its neighbourhood; that offices in filling which all these objects would be accomplished, might form a fitting retirement for those among the Clergy who from age or other causes were unsuited for more active employment. As to the nature of Cathedral and Church buildings, English Churchmen would never permit, in an age when private houses, hotels, theatres, town halls and banks were built on the most magnificent scale, that buildings devoted to the service of God should be erected on an opposite principle. The lecturer concluded by stating his wish to see Churchmen united by some stronger bonds than Tea Meetings and Bazaars or Lectures and social gatherings, and expressed his conviction that union would be promoted by making a common effort to carry out the Church's system in its Cathedral and Parochial elements, a system by which Christianity had been propagated and established in the Mother Country.

THE LATE DR. GREENUP.

Saturday, July 21st, was a day which will not soon be forgotten in Paramatta. The whole appearance of the place, the unusual number of persons in the streets, plainly showed that something had happened to stir up the feelings of the inhabitants of that generally quiet town. While the shops almost universally exhibiting signs of mourning gave evidence of that which every one felt that a true friend of friend of every one had passed away. The long funeral procession explained it all, a longer procession we do not remember to have seen in the town for many years. Men of all ranks and classes and denominations united in the endeavour to do honour to the remains of the Christian gentleman.

The late Dr. GREENUP had succeeded in no ordinary way in laying hold upon the esteem and even affection of his fellow townsmen; and as a kind friend always ready with his sympathy and his purse to assist in relieving distress or to comfort under it. He will not soon be forgotten.

Although he was always ready to acknowledge whatever he felt to be genuine piety in other denominations, he was upon principle an attached member of the Church of England, and a liberal supporter of her efforts in the Colony and elsewhere. Nor was his support confined to pecuniary donations, still less to the "traditional guinea a year." For several years he has acted regularly as a Lay-reader, thus assisting in keeping up the regular Sunday services at Castle Hill.

The writer remembers with peculiar interest the death bed scenes of his valued friend. He had for many months anticipated a sudden call. The unjust attacks made upon him in a certain assembly had been deeply felt, and had brought on symptoms of an apoplectic tendency. He was conscious of their meaning and set his house in order. Consequently when the stroke arrived, though from an unexpected quarter, he had but little preparation to make of a worldly nature. Little as it was it was soon made with the utmost calmness, and nothing was left to do but to die. It was characteristic of the man that immediately upon the fatal blow being given, he charged those who seized the murderer to treat him kindly, and afterwards expressed his satisfaction that the man was one of whose lunacy he, at least, entertained no doubt. Nor was it less characteristic of him that when his minister came to see him he at once spoke of himself and his own state before God with some of that self-condemnation which is the constant accompaniment of genuine Christian humility. "My love to Christ has been so cold, my faith so weak, I have tried to serve Him, but so carelessly." The message "My grace is sufficient for thee" brought no small comfort, "My grace," not thy faith, or love, or service. He was reminded that an interest in Jesus was assured by the reality of faith and love rather than by their degree. And when the next day a message was brought him from a dear friend "Ye are Christ's," and Christ has engaged to do all that is necessary for the salvation of His people, he acknowledged the comfort which it brought. But he said a little after, "I have no merits of my own." Can you rest then upon Christ, and the sufficiency of what He has done for you? "I can," was his brief but emphatic reply. He was not permitted to speak much, and was kept under the influence of opiates. But while awake, and especially on the second day his mind was manifestly at peace. Hopes were entertained on the Thursday morning, but in the afternoon a change came on rather suddenly and he fell asleep.

"If we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him . . . comfort one another with these words."

The following account of the deceased gentleman is taken from one of the daily papers:

"The deceased gentleman was the third son of George Greenup, Esq., and was born at

Darcey-Hay, near Halifax, in Yorkshire, in March, 1803; and had consequently entered his sixty-fourth year. After the elementary and preparatory course of several schools in the vicinity of his birth-place, he entered Queen's College, Cambridge, where he graduated, and subsequently obtained his medical diploma. He practised successfully as a physician at Salisbury, and afterwards, for a number of years, at Calno, in Wilshire, being visiting physician to one or two lunatic asylums. He left England in 1849, in medical charge of the emigrant vessel *John Knox*, and arrived in Sydney on the 29th of April, 1850. Soon after his arrival he was offered and accepted the Registrarship of the University of Sydney, which office he held till, in 1852, he became superintendent of the Parramatta Lunatic Asylum. Dr. Greenup has also, up to the time of his decease, held the offices of medical adviser to the Government, and examiner in chemistry and physics in the Sydney University. He was an active and valuable member of the Church to which he belonged, having acted in the Church Society as a delegate from this parish in the first Conference in reference to Synodical action, and as a lay reader of the Church. As a member of the community in which he has resided for the last fourteen years, Dr. Greenup was distinguished as a warm promoter of religious, benevolent, and literary institutions. He was one of the promoters of the Volunteer movement in 1860, and, previous to that period, of the Mechanics' School of Arts and its classes, which he materially assisted; and he has for some time filled the office of president of the Parramatta Auxiliary Bible Society. In speaking of the deceased gentleman, we are anxious to adhere to simple facts, but we must add that his character was that of the Christian gentleman, and that those who knew him best testify to his considerate and humane disposition, which led him to be too trustful even of men such as those who are engaged in the criminal division of the asylum—a confidence which has eventuated in his untimely decease."

THE ARCHBISHOP OF DUBLIN UPON PROTESTANT CONVERSIONS IN IRELAND.

Archbishop Trevelyan has been paying a visit to the scenes of missionary labour in West Connaught, and has been so impressed by what he saw during a five-days' sojourn, that he bears public testimony to the work in a letter to the *Times*. Opening with a reference to the conflicting statements of friends and opponents, he proceeds to speak of the scene of these so much disputed conversions.

"West Connaught is a strip of country, stretching for about 100 miles along the shores of the Atlantic, with a breadth varying from twenty to thirty miles, and including the whole western portions of Mayo and Galway. It is in the latter, however, in West Galway, and in that part of it sufficiently well known as Connemara, that these conversions are affirmed mainly, but by no means exclusively, to have found place. Thirty years ago the whole of this district, a savage region of lake, and mountain, and bog, of rocky promontories running far into the ocean, and skirted with islands difficult of access, constituted, so far as the cure of souls was concerned, a single parish. It was, in fact, a union of no less than ten parishes into a single benefice. It owned one church at Clifden capable of holding 120 persons, two clergymen with an income of £200 a-year between them, and was fifty miles in length, and thirty broad. In this same

union of Ballinakill there are now ten churches and twelve other buildings licensed for public worship, not to speak of other churches and licensed buildings in other parts of Connemara. But as churches do not necessarily involve congregations, I will very briefly record such incidents of my own visit as may throw any light on the question whether these are in existence or not.

At Castlekrick, on the shores of Lough Corrib, I was brought for the first time in contact with one of the newly-formed congregations. The Bishop of Tuam, whom I accompanied, conceived there a small church calculated to hold about 180 worshippers. In that vast desolation, with hardly the sign of a human inhabitant, it was difficult to imagine where a congregation was to come from, even had all the people been ours. There were present, however, at the consecration 159 persons. Of these 84 were inhabitants of the district, being 15 original Protestants, 58 converts, and 11 Roman Catholics. The Protestant population of the parochial district attached to the church is 115, of whom 92 are converts. They had hitherto been 12 Irish miles from their parish church.

Two days later the Bishop of Tuam consecrated another new church at Errismore some seven or eight miles to the south of Clifden. The total church population of this district 282; of these 76 are original Protestants, and 206 converts, of these latter 96 being scholars under 15 years of age, but attending church, the remainder adults. There were present at the consecration service 415 persons, of whom 215 (including 40 original Protestants, 164 converts, and 11 Roman Catholics) were inhabitants of the district. There remained more than 70 to partake of the Holy Communion.

On the Sunday which fell within my visit, I took share in the morning service at Sellaena, some six miles to the north of Clifden. There were present in the church 279 persons, of whom 249 (including 13 original Protestants and 236 converts) were inhabitants of the district. At the service in the new parish church at Clifden on the Sunday evening, there were present 374 persons, of whom 309 (including 68 original Protestants, 235 converts and six Roman Catholics) were inhabitants of the district.

If it be asked how in such a region as this all these churches can have been built, or rather (for that of course is a far greater difficulty) how they can have been endowed, I answer that this has been mainly effected by the efforts of the West Connaught Endowment Fund, which was founded some few years since by the Bishop of the diocese, so soon as it became evident that congregations were forming which it was a duty not to abandon, but to furnish rather with due ministrations of Christ's Word and Sacraments. This Society has already provided endowments (in each case £2,500), for seven districts, and does not mean to cease its labours till nine additional endowments for churches, built or yet to be built, in West Connaught have been provided. I am persuaded that in the action of this excellent Society we have the best security for the permanence of any work of conversion which has been already effected, as well as for its further extension; and if any, reading these lines and thinking the same, should be disposed to help it, their contributions will be gladly accepted by the Rev. W. C. Plunket, Dublin, the honorary secretary of the fund, or by myself.

Let me now say a few words on the working of the Church schools in Connemara, and the

share which they may have had in bringing about such results as are narrated above.

At Clifden all the schools of the little town (village it would be called in England), and one from the immediate neighbourhood, were brought together for the Bishop's inspection and for mine. It was a remarkable sight. The assembled children were 163 in all. The boys were, in appearance, very much like those whom one sees in ordinary National or Church Education schools, and were certainly not inferior; but no one could have passed without remark the clear, bright, intelligent looks of the elder girls; their neatness, cleanliness, and singularly well-mannered ways. I ought not here to leave unsaid that these schools, with many others in this district, are maintained on a level at which it would be quite beyond the means of local funds to maintain them, through the liberal assistance afforded to the parochial clergy by the Society for Irish Church Missions. I am not a member of this Society, but I feel only the more bound to give my testimony to the efficiency and high quality of as many of their schools as I had the opportunity of inspecting. Some of these schools I examined myself. In some I listened to an examination conducted by those more immediately connected with their management. The acquaintance of the children with the Scriptures, and not merely, as some had told me I should find it, with those parts of it bearing on the controversy with Rome, was in all cases good, in some cases excellent, and always of a remarkably intelligent kind. In examinations to which I listened I should have liked to hear the Scripture teaching brought into more frequent and direct relation with the Church Catechism, more constantly fitted into the scheme and framework which it supplies; believing as I do that herein is security for full dogmatic teaching, and for instruction in the whole circle of the doctrines of the Church, which nothing will afford at all so well. I did not note anything else which I should have desired.

But the children who crowd these schools—for some of them are crowded, in that for instance at Errismore, which I visited, 146 pupils were assembled—these are gathered, it is often said, by the lavish application of bribes to their poverty and the poverty of their parents. I can only say for myself that when I witnessed the vigorous and healthy life which pervaded these schools, the affection of the children to their teachers, the hearty interest which they displayed in their work, this was enough to scatter to the winds the insinuation that a dish of oatmeal or of Indian corn was the attraction which drew the scholars to these schools—the real cement by which the schools were bound together. I took pains to enquire about this matter of the oatmeal, of which at a distance one hears so much. In many of the schools this food (it is about a farthing's worth in value) is only given during three-months in the year, those which immediately precede the coming in of the new crop, when distress among the poorest class of scholars is extreme; the withdrawal of it does not cause any diminution in the numbers, while by many of the children it is never accepted at all. This half pint of meal, given that the child may not hunger through the long hours of school, is a simple act of charity, which could not without cruelty have been left unperformed.

Besides the schools which I visited—some seven in all—I also inspected two orphanages; one for fifty girls at Clifden, among many things which pleased me in Connemara, that which pleased me the most; another at Bally-

conree for as many boys, also very well managed. Let me add, travelling for an instant out of the immediate sphere of my letter, that the magnificent views which the drive from Clifden to this place affords would constitute of themselves almost an adequate repayment for the fatigues of a journey to Connemara.

I will conclude with observations upon two points with which during my visit I was greatly struck. The first of these was the total absence of anything like persecution, or, indeed, so far as I could learn, of active opposition to the work. There was a time when the missionary, clergyman, or Bible-reader could hardly move out of his house without being pelted or pursued with opprobrious names; when a wall of stones was built across the road to prevent the advance of the Bishop's carriage. All this, by the testimony of all, is now matter of the past. My own experience may not be worth much, and yet the occasion of the Bishop's visit and mine, heralded and announced as it was by the Roman Catholic newspapers of the district, the aggressive character of the work in which we are engaged, this was calculated to bring out any hostility, if such had existed. Not in word, look, or gesture was there the slightest token of this. At the two consecrations the Roman Catholics gathered in considerable numbers, apparently curious and interested spectators, and a few of them were present during the service; the demeanour of those and these and all being uniformly respectful. So far, indeed, from any hostility to the Missions existing, there seems to me evidence that, even of those who are not themselves drawn into the movement, many look upon it with favour. Thus, of Scholars attending the schools, very many are children of Roman Catholic parents who say (for this has been attested to me by many) that they are themselves too old to change their religion, while at the same time they encourage the attendance of their children, being well pleased to see them trained up in a better and purer faith than their own. There was another impression which I carried away from Connemara, namely the close connexion of this work with the advancing civilization of this wild and desolate region, so long neglected and forgotten, alike by Roman Catholics and by ourselves. The churches planted here and there can have been no slight attraction to the settlers, Scotch and English, who, though at rare intervals, are beginning to turn the waste wilderness into arable fields or green pastures. Then, too, the young people—the girls, above all, trained up in habits of order, decency and self respect, carefully instructed, as in the orphanages they are, in all household and domestic work—cannot fail to be, indeed evidently are, a potent leaven in society, and one which is everywhere making itself felt. Other things I might add, but I have asked from you more than reasonable space, above all at a season like the present.

I remain, Sir, your obedient servant,
RICHARD C. DUBLIN.
Palace, Dublin, May 8.

Poetry.

PEACE! IT IS I.

Fierce was the wild billow,
Dark was the night;
Oars laboured heavily,
Foam glistened white;
Mariners trembled;
Peril was nigh;
Then said the God of God,
—'Peace! It is I.'

Ridge of the mountain-wave,
 Lower thy crest!
 Wail of Euroclydon,
 Be thou at rest!
 Peril can none be,—
 Sorrow must fly,—
 Where saith the LIGHT of LIGHT,
 —'Peace! It is I.'

JESU, Deliverer!
 Come Thou to me:
 Soothe Thou my voyaging
 Over Life's sea!
 Then when the storm of Death
 Roars, sweeping by,
 Whisper, O TRUTH of TRUTH,
 —'Peace, It is I.'

From 'Hymns of the Eastern Church.'

LOST AND FOUND.

(An Adventure in the Blue Mountains of New South Wales.) By Rev. A. H. BULL.

Have you ever lost your way in the winding lanes of a flat country district, where the high banks or thick trees shut out all distance from your view, and prevented you from seeing your direction? Or have you ever wandered through the streets of London in search of the house or square that you left that morning, while you thought that every turning which you passed would bring you into the right direction, and every square that opened upon you was just like the one which you desired?

In both cases you would soon find some one of whom you might ask your way. But what if you were thus circumstanced on mountains all covered with pathless woods and dense thickets—if you were a wanderer in a wild country where no curling smoke tells of human life for miles, and no lowing of cows, or bark of dogs, or voice of man cheers the vast solitude?

To be lost in such a country, without guidance or knowledge, almost without food, and without a companion—such was once my lot; and if the readers of OUR OWN FIRESIDE would like to hear my tale, I will give it to them as simply as I can.

I was staying for a few days in the outskirts of the Australian Alps, on that bold rocky spur called the Kurrajong, which rises above the little town of Richmond. On the last day of our stay I determined to make an expedition on foot towards Mount Tomah, through a wild forest track, which was roughly described. I arranged for my family to leave our lodgings and go down to Richmond before me, in case I did not return within the time appointed the same evening.

It was Friday, November 9, 1860, when the days are just lengthening for summer, and the full heat is not developed. I took an early breakfast, and started alone about 7 a.m. with an umbrella, and the materials for a light lunch in my pocket. The morning was fine and clear. I trudged away merrily up the mountain road, and turned down the rock-hewn track to the left, until I reached nearly the bottom of the valley. Here I met a foot-traveller, who was in no other way remarkable than that he was the last human being whom I saw for many weary hours afterwards.

A little farther on, the road seemed to turn too sharply to the left, somewhat away from the bearing of Mount Tomah, and I thought that by keeping more decidedly to my right I could make my way through the forest or "bush" to the proper road, especially as I had reason to believe that an old track had come down at or near that point. I soon came to

steep ground, and had to climb precipitous rocks, but having begun the climb, I, as an active pedestrian, did not like to abandon it—whether wisely or not is another question. I suppose I had not yet fully realized what it was to pass through woods which *lead nowhere*, having been wont in England to explore woods or other ground which would, after some definite time, bring one out *somewhere*.

However this may be, when I had attained the top, I saw no road, only a deep gully or ravine beneath me, interminable brushwood and forest beyond, but a line in the distance where the road *might* be. I descended into the depths of the gully with no small difficulty, and there found a dense mass of brushwood, with much of the matted tropical vegetation which grows in such luxuriance in all damp places. There was no water, but the young trees and shrubs—especially the Tea-tree shrub—grew so thick that, even setting my back against them, I could hardly force my way through. Then I had to climb the opposite side of the rocky gully; and when all was surmounted, I seemed no nearer to my end.

The long line turned out to be a mere natural terrace of rock, and no true road was in sight. Gully after gully was thus passed, all nearly alike, and all tending by their mazy turns, deep bottoms, and thick foliage to distract or pervert the eye from its right bearings, and to mislead the foot; especially as no distant object was sufficiently clear or well known to give a right direction. The hot sun above, the close atmosphere of the lower parts, where no fresh air has access, greatly increased my bodily exhaustion. Moreover, I was impeded by the large quantity of dead wood which meets one at every step in these wild forests. This accumulates year after year, is quickly rotted, but retains the semblance of strong wood, so that, as the traveller climbs the wooded steep, many a fallen stem which seems to afford a firm foothold, gives way under his tread, and the hanging branch yields in his grasp, both together tantalizing and wearying with frequent disappointment.

Thus I went on climbing rocks, or descending into the depth of ravines, or pushing my way through dense thickets, until nearly 1 p.m., when I reached an open glade with a fresh rivulet.

Here I willingly made a halt, to take some food and consider my situation. Now, if not before, I had found it necessary to abandon the plan of seeing Mount Tomah. A more serious necessity began to press upon me of regaining my road, or finding some other means of return to our morning's quarters. I ate one or two hard eggs, with a sandwich, or whatever frugal store my pockets had been able to carry, which happily included a small flask of wine. Not knowing how long a walk might still be before me, I prudently left a small store for future needs. Thus recruited, I took myself again to my walk. There was yet the greater part of the afternoon before me, and I might without much difficulty gain some clue to the maze in which I was involved, so as to reach the Kurrajong Inn before night. If I could once get there, and mount my good little grey steed again, all would be well.

But further efforts of the next hour only served to convince me that the way home was as hard to find as the way to the Mount Tomah. Still the eye beheld with increasing despair the old succession of thick forests, deep gullies and steep rocks.

Too quickly the conclusion forced itself upon me that I was *lost*—utterly lost! I knew not the bearing of the point whence I had come, on

account of the many and trackless turns which I had been forced to take, and I was therefore quite ignorant also of the quarter *toward* which I should turn to making my escape. Around was the inextricable maze of forest; far off—I knew not how far—was the place which for the present was my home.

None, probably, but those who have been in a similar position can tell or conceive the feelings of poignant pain, self-reproaching shame, or dull despair, which in turns claim possession of the mind.

Still I could but do my best, by steady walking on some determinate plan, to regain the open plain. I had sound health and endurance on my side. I knew that I could endure a tolerably long pull without exhaustion, as I had still a few mouthfuls of food. Moreover, the weather was fine, and in time—though it might be long—I could probably do what others had done, and find my way out of the difficulty. Above all, the Christian man of course refers on such occasions to a higher source of strength, guidance, and comfort than his own bodily or mental powers. At all events, I believe that it never entered my head to suppose that my loss was irrevocable, or to doubt that I should in due time be enabled to escape.

But which way to turn?—there was the difficulty. I knew the general "trend" of the Blue Mountains range to be nearly north and south, and the open plain which I wanted to reach was on the eastern side towards Sydney. But it was impossible to know how this *general* direction might be modified by bends or spurs projecting east or west; and for one entangled in the midst of these mountains it was very difficult—more than would at first be supposed—to discern the direction of the nearest ridges. However, I believed that I was yet on the ocean side—the Sydney side—of the watershed. I gained a general idea of *east* from the sun, though I knew not how much north or south of east I ought to steer my course; and I remembered how in a much smaller area of mountain country an old friend had told me that a sheep running down an old watercourse had assisted him to the probable direction of human habitations. Here I had no sheep, indeed, but there were several small water-courses. Whether would these run? They must run *down* the mountains, therefore *out* of the mountains—therefore become *larger streams in the plains*. And on any one of these larger streams, so precious is the commodity of running water, I felt sure that I should find some settlements. Once among men again, I could probably get horse or vehicle; at least, learn my whereabouts, and return to my friends.

The new thought filled my mind, and prompted instant motion, vigorous action. Henceforth it seemed that my efforts might have a definite shape, a decided course, a tolerably clear and not hopeless purpose.

I soon found a small stream which ran, as the sun showed, in a generally eastern direction. So without further delay I chose this for my guide. Down its grassy sides I walked hour after hour, sometimes along its pebbly bed, sometimes in the forest, more or less passable on either side, till the little brook which I could step across had become a brawling torrent, swollen with a considerable mass of water, tearing away for itself under trees and rocks a chasm deeper or shallower according to the nature of the soil.

Travelling became more difficult. It was hard to walk in the bed of this torrent; and as the wood thickened on one side or the other, I had to cross the stream, over big stones or

fallen trees, as best I might. Continually climbing over masses of rock or timber which lay in the way added much to the fatigue, and what was more important delayed my onward march. Time and strength were everything. Evening was already fast approaching. The great question was, whether my strength would hold out during the time that was yet requisite—and I knew not how long that would be—for tracing this stream down to the inhabited plain.

In this view, the delay caused and the portion of strength spent by surmounting each rock or obtruding log, were of great importance, particularly as my strength began to fail after these many hours of hard walking, heavy climbing, and oppressive heat. Time after time did a trivial tumble or slip of the foot bring me to the ground, and I lay in the long grass, hardly able to rise. A drowsy feeling immediately followed the recumbent posture; once or twice, from sheer exhaustion, I gave way to it for a few minutes; but soon aroused myself to fresh efforts, feeling that all depended upon my own exertion.

Now and then the ear was mocked by sounds which resembled the distant crack of a stockman's whip, or even a human voice, but generally there was an awful sense of solitude. Save the continual rush of the stream, the silence of surrounding nature was only broken occasionally by the scream of a bird—for there is little or no *song*—the hum of the multitudinous insects, the croaking of the frogs, or the splash of a great snake or iguana into the water. One of these had occupied a natural bridge—a tree lying athwart the water—which I was crossing; a thick scaly tail started from under a branch before my eyes, and something running along the trunk flung itself into the stream. Many gorgeous flowers, as the magnificent crimson Waratah, or pretty little blossoms, as the simpler Epacris, varied the monotony of the dull bush foliage. Sometimes the valley through which the stream flowed was narrowed into a rocky gorge with perpendicular walls of immense height, most beautifully hung with flowers and the graceful fern, or clothed with innumerable mosses and lichens.

Through these my path was closely confined to the stream; in other parts there was a temptation constantly recurring to cut across the bends which the stream took, and shorten my way by climbing over the shoulders of the hills around which it ran. But as constantly I resolved to adhere firmly to my once-formed plan, to abide by the chosen stream, and never leave its guidance until it brought me out of the mountains, else I might lose sight of it altogether and be thrown out of my course. So again and again I crossed the stream whenever the path on either side caused difficulty or delay.

In this crossing I had one misfortune, which *might* have proved very disastrous to a weaker frame. In crawling along one of the tree-trunks which spanned the stream, my flask fell into the water. I heard the glass within its leather case crash upon the stones, and knew that my small stock of wine, now doubly precious, was gone. However, there was no use in bemoaning this loss. A huge wall of rock again lay before me, and through another of those awful yet most grand gorges the stream must lead me.

And what was beyond? Could there be yet any approach to open plain? or was I now far enough down the stream to reach a habitation that night? I knew not; but at all events I must push on: time and strength were the only considerations. But I soon

became convinced that no such happy termination was at hand—that I must pass the night in these solitudes, and that it would soon be too dark, not only for travelling, but for choosing a bed.

To make my resting-place by the side of the stream, and among the exhalations which are so copious in low damp places at night, would be highly dangerous; but among the overhanging rocks I hoped I might find a cave or hollow sufficient to save me from cold winds or heavy night dews. After walking as long as the last gleams of the rapid twilight would allow, I turned aside to climb the steep bank: the first slip brought me to prostration, whence I was quite disinclined to rise. I tried with my pocket knife to cut a few bundles of bracken to lie upon; but even this exertion was too much; and I sank on the ground again, content to rest for a time as I was; but while I sat or reclined at this spot, I plucked several long stalks of grass, tough enough when plaited to make a tolerable substitute for twine. I felt, however, that I must not allow myself to be absorbed in sleep until I had gained a position more decidedly removed from the noxious influence of the lower ground; and so after a short rest I again aroused myself to explore the rocks.

It was now so dark that I had to feel my way. The rocks were very steep—mostly perpendicular; but a few saplings grew here and there which assisted my climbing. I tried one and another place where a darker spot than the rest seemed to indicate a cleft or hole. Getting up and swinging down by a tree, or jumping down, was rather perilous work in the dark, and I was glad at last to find a hollow into which I could pretty nearly drag my body. There I determined to rest until the first dawn; and then at least I hoped an hour or two would bring me to a settlement.

I settled myself as well as I could, half sitting, half lying; opened my umbrella over the mouth of the hole; then tied one end of the plaited string to the inner spokes, and the other to my arm, so that if I fell asleep my shelter might not fall away.

My situation was not very pleasant; I had only light summer clothes, and they were very wet, little or no food, and less capability of eating. I am not a smoker, else I might have done something to supply the lack of food, find at all events to strike a light to make a fire. The worst of all was the thought of a ear wife and child, who would know nothing of me, and might be distressed with terrible anxiety. On the other hand, I had by no means lost hope of escaping. I was safe from injury; that was a great matter. The rest of a few hours even in that sorry lodging would recruit my powers for next morning's work; and I felt at least quite sure that I had hit upon the right way for safety. Moreover, my wet clothes gave much less annoyance than I expected, and the umbrella kept my little cabin tolerably warm. Above all, I could pray. Though I had to confess with shame the folly which had brought so much trouble upon myself and others in undertaking so rash an adventure; yet there was a merciful Father who could hear me even there—One with whom I could hold converse*—who could watch over me, and guard those dear ones for whom I was anxious.

Thus with a few intervals of broken slumber the night passed.

* An excellent friend, a veteran officer in the ranks of the colonial Church, said afterwards, in a letter of warm Christian sympathy, that I had enjoyed a privilege which he had never had—a night alone with God. He certainly took a higher and nobler view of my position than I had done.

As soon as ever the stars began to pale before the approaching day, I descended from my rock-bound couch. Then I perceived more clearly what perilous places I had climbed over in the night; considered with a shudder what might have been the consequences, if I had fallen down and broken a limb, or otherwise disabled myself in that lonely place, and thankfully acknowledged the bodily powers yet available for movement. I went down to the stream, and washed my face and hands. I tried to swallow a few mouthfuls of biscuit which yet remained; but this was almost impossible, even with the help of copious draughts of water. Weak as I was, I then started again along the stream.

I felt now that I must no longer waste time and strength by picking my way in the wood, or by the side of the water, but press on with all possible speed. Wherever I could not go dry-shod, I saw it would be best immediately to walk through the stream. I did this, therefore, wading sometimes nearly up to my thighs, and seriously injuring my shoes and stockings, which were already much torn and cut by the previous day's work. Here again my grass-cord was useful for keeping together the shoe-leathers which began to gape in more than one seam.

But now I found to my agreeable surprise that strength returned; and whether it was through a bath which I took at the next large rock-basin, or the continual absorption of wet by my clothes—for I did not *drink* very much—I gradually felt able to walk with renewed vigour.

Hour after hour passed, and still there was no sign of man or his works; but the mountain torrent, which had been so long my guide, was evidently slackening its headlong course, and widening its channel: the valley grew broader, and the mountain was giving way to the plain. Open glades began to appear, and here and there a shoulder of the hill was almost bare of trees. Once I thought that the stream must wind its way round the foot of the hill, and if I crossed the neck, I should save time and surely meet again. But then I reflected, what if it turned the other way down some other gully now unseen? Hard lessons were too fresh in the mind for yielding to such a temptation, strong as it was to one who felt that every hour was so precious. Sure and steady must be the motto; and firm to my first principle, I conscientiously followed every turn of the stream, and never once lost sight of it.

I had unhappily left my watch key in my lodging-house, and had tried in vain to grasp the tiny pivot of my watch-wheel with half-opened knife; so the watch had run down, and I knew not how time went. But it must have been about noon when I first saw a troop of horses; they came to look at the human being who was *not* their stock-driver, snorted, flung up their heads and tails in contempt, cantered away, drank at their watering place, and dashed off to their pasture. Here was, at all events, the sign of ground more or less known—the outskirts probably of some wide "run." Would that I could see the *master* of these creatures!

The more open ground and frequent turf made walking more easy and rapid, except when here and there a narrower channel and rugged banks compelled me again to walk through the stream, which had here accumulated so much sand, that I sank in the treacherous bottom quite deeply for a few steps. Still I could walk vigorously, and fresh hopes quickened every step.

At last, towards four o'clock as I found afterwards the time was, I heard a dog bark. I,

listened. Yes, the same sound again! It was true! The dog would not be very far from man; and, indeed, a little smoke soon appeared a rough chimney—a slab hut—a *man*!—the first human being that I had seen since 7-30 the previous morning, or for some thirty-two hours!

He was on the opposite side of the stream; I hailed him, asked where I was, and what I could do, told him my tale, and requested his help. Not waiting to find the crossing which he wanted to point out, I stepped again into the stream, crossed over to him, and thankfully took a seat in the hut. Then for my queries.

"Where was I?"

"On Wheeney Creek, many miles north of the Kurrajong."

"Was there any vehicle near?"

"Not even a dray, for miles."

"Where was the nearest inn or place where I might get a horse?"

"Butler's," an "accommodation house," or unlicensed sort of resting-place, "four or five miles over there."

"What could he give me?"

"Salt beef, damper, and tea, but no sugar nor milk, for he had just given the last drop to the pigs and calves of the out-station that he kept for Mr.—;" and in fact he was just locking up to leave for the Sunday, and *ten minutes more would have seen him away* on his road to the head station. Probably quite beyond my reach.

"Milk and sugar were of little comparative importance; there was food, a fire yet alive, shelter, and a bed, if I would stay the night; and, best of all, a kindly hand to give me all possible help. He set down a lump of beef and a block of damper on the rough table before me, put some water to boil in the quart pot, and said with a rough welcome,

"There now, fall to."

It was no use; the throat and stomach utterly refuse to receive the food; scarcely could the teeth masticate it. The good man stared doubtless unable to comprehend how the bodily powers could be so entirely unstrung by long exhaustion as to be incapable of eating. However I cut a few little bits of meat, and put them into a pannikin with hot water to simmer while I rested, thinking that they would be softened enough to eat. The hot tea, somewhat bitter as it was, imparted considerable refreshment, and I managed to eat a few morsels of bread with some difficulty. The meat I could not swallow, even after half an hour's soaking; so I put it in my pocket with a little bread, thinking that it might at least stave off future hunger, and contented myself with drinking some of the water, now slightly impregnated with the meat.

Meanwhile the stockman had got some twine and fastened as well as he could the nearly-separated parts of my thick shoes, which had only just been kept on my feet by plaited strings of grass, and where now thoroughly spoiled by the frequent wading and sinking in sand. He now pressed me to stay and sleep, and offered most kindly to remain with me; but I wished of course, to press on, hoping to reach "Butler's" that evening, and thence to ride or drive to Richmond, and see my wife before another night had passed. So after about an hour's rest, which was absolutely necessary, I started again.

My guide skipped over the deep stream upon a fallen trunk, along which I crawled after him. He took me some distance, and then set me on a bush track which he said would take me easily to "Butler's" in four or five miles. I happily had a little money to give him for his hospitality and loss of time, but he was

most unwilling to accept it. I wrung his hard hand, and bade him good-night; and a hope, if he ever sees this narrative, he will accept this further acknowledgment of his seasonable kindness.

But a road that was plain to an inhabitant of the district might easily be obscure to a stranger; and when it is remembered that this, like many bush-roads, had no marks of wheels or cattle, much less a fence, to distinguish it—that fresh grass and brushwood speedily grow over open spaces—moreover, that the evening light was now fast waning—it will not be a matter of wonder to hear that I soon lost my way again. In fact, when I had mounted the hill for some distance, there was nothing in the dim twilight to mark the proper track from a score of openings in the forest, which led nowhere.

In one of these openings I found myself when night closed in; and this night was not like the former, fine and dry, but full of fog and rain. I was on a high ridge, with no friendly stream to guide me or supply water—no rocks to afford a sheltering cave. Whatever way I tried to proceed proved a descent into darker shades or thicker wood. One part of the stockman's advice still stuck in my mind, "Keep to the ranges." So there was nothing for it but to stay where I was, and wait for the day.

But to spend another night in these woods, without food, shelter, or fire; to feel myself in this wilderness without a clue of any kind for escape—far after so many turnings in the twilight, I knew not even the *direction* of "Butler's," whither I was to go; and to relapse into this helpless condition after having received *new hopes of deliverance*, this was indeed misery! And when at the back of all this gloomy view there was the thought of dear ones waiting in anxiety for a second night, quite ignorant of my situation—nay, of my safety—it will be readily imagined that my feelings were sad beyond description, well-nigh to despair. And this was the eve of that blessed day which brings rest and peace to man!

However, sad or sanguine, I must bestir myself to find a shelter, for the rain was coming down now in considerable force, and my exhausted frame sadly needed rest. After groping about, I found a large hollow tree-stump, about seven feet high, and open near the bottom. My umbrella was again my friend, and formed a fair roof when spread out over the top. The bark was rotten enough to come off in a large curved sheet; with this I managed to close the opening, and inside I sat down weary, wet, and stiff—body and mind alike sunk in miserable depression.

At such times, when the thoughts can scarcely collect themselves, or the spirit bestir itself for prayer, how precious is the assurance of a heavenly Intercessor, who can and will plead for His unworthy servants!

I attempt not to describe how I passed the night. The morning at last broke—Sunday morning. All was mist, and damp, and wretchedness. I had managed to keep myself in some measure warm through the night; but now, when I emerged from my "gumyah" for it was not much more—I felt chilly and stiff. However, there was no use in staying: move I must, but *which way?*

Humanly speaking, it was absolutely a chance. I could not for all the world have pointed out one way as at all more likely than another. After a few moments' doubt—shall I say by instinct, or shall I not much rather say by God's good providence?—I took the left side, plunged into the bush again, and went whither I knew not.

I made my way down into a valley, for I had come to the end of the ridge, and earnestly sought water. I was very thirsty; and, moreover, the charred inside of my night's lodging had made a wash for hands and face more than usually requisite. I came to a water-course, but only to be tantalized by dry sand, for the rain seemed to have passed other ways. I came to another where a small puddle of tolerably clear water gave better promise. By help of this I tried to eat one or two mouthfuls of the meat and damper which I had brought from the stockman's hut, and I thankfully found that the wet bushes through which I had forced my way had already supplied the place of the Wheeny stream in recruiting my bodily strength.

Thus reinforced, I pursued my way as well as I could over rough and thickly-wooded ground. All at once, on emerging from a thicket, I found myself in an open space which appeared to have a definite direction; and though there was not a single visible foot-mark or other track, yet I felt sure that this must be the road which I had missed the previous evening. Accordingly, I set myself to walk, with a freedom of step which after the rough bush-work was quite pleasant, and a fresh vigour that astonished me. After walking perhaps another mile, I came upon the marks of oxen and then—oh, joyful sight!—actual wheel-tracks!

Drays probably came thus far into the forest for firewood, therefore a settlement could not be far off. I was not disappointed. About a quarter of an hour more brought me to the sight of a cottage; and at the very moment an old man came out half-dressed to wash at the neighbouring fountain for his Sunday trim. I told my tale in a very few words and asked for the accommodation-house. The poor man was almost distraught.

"What, are you the jentleman as is lost? Why, there's twenty horseman or more after ye; all the contry is oop to seek ye."

Then, as I went away with all speed towards the house which I wanted, he cried out after me,

"Your wife's gone oop t' Big Hill."

A most unexpected piece of information, but highly important if true, as it would lead me to mount the Kurrangong or "Big Hill" again, instead of descending in the opposite direction to Richmond. And from the confident tone in which he spoke, it was clear that he knew more about my family than I did.

On reaching "Butler's," I found the good woman just beginning her day: it was about half-past six. A real house and family, a good fire and provisions inside, a well-known road outside, with several willing hearts and hands to forward all my plans, were very welcome realities. Much astonishment was of course created, and many suggestions given me. But my questions were few and easily answered. "How far to the top of the Big Hill?" "About eight miles." "Could I have a vehicle, or horses and a guide?" "Yes; but the latter would be best and quickest." "Could I have a little broth made, and meanwhile a short rest?" "Anything whatever."

During the last few miles I had been considering what to do as soon as I should arrive. I could not eat; but I remembered stories of starving mariners taken off wrecks, and carefully fed with small quantities of *soop* when they could not eat solid food. Then it occurred to me that the little water in which the bits of meat had simmered about half an hour on the previous evening, had served as very weak broth to recruit my strength; and so I resolved at once to order some broth. They had no

fresh meat; but the usual salt beef cut small would serve well enough. Meanwhile a little brandy and some tea, which could be made in a few minutes, would tend to restore in some degree my exhausted nature. Then came hot water to wash my miserable feet, and my clothes put to dry at the fire. Two rough urchins were dragged from their slumbers to make room for me in the only decent bed; and I lay for an hour, too feverish to get real sleep, yet rejoicing thankfully in the comfort of rest, refreshment, and safety.

I was anxious to repay at the best price my hostess's kind care, for which the small money-charge seemed a very insufficient return; and before I left I knelt down with thanksgiving to my gracious Preserver, and invoked the best blessing on the whole family.

Then came the mount and ride. A rough and high-stepping steed was no easy carriage for one in my condition; and the frequent use of the switch wherewith I had been provided considerably augmented my fatigue. I had taken some of the brandy in my pocket, but I found it so parching to my lips, that I threw it away, and gladly accepted some fresh water at a cottage.

After several miles, we came upon the road leading down from the mountain top to Richmond. At this moment a "mob" of horses or cattle was coming down under the escort of two or three stockmen. To my surprise, my guide, who was not a man of many words, left my side, cantered away to one of the strong riders, spoke a few words, and dismounted. He immediately unbuckled a spur from one of his heels, and brought it for me. He knew my exhaustion, and thoughtfully supplied the means of urging my too tardy steed with less fatigue to me. So we turned up the hill: and such a hill it is! No vehicles can ever come up without the passengers dismounting: even a rider, if he be merciful, will allow his horse to walk unburdened. But on this occasion I felt I *must* be carried.

Before I reached the top, I was met by more than one kind greeting from those who had known my circumstances, though strangers to me. They confirmed the account that my dear wife, who had, according to arrangement, gone down to Richmond, had returned up the hill on the following day, and was now in the safe hands of a most hospitable Scottish gentleman higher up. To his house of course we went; and on opening the outer gate, I had just got strength to gallop at full speed along the open approach to the house. There in the verandah, among kind friends, was the beloved face which I desired to see. I need not try to describe the feelings of such a meeting. Suffice it to say that I found in Northfield a most comfortable home, and in its excellent master, the Hon. J. Comrie, a true Christian brother.

This gentleman having been in Richmond, had shown hearty sympathy and ready help to the anxious wife of whose trouble he had heard; had exerted all his energy in organizing parties for search all over the country; and now crowned his kindness by offering us a genuine hospitality for many days to come.

Then I learned that the good fews had come two or three hours before me, and relieved my dear wife's anxiety sooner than I thought. "He has found himself," were the words which had happily greeted her at breakfast.

Now thank God, all was peace. Refreshments and rest soon restored me. By great mercy I was preserved from all danger of ague or rheumatism; and after a day or two, a few bruises on my legs, with partial weakness of general powers, were the only tokens of my

fatigue and distress. I need hardly say that the remembrance of this event, with some lessons, I trust, of thankfulness and contentment, will last much longer; and if the circumstantial nature of this narrative be thought too tedious, perhaps the reader will understand how deeply even the minutest features of such an adventure, such a merciful deliverance, are engraven on the mind of the person concerned.

Diocese of Newcastle.

THE FIFTEENTH Annual Report of the NEWCASTLE CHURCH SOCIETY having been lately published, we insert in this number of *The Church Chronicle*, the commencement and the close of that Report, leaving out the details of the Society's work in the various districts of the Diocese. We add also the Resolutions passed at the last Annual Meeting of the Society.

Not wishing to take up more than our due space in this issue, we will add nothing to our Church Society's Report, except the Speech of Mr. CARDWELL in the House of Commons on May 15th last, when introducing his proposed COLONIAL BISHOPS' BILL.

Church Intelligence.

THE FIFTEENTH ANNUAL REPORT OF THE NEWCASTLE CHURCH SOCIETY, 1865.

It is with feelings of deep thankfulness that your Committee lay before you their Report for 1865, the fifteenth year of the existence, and, as we may truly say, of the work of the Newcastle Church Society. For assuredly the great work of supplying the members of our Church throughout the Diocese with the ministrations of the Gospel, has not been neglected during the past year, while the lately-announced appointment of the first Bishop of Grafton and Armidale encourages the hope that the future progress of our Church will be even greater and more apparent than it has ever been before.

We may hope that the division of the old Diocese of Newcastle will be completed by the close of the present year 1866, as the new Bishop of Grafton and Armidale may be expected to reach his Diocese before that time. Thus for the present year 1866, the sphere of our Society's operations will remain the same as before; but for 1867, and for future years, it will be much diminished, having fewer sources of income and fewer wants to be supplied. Again it is well to allude to the great event which took place last year—the assembling of our first Diocesan Synod at Morpeth on August 15th, 1865. The meeting of that Synod is an important era in the history of our Church in this Diocese, and we may express a confident opinion that the intelligence and unanimity displayed at it will not be without their effect upon the whole Church in this Colony. When the same Diocesan Synod meets again next

August, one of the subjects to be discussed will be the future regulations and management of our Church Society. What the result of that deliberation may be, we cannot pretend to anticipate with anything like certainty. But our Church Society has now for fifteen years so admirably accomplished the purposes for which it was founded, and amid every variety of season, in our changeable climate in the excess of rain, and in the want of rain, in floods and droughts, has so effectually ministered to the spiritual wants of those who dwell throughout the diocese, that most of us probably desire to see its operations changed as little as possible, while we may expect that the united counsels of the Clergy and Laity may render it still more active and efficient in its working. On account of the depression of last year, arising from a severe drought, following close upon previous years of destructive floods, it was deemed desirable to postpone our annual meeting from February to April. We must be careful not to allow this postponement to form a precedent to be followed in future years, for it is very desirable that the collecting the funds of the Society should be finished at the close of each year. As, as occurred some years ago, contributions given in March, or April, or even in May, *really for the previous year*, should by mistake be considered as contributions for the year in which they are given. The postponement, however, of our annual meeting this year cannot be lamented when you hear that the increase in the contributions of the Society last year beyond those of the previous year is larger than has ever occurred before. The contributions for 1865 exceed the contributions for 1864 by £1,130 15s. 7d. The following tabular statement shows the comparison of the contributions to each fund as well as the comparison of the total amounts:—

	Parochial General.	Parochial Special.	Diocesan General.	Diocesan Special.
1864.....	£3989 12 11	2040 18 7	233 19 4	152 0 0
1865.....	£4387 9 3	2129 0 3	249 10 11	781 6 0
Increase	£397 16 4	£88 1 8	£15 11 7	£629 6 0

We may now proceed, as usual, to notice the details of the Society's work, with various districts of the Diocese.

We have thus mentioned the contributions received from all the parishes and districts in the Diocese; and it is a most gratifying fact to announce that every district has sent in some contributions for last year. In addition to these contributions from the districts, we may state that the Bishop of the Diocese has given for last year £500 in addition to his Government Stipend of £500, making this gift, therefore, for 1865, £1000.

It is very gratifying also to know that one who laboured so long and earnestly among us, the Rev. Canon Boodle, has sent the whole of his original stipend as Canon, viz: £20, to be added to the General Fund of the Society.

We may now briefly state how the contributions for 1865 have been dispensed by the Standing Committee. It should be remembered that contributions are received to four separate funds, the General and Special Parochial Funds, and the General and Special Diocesan Funds. Over the two *special* funds the Standing Committee has no control; the sums contributed to them are sacredly devoted to the special objects for which they are given; but over the General Parochial and General Diocesan Funds the Standing Committee has complete control, in accordance with the rules of the Society, and without the vote of the Standing Committee no sum, however trifling, is paid away from these two General Funds.

The General Parochial Fund is devoted to the maintenance of the Clergy, and any balance which may remain from this fund, after all the claims upon it have been satisfied, is now, in accordance with the scheme of endowment proposed by the Bishop, and received with such general acceptance throughout the Diocese, devoted to the *Clergy Endowment Fund*. In the year 1864 from this balance £50 was available for this most important purpose, while from last year, 1865, the large amount of £250 has been thus appropriated. The second £500 given by the Bishop has been devoted to this same object—the first gift towards the £30,000, which in his scheme of endowment, as explained in his letter appended to the Report of our Society for 1863, his Lordship expressed his earnest desire to be allowed to commence. Should this fund of £30,000 ever be completed, what certain means of growth and progress will it secure for our beloved Church.

We must not forget to mention our Diocesan Book Depot, which, during the past year, has sold a very large amount of Bibles and Prayer Books, and Church Services, and Psalms and Hymns for public worship, besides other books of a religious and useful tendency, including many admirably suited for prizes in our schools. Our Depot has supplied several parishes in the Sydney Diocese with the Hymn Book of the S. P. C. K., and one clergyman from Sydney, when visiting the district, purchased Bibles and Prayer Books to the amount of £20. A fresh order from England has lately reached Sydney, and will be opened for inspection and purchase at the Depot in a day or two. Stock was taken at the Depot at the close of last year, with the kind assistance of Mr. Warner, the master of the Model School at Morpeth, and to cover the endowment of the Depot, which is £1600, its present assets are as follows:—

	£	s.	d.
Stock in hand	1042	18	11
Branch Depôts	290	9	9
Money sent to England ...	240	2	1
Half of debts due before 1865	11	0	5
Debts due for 1865	8	1	2
Cash in hand	32	16	6

£1625 8 10

Before your Committee conclude their report, they desire to allude to two or three subjects of interest and importance.

We would first offer our hearty thanks to those laymen of our Church who have acted during the past year as collectors in their respective districts, and we feel that the value of their services cannot be over-estimated. To their exertions much of the success of our Church Society during the last year must be attributed. May they be encouraged to continue their valuable services by the thought that they are not overlooked, and by the further thought, that whenever they persuade the unwilling and the thoughtless to contribute to the support of our Society, they not only increase the funds available for the work of the Church, but also do real spiritual good to those brethren whom they persuade to perform a very important duty; and if the Collectors sometimes receive a discourteous refusal, let them remember that if they learn to bear such discourtesy with Christian meekness, they will by such forbearance, assuredly promote their own growth in grace, and thus by no means lose their reward.

Your Committee must also be allowed to allude to one who is absent to-day, traversing the wide stormy sea on his return to England for the recovery of his health. He has for

many years performed the duties of chief Secretary to our Society, and he still retains the office, because we are unwilling to believe that he will not, after the absence of a few months, return to this Diocese again and resume his former duties. The fearful wreck which was announced by the last mail, when 220 souls went down together into the great deep, must make us think of him and his wife and children; and doubtless our prayers have ascended to the throne of grace in their behalf. May the Lord in His mercy preserve them and restore them to us, and there is much ground for hoping that this may be granted to our prayers: for the noble proof of the estimation in which Canon Greaves was held, afforded by the farewell offering collected for him in the districts in which he had ministered, and especially in this parish in which we are now assembled, will, we may feel assured, draw him back to us with the cords of gratitude and love, if restored health should enable him to resume his former duties.

Your Committee will conclude their report with a brief reference to the General Conference, which is to assemble in Sydney next week. It is an event which will greatly affect the future well being of our Church in this colony. While it is assembled to consult respecting our Church constitution, on what basis it can best be founded, and for what aid it is necessary to appeal to our colonial legislature, surely our prayers will not be wanting that our Bishops and Clergy and Laity there assembled, may be guided by the Holy Spirit, and thus be led to order all things in our Church for the perfecting of the saints, and for the edifying of the body of Christ. And while we once more express our thankfulness to the Lord, for the great and ever increasing success granted to our Church Society, let us remember that all our Society can provide are only means to a farther and most precious end—namely, our gradual growth in grace, by the use of the services and sacraments of our Church, so that our souls may be saved eternally, and an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

RESOLUTIONS.

Moved by REV. R. CHAPMAN,
Seconded by JOHN LETHBRIDGE, Esq. :—
That the Report now read be adopted, and printed for circulation throughout the Diocese.

Moved by REV. CANON CHILDE, B.A.,
Seconded by H. O. MEAGHER, Esq.,
Supported by Rev. W. E. WHITE:—

That this meeting desires to express its great thankfulness at the announced selection of the first Bishop of Grafton and Armidale, and feels assured that his Lordship will soon provide additional clergymen to supply all the vacancies in his diocese, and to form many new church districts, while his arrival among us will enable our Church Society to minister with increased efficiency to the spiritual wants of our then diminished diocese.

Moved by REV. S. SIMM,
Seconded by A. CAMPBELL, Esq.,
Supported by Rev. W. S. WILSON:—

That this meeting cannot fail to take a deep interest in the General Conference which is about to take place in Sydney, and rejoices in the prospect of the regular annual meeting of our Diocesan Synod, being persuaded that some part of its care and attention will be devoted to such important subjects as the permanent endowment of the Diocese, and the religious instruction of the young in our Primary and Grammar Schools.

Moved by J. SCROGGIE, Esq.,
Seconded by R. PULVER, Esq. :—
That the thanks of this meeting be given to the Rev. John Shaw, B. A. for his excellent Sermon preached this day in behalf of the Society.

Moved by REV. J. R. BLOOMFIELD,
Seconded by J. D. LANGLEY, Esq. :—
That the Standing Committee for 1866 be the same as for last year (1865).

COLONIAL BISHOPS' BILL.

HOUSE OF COMMONS, MAY 15.

Mr Cardwell, in moving for leave to bring in the Bill, of which he had given notice, for removing doubts as to the effect of letters patent granted to certain colonial bishops, and to amend the law with respect to bishops and clergy in the colonies, said it was well known to the House that in a very important decision the Privy Council had arrived at the conclusion that while a bishopric might be created and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet letters patent would not have any such authority in any colony which was in possession of an independent Legislature. That decision had removed the foundation on which the great majority of the colonial dioceses rested. They were therefore driven to this alternative—either they must restore by statute the foundation which that judgment had withdrawn, or they must take the other side of the alternative and accept the decision of the courts and remove those statutory enactments which, having been formed on the opposite hypothesis, were inconsistent with what the courts had now declared to be law. In that state of things they had to consider what was the position of the Church in the colonies. By that decision in the great majority of the colonies the power supposed to reside in the Crown of creating ecclesiastical jurisdictions had been declared not to exist. In Canada, Victoria, South Australia, and New Zealand, the Church exercised its powers either by mere force of compact or by compact confirmed by the Colonial Legislature; but the authority which had been supposed to be vested in the Crown in respect of the Church in the colonies did not, according to the legal decision, really exist. This being the established state of the law, the Government thought it their duty to consider which branch of the alternative they ought to adopt. They arrived at the conclusion that it would not be consistent either with the will of Parliament or with our modern policy towards the colonies to attempt to re-establish that power which formerly had been supposed to be vested in the Crown, but which had been recently decided by the highest authority not to exist. The bill which he was about to ask leave to introduce was founded on the opposite hypothesis. The Government proposed to assume that the decision of the court of law would be the foundation of our future legislation, and they proposed to repeal those enactments which were not consistent with that decision. The result would be that the Church of England in the Colonies would be in no worse if in no better position than any other religious body. One of the enactments which were inconsistent with the legal decision and with the principle on which this bill was founded was the Act of 1819, relating to colonial bishops; and obviously it would be necessary to repeal that statute. A bill passed not very long ago defined the position of clergymen coming into England who had been ordained by bishops of the Episcopal Church in Scotland. The bill which he was about to lay

on the table would extend to clergymen ordained by the bishops in Scotland. The bishops of New Zealand had addressed to the Crown a petition which the Government thought might reasonably be complied with. They asked to be allowed to surrender their letters patent; and the Ministers of New Zealand had forwarded a memorandum, in which they recommend that the Crown should not issue letters patent without the advice of the colonial Ministry. That was an advice which was not likely to be given. The bill proposed to give power to those colonial bishops who had letters patent to surrender them. The principle of the bill might be summed up thus:—It having been decided that the power supposed to exist in the Crown of creating dioceses and conferring jurisdiction in the colonies having an independent Legislature—as the great majority of our colonies now had—did not really exist, our legislation for the Church in the colonies should be based on the decision, and those restrictions and statutory enactments which were at variance with it should be removed. The right hon. gentleman concluded by moving for leave to bring in the bill.

Mr. Whalley hoped that means would be taken to uphold the supremacy of the Crown in the colonies.

Leave was given, and the Bill was subsequently brought in and read a first time.

Diocese of Goulburn.

DIOCESE OF NATAL.

THE painful and peculiar circumstances of the Diocese of Natal are of universal interest to the Church of Christ. On this account it may be useful to give a summary of the facts which have ended so disastrously to the reputation of the Colonial Church.

In the year 1847 when Dr. Robert Gray, was consecrated Bishop of Cape Town, his Letters Patent, dated June 25, would seem to have been regular and of legal force: for, at that time, "the Legislative authority in the Colony" was vested in the Crown." The Colony of the Cape of Good Hope was a conquered dependency, placed under the authority of a military Governor from 1806 to 1835. At the latter date another system was introduced, when an Executive Council was formed, and a Legislative Council also, nominated by the Governor, subject to the confirmation of the Crown.

This form of Government continued till 1850, when by Letters Patent dated May 23, 1850, a *Representative Government* was established. The Constitution thus introduced consists of a Legislative Council and a House of Assembly. *But this change in the Political*

system did not affect the status or Letters Patent of the Bishop of Capetown.

In 1853 the Bishop of Capetown resigned his See and surrendered his Letters Patent, in order to subdivide his Diocese into those of Cape Town, Graham's Town and Natal. *By this act he forfeited his legal status, and lost his power of jurisdiction in the Diocese; which loss and forfeiture he never regained.* The reason is obvious. The Crown had surrendered its "Legislative authority" to the local Parliament; and no longer possessed the power of creating or granting jurisdiction in the Colony. On December 8, 1853, new Letters Patent were granted, assigning to him a diminished Diocese; and in this document the grave fault was committed of repeating all the expressions, relative to the status and power of jurisdiction of the Bishop of Capetown, which were correct in the Letters Patent of 1847, granted before the existence of a Representative Government in the Colony; but which became altogether irregular and illegal, when repeated, under altered circumstances in 1853, after a Colonial Parliament had been established in Cape Town.

The Government at home would seem to have been altogether culpable in neglecting to adapt the terms of the second Letters Patent to the altered state of things in the Colony. There is, no doubt, great truth in this charge of culpable neglect. At the same time it is not generally known that, before the Letters Patent of 1853 were issued, attention had been directed to their irregular and illegal form; that the Bishop of Capetown insisted upon the retention of the old form; that he was specially warned not to persist in such a demand; and was told that, if he did thus persist, he must accept all the consequences of such a proceeding. The consequences have been more speedy and more costly to the Church and to the Bishop than this Right Reverend Prelate imagined.

The Letters Patent of 1853 professed at the same time to constitute the Bishop of Cape Town, Metropolitan of Cape Town, with power of jurisdiction over his suffragans of Graham's Town and Natal. Now this exercise of the

power of jurisdiction by the Bishop of Capetown in his Diocese, in the case of the Rev. W. Long; or by the Metropolitan in his Province, in the case of the Bishop of Natal, could never have been assumed by Dr. Gray, if the Government at home had insisted upon the insertion, in his Letters Patent of 1853, of such terms as were required by the Constitution of the Colony; such terms as have in fact been introduced, under circumstances of a similar nature, into Letters Patent for New South Wales; viz. those, that the Bishop and his successors shall and may exercise jurisdiction, "*so far as the same can be exercised consistently with such law or laws as may be in force in our Colony, &c.*"

The judgments of Her Majesty's Privy Council have decided that *in the absence of authority from the Colonial Legislative*, the Bishop of Cape Town did not, by virtue of the Letters Patent of 1853, possess any legal power of jurisdiction in the case of the Rev. W. Long, or of the Bishop of Natal; and that his "rash act" in assuming the power of depriving the one of his parochial charge, and the other of his Diocese, were absolutely null and void in law. The effect of the *excommunication* which he has subsequently pronounced upon the Bishop of Natal, must for the same reason be also null and void in law.

And is there no remedy for such a scandal to the Church as the continuance of Dr. Colenso in his See after his shameless abnegation of the principles and qualities which are required in a Christian Bishop? most assuredly there is a remedy; a remedy which ought to be urged upon the Crown by all who bear true allegiance to the doctrines and discipline of the United Church of England. It is manifest that as the Crown by Letters Patent introduced JOHN WILLIAM COLENZO into the position of a Bishop in the Church, it is the duty of the Crown by commission or otherwise to ascertain whether he is worthy of the office into which he was thus lifted by virtue of its authority;—and, on the report of such commission that *he is manifestly unworthy of this exalted station*, absolutely to revoke and cancel the

Letters Patent granted to him Nov. 23, 1853; and to deprive him of his *ecclesiastical* position as Bishop of the See and Diocese of Natal.

Church Intelligence.

ADAMINABY.

It has been resolved to erect a six-roomed stone house for the residence of the master for the Church School here. Tenders are now being called for the completion of the work. A good school is much needed in this part of the District and we hope this want will soon be supplied and that a good master and mistress will shortly be at work for the benefit of the rising generation. It is proposed that the master should take a few Boarders.

As soon as the master arrives, we may hope to see a Sunday School regularly established; and if he is a man of sufficient zeal and discretion perhaps we may have regular Sunday Services celebrated when the Rev. T. Druitt is not here, which at present with the various pressing demands upon him can only be once a month.

BRADWOOD.

GOLD MINERS' PETITION.

The following Petition will be in the course of signature by the gold-miners for a few days:—

"To the Honorable the Legislative Assembly of New South Wales.

"The petition of the undersigned, Gold Miners of the Braidwood District.

"Humbly sheweth,—

"That your Petitioners feel themselves obliged, in consequence of the falling off in the gold fields to apply to your Honorable House for aid in assisting them to pay the salaries of the Chaplains of the several denominations who labour among them.

"That Petitioners have always considered that a portion of the gold fields revenue derived as it is from their own earnings, ought to be returned to them for the support of their ministers. This claim they have not made hitherto, though they still felt there was a withholding of justice in the matter, and they make it now though still not without a measure of reluctance, only because of the pressure of adverse circumstances.

"Your Petitioners consider, and they believe the voice of the public will go unanimously with them, that the Chaplains on the gold-fields have a special claim upon government, and your petitioners do not allow themselves to doubt that your Honorable House will give a favourable consideration to the subject of their petition.

"May it therefore please your Honorable House to give to the Chaplains on the gold-fields the aid prayed for.

"And your petitioners will ever pray," &c.

BUNGONIA.

A public meeting was held in Bungonia on the 6th July in connection with the establishment of a Church of England School.

The Rev. E. B. Procter, Incumbent of the District, presided and opened the meeting with prayer. The rev. Chairman read the advertisement convening the meeting, and with a few appropriate remarks introduced the Rev. D. E. Jones, the Diocesan Inspector and Organizer of Schools, who addressed the meeting at some length on the value of Scriptural instruction. In the course of his address he

explained that a small sum was required from the locality before any grant could be made to procure school furniture. The amount required (£6) was at once promised. The Rev. Incumbent, on behalf of himself and parishioners, thanked the Rev. Inspector for his valuable statement, and expressed their obligation to our venerated Bishop for sending them a gentleman who could assist them so materially in the organization of the much desired school. The Rev. Chairman having pronounced the benediction, the meeting separated.

I may mention that the £6 above referred to has been forwarded to the Church of England Schools' Office, Goulburn, and that there is every reason to believe we shall soon have our School fairly established.

On Sunday the 8th, Divine service was celebrated in Christchurch, morning and afternoon, the Rev. E. B. Procter reading prayers, and the Rev. D. E. Jones preaching on both occasions. The Holy Communion was administered after morning Service. The amount of the Collections, £2 8s. 7d., has been forwarded to the General Fund of the Goulburn Diocesan Church Society.

COLLECTOR.

On the 4th June, the Rev. D. E. Jones Inspector of Church of England schools in the Diocese of Goulburn, visited our school here.

He examined the various classes in the usual subjects, and particularly as to the amount of religious instruction imparted. The result of the examination was satisfactory. The teacher Mr. Apsey has been a short time amongst us; and has had to contend with many disadvantages, which however will we hope be surmounted by and bye.

A section of the inhabitants have applied for the establishment of a so-called National School, although there are two Denominational Schools here already. The good sense of the majority will, it is to be hoped, lead them to support the school in which their children will be taught not merely secular knowledge, but also those truths which involve their happiness in this world, and their salvation in that which is to come.

In the evening a Public Meeting was held in the School Church. About 40 persons were present. The Rev. D. E. Jones addressed the meeting on the importance of having the Bible as the basis of religious instruction in the school.

The reverend gentleman's remarks were listened to with great attention, and as I since learn, have not been without effect upon the minds of some who heard them.

A vote of thanks to the lecturer, moved by Mr. Apsey, and seconded by Mr. Sheridan, concluded the proceedings.

COOMA.

The walls of the new Church in Cooma are nearly completed, as far as they can be until the roof is on. Contracts were taken at the last meeting of the Building Committee for the completion of the roof, the flooring, &c. It is a great pity that a deficiency of funds compels the Committee to use only common glass instead of cathedral or coloured for the windows.

KIPPILAW.

The Inspector of schools visited our school here on the 11th June, and tested the proficiency of the children in their different studies. At the conclusion he expressed him-

self fully satisfied with the attainments of the various classes, and much pleased at the excellent discipline prevailing in the school. The answering of the children was very good, and made it evident to those who were present that Mr. Stronge had spared no pains to educate the minds of his pupils. They had evidently not merely been taught a number of facts but had learnt to think, and to use those facts as a means to further information. The visitors who witnessed the examination were much pleased with the general intelligence of the pupils.

In the evening, about 40 persons assembled and the Rev. D. E. Jones, Inspector of schools, addressed them on the necessity of having a school in which the Bible was in daily use; urged on parents the duty of sending their children regularly even though it might be at some slight sacrifice. I am glad to say that an increased attendance of pupils has resulted from the above visit.

MARULAN.

In pursuance of notice, a public meeting was held in St. Paul's Church. The Rev. E. B. Procter presided and opened the meeting with prayer. The Reverend Chairman then explained the object of the meeting to be for the furtherance of a project, long contemplated, to establish a Church of England School; and introduced the Rev. D. E. Jones, who had been commissioned by the Bishop to visit Marulan and to co-operate with them in this matter. The Rev. D. E. Jones then addressed the meeting, setting forth the advantages which would result from the establishment of a good school (in which the Bible and Bible instruction would be prominent) and the duty of parents to seek religious as well as secular instruction for their children.

The feeling of the meeting was strongly in favour of the immediate establishment of the school and the sum required for furniture was promised, and has since been paid.

TIRANNA.

We have lately had a visit from the Rev. D. E. Jones the Church of England School Inspector. He and the Rev. P. Lamb, Incumbent of the district, spent the day in the school, examining the scholars. The result of the examination was very satisfactory, the answering in Scriptural subjects and in the Church Catechism being very good indeed, shewing that Mr. Robinson has not neglected this most important part of his duties. In the evening a public meeting was held in the school-house. The Inspector addressed the parents present on the advantages of sending their children to a school such as exists at Tiranna where the Bible is in constant use and where the giving of religious instruction is an important part of the teacher's work.

Miscellaneous.

WORLDLY CONFORMITY.

In a recent number was inserted a very able address on *Ritualism* by the Rev. E. Garbett, M.A., Bampton Lecturer, Oxford; and late Boyle Lecturer, London. We now have pleasure in

submitting a paper on *Worldly Conformity*, delivered, on the same occasion as the former, to 300 clergymen in London, by the Rev. W. B. Mackenzie, M.A., author of "The abiding Comforter," "Redeeming Love," "Married Life," "Saul of Tarsus," &c.

The Rev. W. B. MACKENZIE read a paper on the question, "How may Evangelical preaching be made effectual in the present day to counteract the tendency to worldly compliances now prevalent?" He said the three evils already discussed were in fact only certain modes of assault made by the world upon the professing Church. These three evils were the world setting up its idols in the temple; this fourth was the Church's temptation to forsake the temple and pay idolatrous homage to the world. The entire subject of that day was the most difficult, the most delicate, and the most momentous that had engaged the reflective consideration of that Clerical Meeting for many years. The very mention of these tendencies in connection with Evangelical religion might be interpreted as casting an indirect reflection upon names embalmed in lasting veneration, and he felt that they who owed them so much, ought to examine the alleged defects. In treating his own branch of the subject he should consider first the condition of the world as it now is; secondly, the tendency to compliance; and thirdly, how Evangelical preaching might be made to counteract that tendency. No word was more common, and none less definitely used, than "the world." How could they fix an object so subtle and uncertain? He took his stand at once on their Lord's teaching. To His all-piercing glance the world and all that was in the world stood ever open and undisguised. Words of warning against its evils, or grief over its miseries, or judgment upon its continual rebellion, were ever upon His lips. Nineteen times He named the world, and He ever spoke of it with extreme repugnance. Again and again they heard the statement "I am not of the world." The world "knew Him not" nor "received" Him. Yea, He divulged the deep secret that the world hated Him, and must hate His people too in proportion to their fidelity to Him. In His last prayer words of the tenderest compassion betrayed His solicitude for the safety of His people yet in the world. He instructed them what the world was to Him and would be to them. Its condition in all ages, all countries, all stages of social progress, was before His eye. He saw what each kingdom had done towards the world's improvement, or more truly towards developing the world's evil—what Assyria had done, what Egypt had done, what Greece had done, what Rome had done, and what modern progress is doing,—and He stated the result of their boasted education of the world in His great testimony to their universal failure. "For the world hath not known Thee." The evil of the world never wore itself out; every generation renewed it afresh; every individual had the seed himself and reproduced the evil; thus it was kept up and fed and perpetuated, new blood being instantly added whereby the agencies and usages of evil were sustained with unabated freshness and vigour. This was the world as the Lord saw it, and lived in it, and spoke of it. Its elements had always been the same, but modified by the climate, condition, and character of the age, its abominations sometimes exposed with shame-

less effrontery, sometimes concealed by the mask of hypocrisy or the thin guise of higher civilization. Glancing historically, the Lord saw the spirit of the world rapidly unfolding in the descendants of Cain; and He saw the commencement of the dispensation of grace in the call of Abraham: Abraham being in the world, but not of it. Then were laid the foundations of God's Church. God's people were not placed in a charmed circle, shielded from all assaults of evil. Nay, they were placed in the very forefront, face to face to wrestle with flesh and blood; but they were clad in the armour of God; they fought manfully, resisting unto blood; they quitted the field in triumph, and overcame through the blood of the Lamb. But there were others, those who had joined their ranks and seemed to fight, but with very different results. These formed the debateable ground on which the world mustered its forces with loud and frequent shoutings of success. In Jewish times these fell victims to the fascinations of Midian beauty; these were the murmurers that listened to the timid counsels of the spies; these bowed the knee to Baal, stricken with chastisements in vain; these fell under the withering rebukes of the last of the prophets; these flocked in multitudes to Jordan, and listened with feigned, or at least unreal, penitence to the stern remonstrances of the Baptist. Here was a wall of separation well nigh broken down. The Church made concessions to the world; the world applauded the liberality of the Church. Divested of her saintly garments, the Church was garished in the world's attire, while the world, with her motley vanities, invaded the sanctity of the Church side by side with the world as the Lord beheld it in the heart of Jerusalem, in its priests and its Levites, its Sanhedrim and its sects, in its pride, show and selfishness. And this alliance was now as firmly cemented as ever. The Church had no way broken loose from the fascinating seductions of the world, nor had the world ceased to bow in the semblance of devotion in the temple of the Lord. They lived in an age surpassing all others in the activities of its religious life. The torpor which everywhere strove to quench the zeal of their fathers had passed away, an age of restlessness had come on. The world served the Church a little, the Church served the world much. There was the world of commerce, carried on by men whose faces were familiar among their Sabbath worshippers, and who among them had the wisdom of the serpent to know, and the boldness of the lion to convert, and the faithfulness of the prophet to condemn the spirit and practices that reigned throughout the mercantile world in the present day? There were the morals of the world. Who among them thought that he had fathomed the depths of social corruption that lurked in concealed putrescence among the widely-spreading violations of the Seventh Commandment. The amusements of the world had ever been tainted, and men said that they must be tainted if they were to minister to vitiated, popular tastes. But who that marked the growth and the grandeur of these halls of pleasure, whether to supply elaborate pastimes to the wealthy and noble, or to startle the million with scenes of maddening vice; who that knew anything of the literature of the world, whether issuing from the great organs of thought which boasted to be wielded by men who disbelieved the Scriptures, or the twenty-nine millions of smaller publications of the country that annually glut with poison the appetite

of a newly-reading population; and who that thought of the world's Sundays, whether spent in the parade of fashionable life, or the fevered hurry of excursion trains, or in the dull sluggishness that consumed half the Sunday in sleep and the other half in mere animal indulgence, while a mere fraction was found to worship God in His house of prayer;—who could reflect upon these potent and fermenting elements without being amazed at the long-suffering and forbearance of God? Such were the worldly compliances of their day which they had to counteract. How, then, could Evangelical preaching be made effectual to do it? It was obviously admitted in the question itself that no effectual antidote was at present administered. It was implied also that it was hopeless to look to any other aspect of religious truth than that which their Evangelical fathers promulgated. They had no faith that the aggressive popery of their day would withstand these evils. Nay, they grew, and dilated, and propagated in tropical luxuriance under the genial sunshine of Romish supremacy. Nor would scepticism supply an axe to fell these rampant evils to the ground. How, then, were they to be met? First, by setting forth the blessed Gospel of the Lord Jesus Christ in all its comprehensive fulness. A preacher, however well-intentioned, might miss the grand aim and object of all preaching; he might vary his subjects and yet omit the one he was most bound to preach; preachers were very apt unconsciously to drift away among second-rate matters, to quit the high road of Gospel proclamation, lose sight of the one grand object of Gospel attraction, and so mislead the people. Was there not somehow or other a falling away from the direct address, the transparent clearness of Gospel statement, which characterised the preaching of their fathers? Let them preach not the Church but Christ, not forms or abstract truths but the God-Man giving his life as a substitute and expiatory sacrifice. Secondly, all their preaching should be shaped into direct appeals to the consciences of their people. It was the complaint of godly men on all sides that the Evangelical ministers of the day failed to meet the everyday necessities of the people. What were they ordained for if it were not to bring Christ to the sinner and the sinner to Christ? "Fire low" was a direction never to be disregarded if they were to make proof of their ministry and make the arrows stick fast in the hearts of the King's enemies. Again, thirdly, it was the more urgently needful that they should make full proof of their Evangelical ministry when they thought of the state of religion in the present day. The whole Christian Church was, it must be confessed, in a declining condition. Symptoms of Laodicean lukewarmness were more and more apparent; a tone of sadness was heard on every side. The spiritual vitality of their day was feeble and declining; they talked of revivals, but they were not revived; they spoke of the abundance of spiritual blessing reserved in Christ to enrich the City of God, but to their great concern the stream ran low, and a few thirsty souls cared to drink of its waters. New modes of worship attracted a gazing crowd; new modes of doubt or error generated the liveliness of debate; infidelity boasted that Christianity was perishing from want of Christians. They knew not what they said; the foundation of God standeth sure. Fourthly, let them fulfil their Evangelical ministry in the full view of its eternal results. The work was not theirs but God's, and He might see fit to accomplish it by appointing them a ministry of suffering instead of a ministry of service. Nay, the signifi-

cant absence of one well-known face, the eldest of these Islington brethren, never missed since these Meetings commenced until that day; and of others, too—Stowell, Elliott, Kingsmill, Kite, all valued and loved labourers, might well remind them that the wisest and most faithful in the vineyard must cease to work and render his great account. They might be doing their work imperfectly, with many failings, amid many regrets, with many tears; but if they were walking humbly with God themselves, living as ensamples to the flock, not seeking themselves, but them, and committing themselves and their ministrations to the Lord for pardon, and guidance, and blessing, He would not leave them without tokens of His gracious favour, nor lay them aside till their work was done, so that they would be enabled to say, in the spirit of thankful humility and adoring praise, "I have finished the work thou hast given me to do."

Correspondence.

To the Editor of The Church Chronicle.

SIR,—A short time since, I had a correspondence with a clerical brother respecting the doctrine of scripture on the subject of reconciliation. The view held by my correspondent was that no where in Scripture is it directly or distinctly stated that God needed or needs to be reconciled to man; while the view which I maintained and still am anxious to maintain, is, that the language of the second article of our Church is literally correct and that as it is there stated, Christ suffered "to reconcile His Father to us." Now I should like to read the views of some more clergymen on this subject, and therefore I ask you to give me a little space in the *Chronicle* while I attempt to open the question. Now the question resolves itself into two parts. (1.) What is the meaning of the word "reconciliation" when used in Scripture as regards God and men? And (2.) What is the general doctrine of the New Testament on this subject? Now as regards the first of these questions, I maintain that as both Pearson and Archbishop Magee have clearly proved, the word "reconciliation" in Scripture points to the need of some means being adopted to induce the *offended party to put away his just wrath*, and become reconciled to the offender. This argument is supported by the use of the word in Matthew v. 24, 25. Where the offender is exhorted to take means to remove that wrath which his brother had against him ere he came and offered his gift on the altar. But the best and just mode of understanding what is the meaning of any passage, or any phrase of Scripture, is to examine the context, and when we do so I think there is no doubt, but that most, if not all of the passages which mention reconciliation, refer to the need that God had to be reconciled to man.

Now there are three passages especially to which I will allude as in my opinion distinctly stating that the object of Christ's death was to reconcile His Father to us. The first is in Romans v. 10, "For if, when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." Now surely, when we look at the context of this passage, and see that the whole argument concerns justification, and that the analogy is drawn between the headship of Adam whereby we derive death, and the headship of Christ, whereby we derive freedom from death, and *justification*, the only conclusion that we can arrive at, is that the Apostle

refers here to the removal of that obstacle which intervened between God's love to sinners and sinners, namely, their guilt and His wrath; and shows that since that obstacle is removed by Christ's death, God is reconciled to man, and they may now through Christ look upon Him as reconciled. Nay, does not the 9th verse distinctly shew this, when it says, "being justified by His blood, we shall be saved from wrath through Him." What possible place would the idea of the enmity of the sinners heart against God and the removal of that enmity have in this line of argument? The next passage to which I allude is in 2 Cor. v. 19. "To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the work of "reconciliation." Now here again the fact that St. Paul, immediately after saying that God was in Christ reconciling the world unto Himself, adds as an explanation of what he means, *not imputing their trespasses unto them*, surely proves that the reconciliation to which he refers was the reconciliation of God to the world, which before this, their trespasses made impossible. I allow that the reconciliation in the 20th verse refers to man laying aside his enmity, and is an instance of how St. Paul often passes from one side to another, as the idea is suggested by some word which he has used. The third passage which I will mention is in Hebrews ii. 17. Where the writer speaking of our Lord says "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in the things pertaining to God to make reconciliation for the sins of the people." Now I ask what is this reconciliation if it is not of God to man! The original word here admits of no doubt; *ἰλασκειν* is always used of appeasing, and surely it shows plainly that the work which Christ as High Priest performed was to appease God for man. In fact the whole Epistle to the Hebrews, or at least a great part of it, dwells upon the fitness of Christ for the office of High Priest as the only one able to make reconciliation, or to appease God for man. (2) Now in the second place, what is the general doctrine of scripture on this subject? It is not that not only man needed to be reconciled to God, but that also God needed to be reconciled to man? Do not we read again and again in divers forms the doctrines that "without the shedding of blood there is no remission." And that cursed is every one that continueth not in all things that are written in the book of law to do them." Whom are they cursed by? Are they not cursed by God! And do they not read that he who curses should be reconciled to them, which He is, in and only in, His Son Jesus Christ. But my letter is already too long. I shall hope to see some further correspondence on the subject and then can return to it. But we need now, Sir, to be very much on the alert to defend the faith once delivered to the Saints. The views of Socinus, now again advocated, in a more attractive and more insidious form by Jowett Maurice &c. &c., need to be fairly met, and they who while they profess orthodox, give as it were a side thrust to it, do even more harm than its new enemies. But some may say, does not this exclude the character of love from God? Not in the least. His love to man was still such as to cause him to yearn over them and to give His Son to be their ransom, but still his justice made them his enemies; and they are but weak theologians who will so look upon one of God's attributes that they blink or hide the existence of others. Let me conclude by a quotation from Macdull's *Sunset*, on the Hebrew mountains "Let none suppose

from all that has been suggested by this subject, that we entertain a repulsive theology;—a theology that would represent God—the loving Father of His people—as a vindictive Being, armed with curses stronger to smite though "strong to save." He visits indeed "iniquity unto the third and fourth generation of them that hate him;" but He shows mercy unto thousands of them that love Him." "While he can by no means clear the guilty, yet He delighteth in mercy."

I remain Sir,
Yours obediently,
F. A. C. LILLINGSTON.

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