

Wm. A. Brown,

COACHBUILDER,

174 CIMITIERE STREET, LAUNCESTON.

Orders and Repairs of every description done promptly and faithfully in Carriages, Buggies, Pagnal, Chaise, and Pony Carts, etc.

Vehicles repaired and made to appear equal to new.

Workmanship has always excelled for Durability and Faithfulness. Patrons can rely on work in all branches.

WORKMANSHIP GUARANTEED.

Wheels guaranteed well-made and reliable. Light Wheels specially attended to. Tiring done in a thorough manner.

Charges Reasonable.

With the Latest Improved Sinking Tiring Plate Unequalled in the City.



By appointment to His Excellency the Governor  
Viscount Gormanston, K.C.M.G.

F. & W. STEWART,  
WATCHMAKERS

AND

Manufacturing Jewellers,

CENTRAL

CHARLES STREET, LAUNCESTON.

Importers of Watches, Clocks, Jewellery, and  
Platedware direct from the Manufacturers.

Printed and published (at the "Examiner" Office, Patterson Street, Launceston), for the Proprietor,  
RICHARD CHARLES NUGENT KELLY, St. John Street, Launceston.—April 17, 1897.

Vol. II. No. 10.

PRICE ONE PENNY.

APRIL 17, 1897

Mr & Whitfield 6 York Street  
**THE CHURCH MESSENGER**

A MONTHLY MAGAZINE  
FOR . . . .  
THE PEOPLE . . .

Contents.

LEADING ARTICLES—

"GOOD FRIDAY."

"EASTER."

EASTER COMMUNION.

EASTER DECORATIONS.

EASTER OFFERINGS.

HARVEST THANKSGIVING.

SCHEME OF DAILY INTERCESSION FOR THE  
CHURCH.

A SLUMBERING VOLCANO.

ST. JOHN'S MISSION HOUSE, LAUNCESTON.

ILLUSTRATION —

MOUNT LYELL.

THE STORY OF THE ENGLISH CHURCH.—  
Continued.

THE QUEEN'S JUBILEE FUND.

HOME TALKS—

SECRETS.

INDISCRIMINATE ALMS.

WAFFLES.

NOTES.

PRIZE COMPETITION.

PARISH ECHOES.

CORRESPONDENCE.



Registered as a Newspaper for transmission by Post

CORNWALL COAL ! Offices—72 St. John Street, Launceston

# VITADATIO,

THE  
GREAT HERBAL REMEDY

FOR

Bright's Disease, Gravel, Gall Stones, Sluggish Liver, and all Kidney Complaints; Inflammation of the Liver, Kidneys, etc. It is a certain cure for Indigestion, whether acute or chronic.

In all cases of Rheumatism, Gout, Sciatica, or any pains of the limbs, etc., **VITADATIO** must be used as directed, with our

## INDIAN OIL OF CREAM.

Wholesale from Messrs Hatton & Laws and L. Fairthorne & Son, Launceston; A. P. Miller & Son, Hobart; and of all Chemists and Vendors of Medicine throughout the Colony.

ESTABLISHED 1846.

## L. FAIRTHORNE AND SON,

*Dispensing and Family Chemists.*

ST. JOHN STREET, LAUNCESTON.

PHYSICIANS' Prescriptions receive our most careful attention. AGENTS for all Patent Medicines of repute. DRUGGISTS' SUNDRIES.—Perfumery, Toilet Requisites, Indiarubber Goods, and Elastic Stockings kept in great variety.

AIR AND WATER BEDS FOR INVALIDS.

TOILET AND MEDICATED SOAPS.

Photographic Goods and Chemicals. Homœopathic Medicines

STATIONERS' HALL AND BOOK DEPOT

HOPWOOD & CO.  
Booksellers and Stationers.

MUSIC & FANCY GOODS.

Prize Books for all purposes,  
Reward Books for Old and Young,  
Bibles, Prayers, & Hymn Books,  
School and College Books.

Stationery—Large stock plain and fancy, latest novelties in boxed and packeted Note Paper and Envelopes, Photograph Albums, Frames, etc.

Liberal Discount to Clergymen, Teachers, and Schools.

Note Address:

Next to the International Hotel,  
Brisbane Street.

ALEXANDER KIDD,  
CABINET MAKER.

Specialities in Blackwood Furniture, comprising Sideboards, Drawers, Wardrobes, etc.

Mattresses in Hair, Kapok, or Flock, made and re-made.

Furniture upholstered, repaired, and polished.

BRASS and IRON BEDSTEADS.

92 St. John Street, Launceston.

Builders and Timber Merchants,  
LAUNCESTON.

J. & T. GUNN,

BUILDERS' IRONMONGERY, MARBLE MANTEL-PIECES, AND HEARTH TILES.

A large assortment of Cooking Stoves and Register Grates, Brass and Marble Kerbs, etc.



## Church Messenger.

Forward, eber Forward.

VOL. II. No. 10.

APRIL 17, 1897.

PRICE, ONE PENNY.

### GOOD FRIDAY.

IN a day or two Lent will have passed and Easter will be upon us. Much of the possible joy of Easter depends on the way in which we have spent the solemn season preceding it. Some have certainly been watching quietly and steadfastly by their Lord during these mystic forty days. Others have not! May we then say a word or two to these latter about the great day of Atonement—Good Friday—in time to arrest their attention, and, perchance, induce them to observe it at least as a day of abstinence from active pleasure-seeking. Years ago a certain family, united by bonds of the most sincere attachment, was plunged into deep grief by the violent death of one of their number—a bright, promising young man. Every year, as the anniversary of their bereavement comes round, that dark day is remembered. No sound of music or laughter: no sign of nice food or mark of pleasure is to be noticed in that household. The loved memory is still cherished; so long as any vigour of mind remains he will not be forgotten, hence these tokens of outward sorrow. Who, reader, is so dear to us as the gentle Redeemer? Who, on earth, ever loved us as He? The love even of a mother pales beside His! Then think of that Death so awful—so voluntarily borne! Recall the tragic and awful sufferings which, even at this distance of well-nigh nineteen centuries, lose none of their bitter realities, and then ask yourself if you can do less for Him than did the family, just named, for their dear boy? You will see flaming advertisements notifying picnics, dances, public festivals, cricket matches, and so on, by the score, inviting you to join and enjoy “the holiday.” Yet pause and think first what “Day” it is? And then ask yourself how the “Loving Brother” up there in Heaven will regard your conduct if you weakly give way? In all our Churches throughout the land solemn services at certain hours

will be held to mark this sad dark day, “Good Friday!” Will you not rather put off your holiday attire and be found in company with others of God's dear children “Watching by the Cross?” Yes, indeed! In that way alone will arise in your heart a deep sense of peace and of forgiveness a thousand times more full of pleasure than that felt by the worldly person who turns it into a day of feasting or merry-making.

### EASTER.

SOUND the loud timbrel o'er Egypt's dark sea!  
Jehovah has triumph'd! His people are free!

So sang Miriam and her band of dark-skinned Israelitish sisters after the mighty deliverance of God's Children from the hand of the tyrant and oppressor.

In much the same strain does the Church of the Living God break forth in words of praise and thankfulness to Him as Easter dawns:—

Death's mightiest powers have done their worst,  
And Jesus hath His foes dispersed.  
Let shouts of praise and joy outburst;  
Alleluia!!

All the wild joy of an oriental heart burst forth in Miriam's song when she remembered the threatened danger and the miraculous deliverance! Does not the same joy, unbidden, break forth from our thankful hearts? Yes, truly! For by the Resurrection of Christ we have an unquestionable—a perpetual p'edge of “Immortality.” It teaches us who have known what it is to suffer bereavement, that our dear departed ones are not dead—not stamped out—annihilated! They are safe! One day their poor mortal bodies will put on immortality, and the most glorious “wedding” ever on earth will be witnessed—that of the “Soul washed white in the Blood of the Lamb” and the risen Body—bereft of all imperfection or weakness. This is a thought which should cast a sacred halo of light upon every dark day, and upon every

sad farewell. So long as we can be quite certain of this—and the Easter story is a pledge of that certainty—death (so appalling, so truly abhorrent to some) has no fear for us. On the very brink of the grave—even while the “falling clods sound dull on the coffin lid”—we can gaze up and say: “I look for the Resurrection of the Dead, and the life of the world to come”

**E**ASTER COMMUNION! How very naturally the words harmonise! And how familiar the picture that arises in the mind as we hear them! The smart walk to the Church in the early morning; the lovely decorations in purest white and green; the sweet tones of the Easter hymn so full of victory and joyful hope, and, lastly, the well-known words of the Collect, Epistle, and Gospel! Yes, indeed! you exclaim as you return home, filled with a deep sense of God's mercy, he who misses his Easter Communion loses the real joy of the Resurrection. This is why, no doubt, from the time of the Ascension the Church has insisted so strongly upon it. When our grand old Reformers, who gave us the Book of Common Prayer, declared at the end of the service for Holy Communion, “That every parishioner shall communicate at the least three times in the year, of which Easter shall be one,” they were emphasising the universal rule of Christendom.

Reader, be careful then to communicate on Easter Day; and be very careful also to prepare your heart by examination and prayer before so doing. Your clergyman will doubtless be having special classes for Easter Communion. Go to one of them, and, if you cannot do so, ask him to recommend some simple book of devotions in which you will find directions for preparing yourself. It is not an uncommon experience in some of our country places to find people travelling long distances rather than be debarred from their Easter Communion, though we have, unhappily, known people living under the very shadow of the Church too inert to be present! O, faithless ones! There is no real life in you! A violent awakening will surely come to you! Blessed is such an arousing, even at the cost of bitter suffering, if it bring you nearer to God and stimulate you to better things.

#### EASTER DECORATIONS.

**E**ASTER DECORATIONS! A sound almost as familiar as “Easter Communion!” No doubt one is the outward evidence of which the other is the hidden power. In old-fashioned times, when news of any great victory such as Trafalgar or Waterloo was received, there was the very greatest enthusiasm. The various townfolk decorated their streets and Churches, bells rang out their welcome sounds, and joyful services of thanksgiving were held. No one was idle: no one was absent: all helped somehow. Our glorious Easter tidings of the greatest victory this earth has ever witnessed, “the victory over Death itself,” must find us equally alert and anxious to mark the glad occasion. Yet it has been

reported from time to time that the merest handful of people have assembled on Easter Eve to decorate their Church. Scores might and ought to have gone, we are told, yet have not! Surely this is a fable! It cannot be true! Is it not an honour of the highest type to be permitted “to embellish the House of God with sweet white blooms?” Oh, Christian people, don't forget your duty—a blessed privilege—in this matter. Save your best fruit and your choicest flowers for the Church, and manage, somehow, to go and give a hand as well. It will bring a blessing because it is done for God. He is a Master who always pays a high and certain wage.

#### EASTER OFFERINGS.

**T**HERE is a fine old English custom we are glad to notice being revived amongst Church people in this diocese. It has ever been the custom of loyal devoted parishioners to make offerings in kind to their clergyman at this season. In some Churches the Easter offertories are presented to him. A truly thankful heart must give something as an evidence of its thankfulness. People who have received a blessing in any way—whether it be in the direction of health, wealth, or happiness—ought to remember this. Our parochial notes, we trust, may bring us accounts of such offerings in every part of the island. These accounts will be welcomed by us as showing the attachment between “the parson and his people.” Such signs, too, are the most certain marks of progress.

#### HARVEST THANKSGIVING.

**H**ARVEST THANKSGIVING SERVICES will doubtless be held in most of our Churches on Easter Day or on the following Sunday. We prefer this arrangement rather than cutting up Lent by decorations. The observance of Harvest Homes and Harvest Thanksgivings are now almost universal. It is meet and right that our hearts should go out in thanksgiving to God for His bounty to us here in Tasmania. Just now in India tens of thousands of poor creatures are being brought to death's door by a fearful famine, whilst many hundreds have been carried off by a terrible outbreak of the bubonic plague. In other parts of the world dreadful trials—volcanic outbursts, tidal waves, sweeping conflagrations, tornadoes, blizzards, and so on—have visited our fellow beings, whilst here we have lived happily and fairly easily. Our God has been very good to us. Have we realised this? If so, let our Harvest Thanksgiving be a reality! We heard recently that the only people in a certain country parish who did not attend Harvest Thanksgiving were the farmers themselves. If this be true can we wonder at “hard times”? How would the poor Hindoos, even in all their error and darkness, regard such thankless people? It needs some visitation of the Almighty to arouse some souls to a consciousness of their position. Let them rest assured, too, it will come upon an ungrateful person.

#### SCHEME OF DAILY INTERCESSION FOR THE CHURCH.

##### PRAY:—

**ON SUNDAY**—For Christ's Holy Catholic Church throughout the world:—

- For the Restoration of Unity.
- For Growth in Holiness.
- For Purity of Doctrine.
- For its extension into all lands.

**ON MONDAY**—For Bishops, Clergy, and Layworkers: Especially for our own Bishop (and the Administrator).

- For the Clergy of this Parish.
- For all who work for God in this place.
- For the Lambeth Conference.

**ON TUESDAY**—For Foreign Missions:—

- For Melanesia (Bishop and Clergy and workers).
- For New Guinea (for a Bishop to be selected, and Clergy and workers).
- For work in Australasia, especially Queensland and Western Australia (Mr. Hale's work).
- For the Chinese and Natives in Australasia.
- For the S.P.G., C.M.S., S.P.C.K., S.B.A.

**ON WEDNESDAY**—For all who are living in sin and neglect of God:—

- For Gamblers and Intemperate and Impure.
- For the Dishonest and Idlers.
- For Unbelievers, Doubters, and Indifferent.
- For all in Preventive and Rescue Homes.

**ON THURSDAY**—For all Christ's Faithful People:—

- For all the Baptised; for all Communicants.
- For all Layworkers; for the B.S.A.
- For all Church Societies.
- For all Religious Communities of Men and Women. For their consistency of life and growth in faith, hope, and love, and conversion of others by their means.

**ON FRIDAY**—For all Suffering Members of Society:—

- For the Unemployed, Paupers, Casuals, Tramps.
- For the Sick and Dying in Hospitals and elsewhere.
- For all Aged Persons dying in poverty and suffering.
- For all who are being “sweated,” underpaid, underfed, or badly housed.

**ON SATURDAY**—For Schools and other Parochial Organisations:—

- For Day and Sunday Schools for Poor.
- For Universities, Public and Private Schools.
- For Church Schools and Religious Education in State Schools.
- For Guilds and Associations.

N.B.—Use also “Social Prayers,” by Jas. Adderley (6d.), Mayhead, Launceston.—L.T.

We desire to draw the special attention of the clergy to the accompanying scheme of “Daily Intercession for the Church.” It has arrived too late to permit more than this passing notice. We hope to speak more fully on the matter later on. A reprint of the said “scheme” in leaflet form may be had at the *Examiner* Office for 2s. per hundred, and Mr. Mayhead will supply copies of the book named at 6d. each.

#### A SLUMBERING VOLCANO.

By TOJIN.

**S**OME fifty miles to the south-west of Yokohama—is the crow flies—is the highest mountain in the Empire, Fusiyama, or Fujisan, said to be 100 miles in circumference at the base. This is probably exaggerated by the natives. The statement cannot easily be verified or disproved, but we do know for certain the exact altitude, which is 12,365ft. above sea level. For the sake of a clearer understanding, to approximate this height to the mind's eye, let us figure three Mount Wellingtons placed one on the other, and we shall gain some idea of this lofty eminence. It is an extinct, or to speak more correctly, dormant volcano. For it is only between one and two hundred years since the last eruption. And a terrible one it was, dealing death and destruction for many leagues around, even covering the streets of Yedo, (now Tokio), seventy miles distant, inches deep in ashes. Chronological data, extending back for over two thousand years, tell of former outbreaks at irregularly recurring intervals, of from seventy-five to two hundred and fifty years. So it is hardly correct to speak of the old giant as extinct, although geographers of the era persist in so doing. The mountain is sacred in the eyes of the Japanese, and a most comforting point in their religious creed is, that they who behold sunrise from the summit, are thereby assured of a heavenward journey succeeding to their terrestrial pilgrimage. Snow is off the cap for the three hottest months only, viz.—June, July, and August. During this period, thousands upon thousands of Japanese—males only—banded together in numbers, varying from a score to two or three hundred, travelling in company for mutual protection, wend their way to the shrine of the mountain god, situated on the topmost pinnacle. And it was to witness the ceremonials attending upon such a seemingly easy mode of disposing of such a momentous question, as well as to make the acquaintance of the great Fujisan, that I determined upon an ascent.

Having eight clear days to the good, I left Yokohama after sundown one evening in the last week in August. Travelling easy stages by night, and resting during the great heat, midnight of the third day found me at the tea-house, or native hostelry, from which I was to take my departure for the summit at early morn. It was far from easy journeying before the valley which encircles the mountain could be reached, two mountain ranges having to be crossed, each over 5000ft. in height.

The village was early astir. The many houses of accommodation for pilgrims, who are the villagers' yearly harvest, had their shutters down at the dawning. Very soon, the street was alive with men on their way upwards, dressed all in white, with plaited straw hats, the size of a small umbrella, and with a bell swung around each neck, which tinkled to every footstep, as they shuffled steadily along in their straw sandals. But a few years ago, and each one would have had a short sword strapped to his side. Ordinary travellers had for ages carried their weapons when on a journey. But in 1872, this dangerous custom was abolished by law. Pilgrims, however, still travelled with their long dirks. I was witness to the cause of the latter being also forbidden. Two years previous to the date of this narrative, entering the outskirts of a town on the Tokaido, or Holy Road, one autumn noon, I saw people rushing hither and thither, while a body of policemen, trying to look very brave, but evidently very scared, blocked the street. Upon enquiring, I was told that a quarter of a mile ahead, in one of the largest tea-houses in the town, capable of holding two or three hundred guests, a fearful fight was in progress between two opposing bands of pilgrims, one returning from, and one journeying to, the sacred shrine of Isè. Some little breach of etiquette in the first instance had provoked a quarrel between two of the separate parties. The dispute was rapidly taken up by all on either side, ending in a deadly conflict. The uproar from a safe distance was terrific, many were killed and many more wounded. Viewing the tea-house some hours after the fight, I found the doors, posts, shutters, ceiling, mats, in fact everything, slashed, cut, and splintered in a manner which caused me to wonder that any came out of the fray alive. But digressing like this will not take me to the top of my mountain, so a start had better be made.

Having engaged a guide to pilot me up and carry some native provisions and blankets, we started off just before sunrise for the twenty-four miles of ascent. For a league or two, the track led through sylvan scenes of surpassing grandeur. A mighty forest encircling the mountain for two-thirds of the way. Majestic trees, in that wealth of variety and beauty, which a forest in Japan alone can furnish, towered high overhead, their branches forming a leafy canopy, through which the sunlight was reflected in a soft and dreamy glow. A low undergrowth of flowering herbage carpeted the long irregular aisles, which stretched far away into dim and distant perspective, until lost in the contour of the mountain side. There were bright woodland vistas on which the eye could linger for hours—for days. But there was hard work to be done, with but scant time for dallying. Gradually, very gradually, the forest became thinner, the trees lessened in height and diameter, and the undergrowth became more sparse, leaving bare spaces of black cinders. And here I would be excused for straying from the path and returning to the Fusiyama valley, to record an interesting fact to gardeners. In this valley are hundreds of farms. The whole surface is covered with nothing but cinder dust and fine ashes of great depth. The black appearance around every-

where, gives the countryside a strange look. Agricultural produce and fruit trees thrive luxuriantly through a liberal application of fertilizing agents, and there are gay flowers in every garden.

To resume. A few miles further and there was no forest, but a scattering of gnarled and dwarfed ugly trees, as if oppressed by the weight of some heavy, withering curse. Rather suddenly these are left behind, all vegetation ceases, and the remainder of the climb has to be accomplished over scoriæ and lava rock, still giving out the smell of a played-out fire, played out though it had been for over a century.

And now the trouble commences in real earnest. Hitherto it has been pleasant walking in the shade. Now, the noonday fierce glare has to be faced. Furious gusts of wind, every now and again, drove heavy rain clouds along, swirling and careering at a great pace. With little warning, one of the latter, as black as sin, and not nearly so pleasant, would envelope me for some minutes, leaving me drenched to the skin. But the sun and wind soon put matters straight again. This unpleasant ringing of the changes was several times experienced. The rarefaction of the atmosphere soon caused the breathing to be laboured, so much so, that a halt had to be called every few dozen steps. It was weary toilsome work in the extreme, and the gradient had become very severe. Some four miles from the summit, the distance was most deceptive. It really seemed as if one throw of a cricket ball would land it in the crater, and yet it took four hours of the hardest, stiffest climbing possible to terminate the day's journey. As there is a turning to the longest lane, so there is a highest point to the loftiest eminence, but the sun had just set as I staggered on to the boulder plateau surrounding the crater, footsore and completely exhausted.

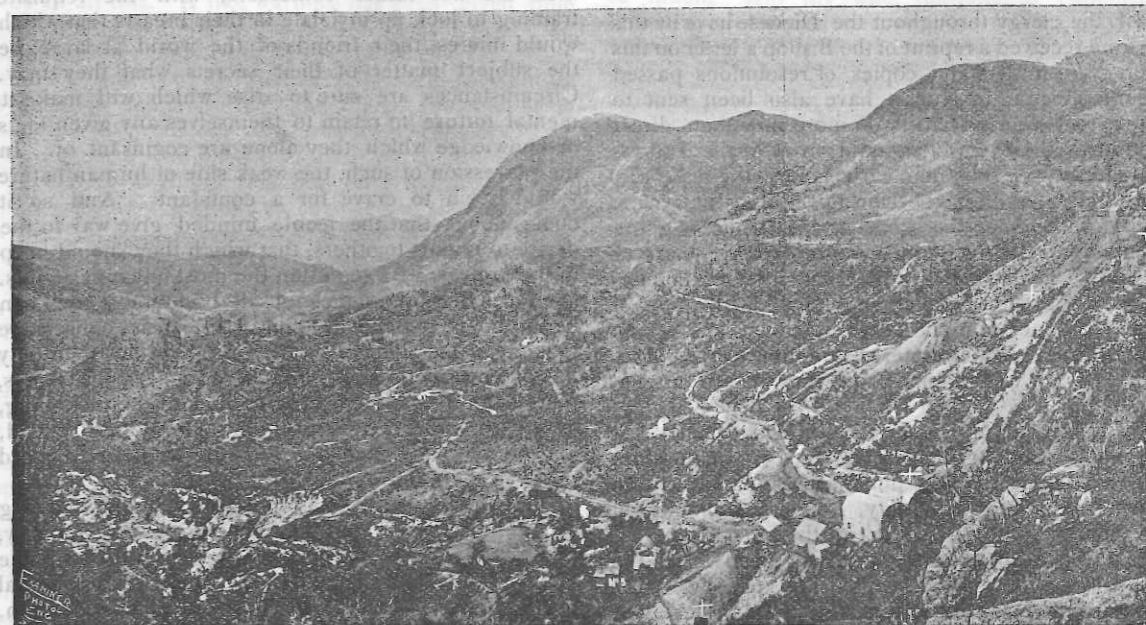
TO BE CONTINUED.

### ST. JOHN'S MISSION HOUSE, LAUNCESTON.

THE annual meeting of the above was held in S. John's schoolroom on March 25 last, at which there was a very large attendance of sympathisers with the Mission, Canon Beresford being in the chair. The report, as presented by Mr. A. K. Read, the honorary secretary, was of a most encouraging nature. It was a matter of general comment and praise that so much good work had been done under the able management of the deaconess in charge, Sister Charlotte, with so little means at command, £42 4s. 3½d. being all the outside help received in money during the nine months ending the 31st December. The many classes, meetings, services, etc., in connection with the institution had all been well attended. Thankful acknowledgements of their able and willing services were tendered to the large band of helpers. But there was the old lament, the crying want of space, more breathing room, more elbow room, which were so urgently required. It was still the one great check on widening out the good work already accomplished, and

was pitifully commented upon. Considering that the Mission House is open to all, and that people of any or no religious denominations are freely admitted and welcomed to all the meetings, surely the appeal for further help will not be made in vain by the council when it becomes widely known how sadly hampered they are for lack of the room to work in. It is proposed to start the soup kitchen in the coming winter as usual. Willing and ready contributions in kind are ever to the fore in keeping this good work going.

celebrate this year—a missionary came from Bishop Gregory of Rome to preach the gospel to King Ethelbert, who ruled over the Saxons in the south of England. These Saxons were cruel heathen, worshipping gods whose names are still found in the days of our week. They drove the old Christians into Wales and took their land and destroyed all the Christian churches but one—St. Martin's, at Canterbury. Ethelbert had married a Christian—the beautiful Bertha of France, and she had the use of this



### MOUNT LYELL.

WE present herewith a view of the Tom Tiddler's Ground of Tasmania, the El Dorado of the southern hemisphere. As "good wine needs no bush," so this mountain of minerals needs no further introduction at our hands, its vast stores of wealth being now of world-wide repute. Would that our readers had a tight little parcel of shares therein.

### STORY OF THE ENGLISH CHURCH.

#### II.—SAINT AUGUSTINE.

BRITAIN before it became England was divided into separate kingdoms, something like Australia into colonies. We saw last month S. Columba sending his mission priests from Iona into the northern kingdom of Northumbria. Two years after Columba died, in the year 597—a year which our bishops from all parts of the world are gone home to Canterbury to

church, and a French bishop, Lindhard, as her minister. Some of these Saxons or Angles were brought to Rome to be sold as slaves. Gregory was passing through the market place and asked who these boys with their white bodies, fair faces, and golden hair, were. "They are Angles!" the slave dealers said. "Not Angles, but Angels," he said, "with faces so angel-like. And who is their king?" "Ella," they replied; and Gregory seized on the words as of good omen. "Alleluia shall be sung in Ella's land," he cried, and passed on musing how the angel faces should be brought to sing it. Shortly after he sent Augustine with a band of monks, through queen Bertha's influence, to Canterbury. They entered it bearing a silver cross and singing the strains of their litany, "Turn from this city, Lord, Thine anger and wrath away," they sang, and then came the jubilant cry which Gregory had wrested from the name of the Yorkshire king under Ethelbert in the Roman marketplace—"Alleluia."

In a year's time Ethelbert and his Saxons were converted and baptised, and Augustine became first bishop of Canterbury. There is still to be seen Augustine's stone, which was his throne, and upon

## NOTES.

ON February 3rd, at St. John's, Westminster, a memorial service was held by the members of the Pioneer Club for ladies, out of respect to Mrs. Massingberd, its foundress and president, who had died the previous week after a severe operation. The remains had been cremated, and were placed before the altar, covered by a magnificent pall of white silk worked with gold, and in front there was a superb floral trophy of the club, measuring six feet by four. The service was conducted by Canon Wilberforce, who, at the conclusion of the office, gave a short address in which he expressed his thankfulness to any leader of thought who intimated a wish to be cremated, and thus not only helped sanitary progress, but also helped to a less material conception of the Resurrection. In their departed friend's earthly loss they could but feel that the scabbard was destroyed, but the keen blade of her vigorous intellect and loving sympathy was untouched, and in spirit he was certain she was present with them. Before pronouncing the Benediction Canon Wilberforce in a prayer implored the Deity to tell the departed how much she was missed and loved, begging that if such could be permitted she might be allowed to act as guide and guard, and vouchsafe a sense of her nearness.

\* \* \*

At the January meeting of the London School Board it was moved—"That in view of the national subscription now being raised for the sufferers by the famine in India, the rules forbidding the collections in the schools of the Board be suspended, and that teachers be allowed to make collections in aid of the National Fund, to be forwarded through the Board to the Lord Mayor." The mover of the resolution said that this was an opportunity for teaching the million self-denial and the brotherhood of man, and the gift would be from the children of England to the children of India, for the schools of the country would follow the lead of the London Board schools. There was one dissentient voice raised against the motion for fear of a spirit of emulation being engendered which might entail a great sacrifice on the part of the very poor, but the resolution was eventually carried unanimously. Now, is there not a grand chance here for little Tasmania to follow this lead also in a humble way? The Sunday Schools are doing so.

\* \* \*

Let it not be imagined that the whole brunt of benevolence falls upon Great Britain and her dependencies in assuaging the distress in India. Native princes, rich native merchants, and others, are contributing largely to the same effect. And yet the calamity is so dire, so many millions being in the clutches of the famine fiend, whose sway extends over vast areas, that the most that can be done is to dole out only a sufficiency just to keep body and soul together. Nothing over can be spared to build up constitutions already almost worn away to the point of dissolution through want. There is in Nagpore, the

capital of the Central Provinces, a splendidly-managed institution at work, under native management and through native aid. It gives food daily to immense crowds, and has been doing so for many months, besides providing a large hospital, where the sick are most carefully attended to.

\* \* \*

The wife of the new Bishop of London is highly cultured and broad-minded. In Peterborough and throughout her husband's late diocese she was well known as a speaker of great eloquence, as a leader in many social reforms, and as a literary woman of considerable distinction. Mrs. Creighton has addressed such important meetings as the Church Congress, the National Union of Women Workers, and branches of the Mothers' Union in various parts of England, and she possesses that magnetic attraction and power of interesting her audiences which proclaims the true orator. She is also a linguist, has artistic tastes, and has written several historical works. She is a devoted wife and mother and notwithstanding the many calls upon her time, actively superintends the education of her children.

\* \* \*

That energetic and somewhat radical Dean Dr. Fremantle, of Ripon, took to the bicycle some time since. Mrs. Fremantle does not use the wheel, but the Dean himself, gaiters and all, goes out with his two stalwart sons. An interviewer has obtained the following statement from Dean Fremantle on the subject of cycling:—"As a diversion to the thoughts of a busy man it has great advantages, and need not take up so long time as most forms of exercise. To the clergy it is specially useful. If the weather and the proficiency of the rider are such as to enable him to ride without getting too much heated, the cycle should be used both in parochial visiting and in going to a distance on clerical duty." We are told that this dignitary is often cheered by the people as he "scorches" down the steep hill from the market place to the cathedral, the people saying, "Bravo, Mr. Dean, bravo!"

\* \* \*

There has been computed, "on the basis of the latest scientific and statistical sources accessible," a suggestive table of the distribution of the people of the globe according to their religions. The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 354,000,000; Australia, 4,730,000; America, 133,670,000; total, 1,500,000,000. The leading religions are represented by the following figures:—Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; Heathens, 812,000,000; total non-Christians, 1,000,000,000.

\* \* \*

The Orthodox Church of Russia is enormously wealthy. It is said that it could easily pay the £200,000,000 which constitutes the national debt of Russia, and yet not altogether impoverish itself.

An Eton boy, new to the customs of that school-world, once took his Prayer-book with him to chapel on a Saturday, when it is not usual for the boys to take their books. On his return he was promptly kicked downstairs for aping an undue appearance of sanctity. Next day, being Sunday, he remembered the castigation he had received, and left his Prayer-book at home. But he again found himself in the wrong; he had been kicked on Saturday for taking his book, and he was kicked on Sunday for not taking it. On Saturday they called him a saint, on Sunday they called him an atheist. How much of the world's religion is like this!

\* \* \*

The Bishop of Chester is as good a footballer as he is a bishop. He often indulges in a quiet game with his sons at his palace on the banks of the Dee. At Rugby he evinced extraordinary powers, physically and mentally. At school he had no superior as a footballer, and as an oarsman at Oxford he was in the front rank. Physically, he is a giant.

\* \* \*

There is a well near St. Catherine's Chapel, Milton Abbey, to which the young women of Abbotsbury used to go with this prayer:—

A husband, St. Catherine;  
A handsome one, St. Catherine;  
A rich one, St. Catherine;  
A nice one, St. Catherine;  
And soon, St. Catherine.

\* \* \*

There is a far-fetched enthusiastic loyalty to the Stuart dynasty, displayed annually by certain people in London. On the 30th January in each year they bedeck the statue of King Charles the martyr, which faces Whitehall from Trafalgar Square, with wreaths and inscriptions. This year they were as large and decorative as ever, but the latter had to be submitted to the censorship of the Commissioner of Police, on account of the treasonable wording of some of them on former occasions; one of them this year quoted the well-known words of King Charles on his way to execution, "I go from a corruptible to an incorruptible crown."

\* \* \*

An article on the support of the clergy in last month's *Messenger* was favourably reviewed in the *Mercury*, when a correspondent, under the *nom de plume* of "Catholic Lady," went out of her way to tell us how the Roman clergy never asked for support (How they must have laughed in their sleeves!), and why they never—because they never married (how they must have quaked in their boots!) The *Mercury* refuses to allow anyone to answer this "Catholic Lady," evidently treating her statements as a huge joke near the first of April!

\* \* \*

A certain Dumfries minister was paying a pastoral visit to a farm-house where his creature-comforts were well attended to. The good-wife proposed that he should have a meal before beginning the customary "exercises." "But," replied the minister, "I aye tak

my tea better when my work's done. I'll just be gaun on. Ye can hing the pan on, and lea' the door ajar, and I'll draw to a close in the prayer when I hear the haam fizin'."

\* \* \*

Attention is drawn elsewhere to the necessity for all communications to be forwarded to the editor's office not later than the 8th of each month, to ensure insertion in the current issue.

## PRIZE COMPETITION.

BOOKS, value 10s., will be given at the end of the year to the best answerer of six questions every month on Acts i. to xii., and Prayer Book, Baptismal, and Confirmation services. Anyone can compete, under a *nom de plume* or otherwise, on declaring the work has been done without help from others. Answers to be sent to "Caritas," Carrick, within 30 days.

For any questions asked see "Answers to Correspondents."

## QUESTIONS.

1. "Ye shall be witnesses (*i.e.*, the Apostles) unto me both in *Jerusalem* and in all *Judea*, and in *Samaria*, and unto the *utmost part* of the earth." Show how this was fulfilled
2. How often and on what occasions do we read of angels in Acts i.—xii.?
3. On how many occasions is Christ mentioned as being seen in Acts i.—xii.?
4. What scripture characters are mentioned, and what is said about them, in the service of Public Baptism of Infants?
5. Show from Scripture the meaning of:—"Pomps and Vanities," "Teach all Nations," "Body of Christ's Church," "Covetous Desires," "Sinful Desires."
6. Where is the word "regeneration" mentioned in Bible? What does it mean in each place found?

## PARISH ECHOES.

## S. JOHN'S, LAUNCESTON.

THE Annual Meeting of the parents of the Sunday School scholars on March 11, was also made the occasion of welcoming Canon and Mrs. Beresford to their new sphere of work. The promoters of the effort could not but be pleased with the result. The large accommodation provided in S. John's schoolroom was taxed to its utmost, for scarcely more than standing room could be found for the huge number attending. Mr. V. Genders, the Superintendent of the school, opened the proceedings in a humorous and very taking speech, in which he reviewed the work of the school during the past year, which in every way was most satisfactory. He then passed on to offer words of kindly welcome to the new Rector, which were loudly applauded. Other speakers followed, amongst whom we noticed Mr. Whitfield, the Revs. A. W. Christie, Tryon Wilson, and A. Barkway, all of whom delivered short telling speeches bearing on the work to be done in the Diocese by the chief guest of the evening. In acknowledging the hearty welcome accorded to him and his wife, Canon Beresford spoke at

some length, and sketched out what he proposed doing. His policy, generally, was to take up the good work of his friend and predecessor Canon Kelly where he had left off, and, so far as he was able, to develop and perfect the same. Sincere thanks are due to the ladies who decorated the room so tastefully, and provided refreshments at the close of the evening. This was one of the most successful gatherings, it is said, ever held at S. John's.

We are glad to note that the Gymnastic club, under the name of the "Union Jack," has made such a good start this year. Separate classes for senior and junior males and females are already in full swing, and seem very popular under their skilled tutor, Major Welsh.

Special Lenten Services are being held in S. John's, S. Aidan's, and at the Mission House, all of which are being well attended.

A large gathering of musical parishioners was held at the Rectory towards the end of March, to re-construct the choir. A good deal of enthusiasm was shown and some new and able members enlisted. Now that the organ is thoroughly repaired we look for great things from the choir. Their first combined effort will be made on Easter Sunday.

Special services will be held during Passion and Holy week, notices of which will be circulated in due course.

We desire especially to invite all our Communicants to a service bearing on the subject of Easter Communion, to be held on Good Friday evening. Attention too is called to the subleader of this issue on the same subject.

S. OSWALD'S, TREVALLYN.—The event of the month was the holding of the Flower, Cake, and Produce Show, which was a great financial success. It was opened by Canon Beresford, and the stall holders had a busy time, the unsold balance being cleared under the hammer by Mr. G. Harrap. The executive committee, Messrs. Bonner (secretary), Tole, and Joyce, worked hard, and were ably assisted by the lady stallholders, Mesdames Stevens, Tole, Beck, Bonner, Symmonds, Prichard, and Miss Higgs, and a number of willing sympathisers. The gross proceeds were a little over £20, but the expenses were light, and the secretary was able to hand over a cheque to the Church Committee of £26 in aid of the Building Fund. The latter desire to express their heartfelt thanks to the executive, ladies, and the many warmhearted friends who assisted by donations and otherwise.

On April 3, Canon Beresford met the committee and had a long chat over church matters. The pleasing feature of the meeting was the passing of a cheque for £33 off the Building debt, bringing the indebtedness down to £40, which sum it is hoped will be wiped off next effort.

S. Oswald's has sustained two serious losses lately, Mr. Jordain, who has so generously acted as organist, having taken up a similar position at S. Aidan's, and now Mr. Tole, the choir-master, by whose efforts the singing has been rendered such a marked feature in the service, has left us for Hobart. Mr. Tole has been a host in himself, and the news of his departure has been received with deep regret. The trouble now is to supply the vacant places, and assistance would be warmly welcomed.

#### ST. LEONARDS.

Our Annual Produce Fair and Sale of Work, in aid of Parochial funds, was held on Wednesday, March 17, and realised £26 odd, all sections of the community cheerfully contributing to make it a success. Much credit is due to the committee, Mesdames Thos. Smith, C. Summers, J. L. Smith, P. Pitt, and Miss Valentine, for their earnest efforts to make it successful. And here it may not be out of place to mention especially the generous assistance rendered by the first mentioned lady, Mrs. Thos. Smith, who is always to the fore in all good work amongst us, as old and young can testify, and who has always been a staunch churchwoman, and a mainstay of our parish. Friends from White Hills assisted most liberally by contributions for sale, and the result must have been highly gratifying to all concerned. Afternoon tea was provided,

and a large number of town friends were present. A noteworthy feature of the sale consisted in the small number of things put up for auction at its close; thus donors had the satisfaction of knowing that their contributions were not sacrificed, as very often they are by this method.

Our financial affairs are certainly looking healthier. Thanks to the earnest efforts of our lady workers, and to two of our parishioners for two liberal offerings, a deficiency of £50 has been considerably lessened. In the time of our late Incumbent, Mr. Wilkinson, a tenth of our annual Produce Fair was set aside to form the beginning of a Parochial Endowment fund. It was a small though praiseworthy beginning. This year a similar amount has been set aside for the same purpose, and we hope that in years to come this fund will have grown to such an extent as to be of permanent assistance to our parish funds.

We have had the Rev. Mr. Christie from Carrick with us for one Sunday during the month, and his earnest sermons were much appreciated by all who had the pleasure of hearing them. We hope he will pay us a visit on some future occasion.

#### FORTH AND LEVEN.

Perhaps the most striking and pleasant experience of the new Rector of this Parish, in going his rounds both in Ulverstone itself and in the outlying places, has been the universal chorus of praise and esteem and affection for the Canon, and the general consensus of opinion here is that "the Launceston people are very fortunate to get him."

Our most sincere sympathy goes out to Mr. J. A. Fogg and his family, in the great loss they have sustained quite recently in the death of Mrs. Fogg. The respect and regard in which Mrs. Fogg was held was fully evinced by the large number who attended the funeral. Mrs. Fogg had lived for many years in Ulverstone, and was ever ready to give her aid and help to all good and charitable undertakings. She will be very greatly missed.

Notwithstanding the loss of Mr. Roper at the Forth, we are doing our utmost to keep up all the services and the visiting. The Rev. W. Earle has visited the Upper Wilmot, and we hope the erection of a suitable building for services on Sunday, and school purposes during the week, will soon be an accomplished fact. On Sunday, April 11, a Volunteer Parade Service is to be held at Holy Trinity Church, Ulverstone. Captain H. G. Brown will be in command. On Easter Sunday there will be two celebrations of the Holy Communion at the above-named church, namely at 7.30 a.m., and at 8.45 a.m.; the second celebration being specially intended for those who find it absolutely impossible to come at 7.30 a.m. Harvest Thanksgiving Services will be held on Easter Sunday at Ulverstone, North Motton, Penguin, and West Pine, and at Abbotsham and Forth on Sunday, April 25. We anticipate beautifully decorated churches and large congregations. Our Abbotsham friends are setting to work to line their church, and hope the work may be finished in time for the Harvest Thanksgiving Services.

Collections for the General Church Fund have been taken up in several of our churches, and have been well responded to. On April 11 the remaining collections will be made. We greatly regret to have to record the loss of our most painstaking and energetic organist Miss M'Donald, who has gone to Coolgardie. Miss M'Donald has spared no pains to carry out her work as organist, and has indeed done much to make our services bright and hearty. As a small token of appreciation of her services, a purse of sovereigns was presented to Miss M'Donald on the Sunday before her departure, by the Rector of the Parish, in the name of the whole congregation. We wish her all happiness and prosperity in her new home, and hope she may be able to carry on there the good work so well done and long continued here. Mrs. DeCoetlogon is now acting as organist, and will doubtless be aided by those who so kindly act in this capacity from time to time.

The Rector desires to heartily thank all who have so kindly made him welcome to their homes. He has visited

many of the outlying places and held services in them, and has taken over all Mr. Roper's district, excepting Upper Wilmot, where Mr. Earle has visited with his usual energy. He is confident that allowance will be made for the loss of a clergyman at the Forth, and we have very little doubt but that the vacancy will be filled before very long.

#### ILLAWARRA.

OUR Harvest Festival was held on the 28th ult., when the Church was tastefully decorated by Mrs. Dumaresq, Misses Walker, Mitchelson, Eastoe, Wadley, etc. The building could not contain all the congregation assembled. Special hymns were sung by the choir, under Mrs. Dumaresq's careful training, the special lessons being read by Mr. H. R. Dumaresq, of Mount Ireb. The Rev. T. E. Roche preached a thoughtful sermon and made a special appeal to the people, who liberally responded on behalf of the Stipend Fund. An entertainment is to be held after Easter towards getting funds for a new organ, when many kind friends have promised to help with a social evening.

#### BOTHWELL.

THE RECTORY, APRIL 6.

MY Dear Friends,—It will be a satisfaction to you all to learn that typhoid is leaving us with some half-dozen convalescents, but having, thank God, claimed no lives. Death has, however, been busy among us and taken one young wife, leaving a little one to grow up without that mother's care which safeguards so many through their early years.

We have also laid to rest a lady who at 83 years of age could still tell many a strange tale of the early days of the colony, and whose mind could look back over 62 years of widowhood. Mrs. Williams' fund of information is closed to us for ever, and her ready sympathy will no more lighten the burdens of others. A good woman of whom many have kindly things to say and whose liberality was known to all. She passed away full of confidence in the unseen; may she rest in peace.

Our newly-elected Parish Council soon got to work, and seems likely to justify its existence. I recently made an appeal on Mrs. Webster's behalf for small contributions to defray the cost of a bed and other necessaries for an "invalid room" at the rectory, the bed at present in use being kindly lent by Mrs. Allan White. It is intended that, falling a Cottage Hospital, sufferers from out of the way parts of the parish may find with us quiet rest and nursing and also be within reach of medical care. Mrs. Webster is willing to devote herself to this work if the room is supplied with such things as a skillful nurse requires. Perhaps some kind-hearted well-wishers or former inhabitants of Bothwell will send contributions in money or anything likely to come in useful. But why should we not have a special place set apart in which to nurse our sick?

I understand that each house will shortly receive an appeal from Lady Gormanston for contributions to a jubilee fund for sick women and children in Hobart. A most worthy object, but why not keep our subscriptions and devote them to a jubilee fund to provide for the proper nursing of sick people in Bothwell and the outlying parts of our parish? This could be accomplished by renting and furnishing in a simple manner a small cottage in the township.

Harvest thanksgiving was held on April 4th, at Strathbarton: there was a good congregation and many welcome faces of friends from a distance were to be seen. The long entrance hall which served as a church was tastefully decorated by Mrs. G. Ibbott and Mrs. F. Munro. Harvest Thanksgiving Services will be held at the Shannon on April 11th, Montacute on April 18th, and Bothwell on April 25th.

On June 20th the Jubilee collection for the General Church Fund will be made in Church according to Diocesan arrangement, but I do not think that we can make any great effort on its behalf. We are pressed for payment of our bank overdraft, and must raise £30 per annum for interest, and another £30 to reduce the debt. Any unusual effort must be directed to this object.

I am obliged to refuse a collection this year to the Hobart House of Mercy, for the strain upon our resources is already as much as we can bear.

The Parish Council, some of whose members came forward with generous offers at their first meeting, will probably be able to initiate some means of facing these bad times bravely and successfully.

May every Easter joy be yours.—Your affectionate pastor,

WILLIAM H. WEBSTER.

Baptism—Minnie Swindell. Marriages—Richard Monks, Sarah E. Jones; Sidney H. Isles, Margaret E. Knight. Deaths—Mrs. Williams, Mrs. W. Reynolds.

#### DELORAIN.

THE parish has been very busy keeping Harvest festivals everywhere. The first was held at Holy Cross, Elizabeth Town, when there was a fair attendance, and the service was well rendered. On the following Sunday the Church was filled, and the choir under Mr. and Mrs. Hepworth's management rendered the service with much spirit. Of those who decorated, special mention must be made of Mrs. A. Horne and Misses Johnstone, Atkins, Morgan, and Radford. Mr. and Mrs. Hepworth had made designs which were very effective, as also a screen behind the altar. After service Mr. T. Radford, minister's warden, gave the rector a cheque for £5, which had been collected by his kind friends. This, with the offertory, nearly £2, was to help pay the expenses of his recent trip he had to take through ill-health. He desires in this way to return his sincere thanks to those who so thoughtfully gave. He is encouraged to work with renewed vigour. On Mid-Lent Sunday the festival was held at the parish Church, where there were crowded congregations, with much heartiness and larger offerings for Church repairs than usual. At Meander Mr. Bowman's large hall was full, the school being much too small. This fact makes the committee anxious to build the new church. £63 (including £20 from S.P.C.K.) are in hand. Tenders will be called at once for church with chancel and vestry; shingles, carting, etc., have been promised.

At Red Hills the ladies worked hard for days, and certainly the Church did them credit, and they were much praised, and there was a very bright service. Chudleigh festival is yet to come. The first English service at Mr. Warner's, Jackey's Marsh, is to be held on Tuesday, 13th. The Rector has entered upon his fifth year's ministry here, and hopes to work eleven centres this year. He still expects help from England. A new Sunday School has been opened at Elizabeth Town. Mrs. A. Horne and Miss Morgan will walk two or three miles through the bush to superintend it. May they succeed well.

#### RICHMOND.

THE Churches' Jubilee Memorial, by which the General Church Fund is hoped to be substantially augmented on June 20th, is now occupying the attention of our Rural Dean. He has given notice of meetings to be held in the three centres of his own parish, and one at Sorell. Our Sunday school scholars as well as teachers are invited to render their valuable assistance, remembering that pennies make pounds.

The Guild Girls have resumed their meetings at the rectory, and are busy finishing articles of dress for our coloured sisters at Norfolk Island, to whom the parcel will soon be sent with the Hobart donations. When Lent is over they are promised a social afternoon, and at the same time their work will be exhibited, when friends are invited to inspect it, and also to partake of afternoon tea.

Sunday services at St. George's, Campania, May 9, 16, 23.

The amount of collections for General Church Fund for last month were:—Richmond, £4 1s. 6d.; Campania, £1 8s.; Colebrook, 12s. 9d. Total, £6 12s. 3d.

## S. JOHN THE BAPTIST, HOBART.

TWO deaths by boat accident, recorded in the Parish Echoes of the month, are unutterably sad to the bereaved widows and orphaned children. We can only hope that the men were taken from the evil to come, and that they may be in peace! Sure it is that these sudden deaths are a call to us all to be ready, for at an hour that we know not of the call comes.

Another death from drowning was that of Mr. Belbin, whose widow and children live in this parish. We are thankful to know that our departed brother was a good living man, and one who never missed private prayer to God. Such a witness is a comfort to those who know that we shall be judged according to our works. Now, although we cannot say it is a sin to go in a boat on Sunday, we do say that it is a sin to neglect the worship of God on His own day, and to substitute for it our own pleasure. The apostolic precept is for us all, "Forsake not the assembling of yourselves together as the manner of some is, but so much the more as ye see the day approaching."

There is far too much of Sunday boating and mountain and bush excursion, and too little of the worship and recognition of Almighty God on that day. Our deepest sympathy is with the bereaved ones and for the departed: we are sure that He who is the All-merciful will do the best that can be done. Our readers will be glad to learn that the good sisters of the church have offered free education to Mrs. Belbin's children. We regret that we felt bound to accept the generous and kind offer of a dramatic entertainment for an evening in Lent, on behalf of our Sunday School treat fund. As the days are getting shorter and the weather likely soon to break, the treat would have to take place in Easter week. We also wished to see the funds in hand, before arranging the details of the expenditure. Our excuse is a sound accusation, but our gain, through the breach of discipline, is—

a. The treat for the children.

b. Ability to pay the expenses at once.

If our conduct has not been justifiable, we can only exclaim, "O happy fault."

The Rev. S. Bucknell, of All Saints, has been preaching a most helpful course of sermons on "Temptation." We are very much indebted to him. May we plead for a large attendance at the special services of Holy Week and on Good Friday, and for a full muster of all communicants on Easter-day? Except for sickness, no communicant should be absent from the Lord's Table on that great festival.

The mothers' meetings commenced on the 6th. Will mothers take notice that the meetings are on Wednesday afternoons at half past two in the schoolroom.

*Examination in Religious Knowledge, Parish of S. John, Hobart, 1896.*

I received from this Parish 46 papers, 17 on the New Testament subject, and 29 on the Catechism, from 31 candidates, of whom two were in the Senior Division, nine in the Upper Middle, 17 in the Lower Middle, and three in the Junior Division.

In 1895 the number of candidates was 27, and of papers 35. The number of Senior candidates has fallen to two from eight in 1895.

In the Senior Division, Kate Hillsley obtains a second-class for her New Testament paper with 86 marks. The answers were accurate, but in many instances incomplete.

This candidate passes in Catechism with eight marks, and having the highest marks in any division again receives the Bishop's prize. Amy Markly passes in the Catechism with 74 marks. The Catechism papers of these candidates, whilst showing fair knowledge of Christian truth, are weak in scriptural proof.

In the Upper Middle Division, H. P. Tinnis passes in both subjects.

In the Lower Middle Division, Olive Collier sends in a very good Catechism paper, so far as the five questions answered out of eight are concerned, full and accurate.

Fourth class with 86 marks, May Scott passes in Catechism with 76 marks, Lillian Norris and Minnie M'Alister in Catechism and New Testament respectively, with 65 marks.

J. B. WOOLLNOUGH, Diocesan Inspector.

In the Junior Division, W. Thummler passes well in Catechism with 83 marks.

H. R. F.

The offertories and collections during March were as follows:—Week ending 7th, £5 18s. 3½d.; 14th, £4 11s. 3d.; 21st, £10 6s. 6d. (including £1 17s. 1½d. for the Melanesian Mission, balance of £8 9s. 4½d. for General Church Fund. Special offerings of 10s. and 2s. 6d. for the same, making a total of £9 1s. 10½d. for General Church Fund); 28th, £4 12s. 1d. (also a rupee).

1897.

## BAPTISMS.

March 17. Peter Maxwell Ramsay.  
" 21. Lillian Elizabeth Alice Brett.  
" 24. Edward Albert Stride.  
" 29. Albert James Gerald Taylor.

## MARRIAGES.

" 24. James Marrin to Eliza Jane Mitchell.  
" 27. Henry Osmund Tabor to Sarah Maria Marsden.  
" 27. James Quayle to Henrietta Harris.

## BURIALS.

" 9. William Horlock, aged 67 years.  
" 9. Alfred Stephenson, aged 26 years.  
" 25. Alfred Murray, infant.

## S. JOHN'S, NEW TOWN.

**HOLY WEEK AND EASTER.**—As last year there will (p.v.) be a celebration on each of the first four days of the Holy Week, at 8 o'clock, and the Three Hours' Service from 12 to 3 p.m. on Good Friday; on Easter Eve, at 7.30 p.m., Evensong, with preparation for the Easter Eucharist. The celebrations on Easter Day will be at 7.30, 9, and (Choral) after Matins and Sermon at 11. "And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one." (*Prayer Book*.) The Church decorators are requested to arrange to have the decorations for Easter finished before Evensong on Easter Eve. Offerings of flowers (especially white ones) and foliage are asked to be sent to the vestry as early as possible on the Saturday morning. On Easter Monday and Tuesday there will be a celebration at 8 o'clock.

**PARISHIONERS' MEETING.**—This quarterly gathering took place, as appointed in the parish almanac, on Monday evening, April 5, but there was only a small attendance. This is not creditable to our people, and very discouraging to the clergy and churchwardens, who desire on these occasions to take counsel with the parish on many matters. Our Treasurer (Mr. H. C. Lovett) reported that the revenue of the past quarter was up to the average, but that in consequence of two special collections coming in March (one for the Superannuation Fund and the other for the General Church Fund), it was only possible to pay £2 of the stipend for that month, which made the total amount due to the Archdeacon £32 odd. A generous unknown friend, who had previously come to the rescue under the name of "Sympathiser," was again to the front with a special donation of three sovereigns. The Archdeacon explained that the half-yearly General Church Fund collections throughout the diocese had been made a month earlier to help in paying the overdue grants to the country clergy, and he was quite willing to submit to delay in receiving his own stipend, and so share the burden with his country brethren. The remainder of the meeting was taken up in arranging the details of the parish tea meeting on Thursday, April 29th. It was decided to have a special tea for children only on the Saturday afternoon following, so that the adults might not be rushed by their young friends on the Thursday evening. Special gifts of tea, cake, fruit, etc., for Saturday afternoon—to supplement what is left over from Thursday—will be gladly welcomed by Miss Evelyn Gerrard, who has kindly undertaken to act as secretary to the children's tea.

Mrs. Malcolm Harrison and Miss Fletcher were entrusted with preparing the programme for the entertainment to follow Thursday's tea. We hope to see our school-room, where it has been decided to hold our gathering this year, quite full for this annual parish festivity.

## HOW TO ASSIST THE "MESSENGER"

WHILE thanking our numerous friends for the cordial assistance they have given us in our efforts to make this paper widely known, we desire to point out to all our readers how they can best help us to secure a yet larger circulation. A united effort on their part, the introduction of the paper by each reader to two or three friends, and, when possible, seeing that they order the paper from their newsagents, would be an immense assistance to us, and would enable us, we believe, in return to do much good work for the Church.

While each one will find some means of his own to assist the paper if he feels interested in it, we venture to suggest a few ways in which this may be most effectually done.

- (1)—By ordering the paper of your newsagent, or becoming a subscriber for it.
- (2)—By recommending it whenever opportunity occurs, and by bringing it before the notice of all religious, social, and literary institutions with which you may be connected.
- (3)—By inducing the local newsagents to keep it, and give it a prominent position in their shops.
- (4)—By sending items of Church news from time to time, and by using the paper as an advertising medium.
- (5)—By sending us the name of some good news-agent in your district who will push the paper.

## CORRESPONDENCE.

[As our pages are open to correspondents with all shades of opinion, let it be clearly understood that we in no way identify ourselves with what they may choose to write.—Ed.]

To the Editor of the "Church Messenger."

SIR, I am afraid that three days ago, writing at 4 o'clock in the morning after a tiring day and evening, I may have implied that in your magazine of September you had confused the Copts with the East Syrian or Assyrian Christians. If I have done so, I now offer my apology for imputing such an error to you. I cannot excuse my carelessness, but I may account for it in part by saying that what you wrote about the Mohammedan, Presbyterian, and Papal influences on the condition of the Coptic Church—indeed, I might say nearly everything in your article, except the proper names—applies so exactly to the East Syrians, as well as to the Copts, that it seemed as if you were writing of our people. Experience has taught us to be always prepared for mistakes as to their identity; but it seems that in your case, Mr. Editor, I have "done it once too often."

With reference to the former paragraph of your article may I say that this mission of the Archbishop of Canterbury is to the Assyrian Christians? Many of them live within the limits of ancient Armenia, but they differ from their neighbours in race and character as well as in religion. They are quiet agriculturalists, with no political or commercial venturesomeness; any energy or ingenuity they may have been endowed with is for the most part exhausted by the endeavour both to satisfy the tax collectors and to secure a bare subsistence for their families. They have been accused of a leaning towards Nestorianism, but never of the Entychianism, which is charged against Armenians and Copts.

I should like to add, sir, that it afforded me most lively satisfaction to learn from your columns something of the activity of the work of the Church in the much-remembered land of my boyhood.—I am, Sir, your obedient servant,

W. H. BROWNE.

Qudshanis, Kurdistan (via Van), December 17, 1896.

To the Editor of the "Church Messenger"

SIR,—I was much struck by the last item of "Jottings in General" in your issue for March. It seems to me almost incredible that an official already well paid and only, as it were, entering upon his duties should receive an increase of salary, when the clergy have had their monthly grants from the General Church Fund actually stopped for the present. It really tempts me to withdraw my usual subscription of £2 per annum to the General Church Fund (now due), and present it to my clergyman, as I shall then be certain that he at any rate gets his proper share of the fund. Well may you say, *O tempora, O mores!* in which I heartily concur.—I am, yours, etc.,

A. MANDEVILLE, Churchwarden.

Bothwell, March 25, 1897.

## ACKNOWLEDGEMENTS.

Canon Beresford desires to acknowledge receipt of 3s. 6d. collected by Miss Swindley for scholar at Norfolk Island.

The following subscriptions are to hand:—Rev. J. H. Corvan, 5s. 9d.; Rev. L. T. Tarleton, £1 14s.; Rev. J. K. Wilmer, 20s.; Miss Belstead, £1 8s. 9d.

## NOTICES TO CORRESPONDENTS.

Sincere apologies are tendered to all country correspondents whose parish notes are shut out from this issue, through earlier publication than usual. Had the latter been delayed until the 15th instant, country subscribers would not have been able to receive their Easter numbers until after the festival.

For the future all correspondents please note that, to ensure insertion, all communications must be forwarded to the Editor's office, No. 2 George street, not later than the 8th of each month.

## ANSWERS TO CORRESPONDENTS.

HAMLET.—See rules in last issue.

IRIS.—Bible and Prayer-book only.

## TERMS FOR ADVERTISING

IN THE

## Church Messenger.

1 inch, 12 insertions, 20s. ordinary.

1 " 6 " 12s. 6d. "

1 " 1 " 2s. 6d. "

Large and Special Advertisements as agreed.

CHURCH GUIDE.—SUNDAY SERVICES

ABBREVIATIONS.—“S” means Sunday, “1st S” means 1st Sunday in month, and so on.

CHURCHES.	HOLY COMMUNION.	MATINS.	EVENSONG.	Sunday School.
<b>Scottsdale—St. Barnabas...</b>	11 a.m. on 1st S.	11 on 1st and 3rd S	7 ...	
St. Paul's, Springfield ...	11 a.m. on 2nd and 3rd S.	11 on 2, 3, 4, & 5 S	3 on 1st S	
St. Andrew's, Lebrina ...	According to notice		7 ...	
St. Silas, Wyena ...			3 on 4th S	
Bangor ...			7.15 on 4th Monday	
<b>Launceston—St. John's ...</b>	8 a.m. on 1st, 3rd, 4th, and 5th S 11 a.m. on 1st and 3rd S, 10 a.m. on 2nd and 5th S, and 7 p.m. on 2nd S	11	7 ...	10 and 3
St. Aidan's ...	11.15 a.m. on 2nd and 4th S	11.15	7 ...	10 and 3
Mission House, Wellington St.			7 ...	9.30 and 3
St. Oswald's (Trevallyn)	According to notice		7 ...	3
Franklin Village ...	According to notice		7 ...	2.30
Breadalbane ...			3 on 1st, 3rd, 5th S	
<b>St. Leonards ...</b>	11 a.m. on 1st S, 8.15 a.m. on 4th	11	7 ...	10 and 2
White Hills ...	11 a.m. on 5th S		3 on 2nd and 4th S	
Patersonia ...			2 on 3rd S	
Lisle ...		10 on 3rd S		
<b>North Dorset—</b>				
George Town ...	11 a.m. alternate Sundays	11	7 ...	
Lefroy ...	11 a.m. alternate Sundays	11 alt. Sundays	7 ...	
Low Head ...			3 alternate Sundays	
Lower Piper ...			2.30 alt. Sundays	
<b>Mersey—</b>				
Latrobe ...	11 a.m. on 1st S, 8 p.m. on 3rd S	11	7 ...	
New Ground ...	3 p.m. on 3rd S		3 on 1st, 3rd, & 5th S	
Railton ...	3 p.m. on 4th S		3 on 2nd and 4th S	
Kimberley ...			7.30 on 1st Tuesday	
Dulverton ...			7.30 on 1st Monday	
<b>Brighton—</b>				
St. Mark's, Pontville ...	11 a.m. on 1st and 7.30 on 3rd S	11 on 1st and 3rd S	7 ...	
St. Augustine's, Broad Marsh	11 a.m. on 2nd and 4th S	11 on 1st and 3rd S		
St. Thomas', Tea Tree ...	10.30 a.m. on 5th S		3.30 on 4th S	
<b>Forth and Leven—</b>				
Forth ...	11 a.m. on 2nd S	11	7 ...	
Leith ...			3 on 1st, 3rd, and 5th S	
Kindred ...			3 on 2nd and 4th S	
Ulverstone ...	7.30 a.m. on 3rd S and 11 on 1st S	11	7 ...	
Abbotsham ...	8 a.m. on 1st S		3 on 1st and 3rd S	
Sprent ...	11 a.m. on 3rd S	11	7 on 2nd and 4th S	
Upper Castra ...			3 on 2nd and 4th S	
North Motton ...	According to notice	11 on 1st and 3 S	3 on 2 & 4, 7 on 1 & 3 S	
Barren Hill ...			3 on 1st S	
Penguin ...	11 a.m. on 4th S	11 on 4th S	7 ...	
West Pine ...			3 on 2nd, 3rd, 4th S	
<b>Zeehan—St. Luke's</b>	8 a.m. on 3rd & 4th, noon on 1st S	11	7 ...	2.30 p.m.
Chapel of Ease			7 ...	3 p.m.
Do. (Sacred Music)			8 ...	
<b>Strahan—Holy Trinity</b>	8 a.m. and noon on 2nd S	11	7 ...	2.30 p.m.
Mount Lyell ...		5th S	5th S	
<b>Hagley—St. Mary's</b>	Noon on 1st S	11	7 ...	9.30 a.m.]
Rosevale ...			3 on 2nd and 4th S	
Selborne ...			3 on 3rd S	
Red House ...				3 p.m.
Miss Viney's, Westwood ...				2.30 p.m.

LADIES who wish a healthy skin and brilliant complexion should USE ONLY MARVEL BORAX SOAP. Sold by every Grocer.

CHURCHES.	HOLY COMMUNION.	MATINS.	EVENSONG.	Sunday School.
<b>Deloraine—St. Mark's ...</b>	11 a.m. on 1st and 3rd S, 8 a.m. on 2 and 4 S	11 a.m. ...	7 p.m. ...	10 and 2.30
St. Luke's, Red Hills ...			3 on 1st and 3rd S	
Holy Cross, Elizabeth Town..	11.15 a.m. on 5th S.	10.45 a.m. on 5th S	2.45 on 1 and 3 S	
The Good Shepherd, Chudleigh			3 on 2nd and 4th S	2 p.m.
Mission, West Meander...			2.30 on 2 and 4 S	2 p.m.
<b>Devonport—</b>				
East Devonport ...	8 a.m. on 2nd, 11 a.m. on 4th S	11 a.m. ...	7 p.m. ...	
West Devonport ...	8 a.m. on 1st S, 11 a.m. on 3rd S	11 a.m. ...	7.30 p.m. ...	
Northdown ...	11 a.m. on 2nd S	11 a.m. on 2nd S	3 on 1, 3, 4, and 5 S	
Don ...	9.45 a.m. on 3rd S	11 a.m. on 2 and 4 S	6.30 on 1st and 5th S	
<b>Richmond—</b>	According to notice	11 a.m. ...	7 p.m. ...	
Campania...	" " "	" " "	3 p.m. ...	
Jerusalem...	" " "	11 a.m. on 1 and 3 S		
Lower Jerusalem ...	" " "		According to notice	
Wh. Kangaroo Road ...			" " "	
Native Corners ...			" " "	
Malcom's Huts ...			" " "	
<b>Sheffield—St. Barnabas ...</b>	11 a.m. on 1st and 3rd S, 8 a.m. on 2nd, 4th, and 5th S.	11 a.m. ...	7 p.m. (7.30 Dec., Jan., Feb.)	10 and 2
Nook Chapel ...	11 a.m. on 2nd S	11 a.m. ...		
Paradise (Mr. Treloar's)	3 p.m. on 4th S		3 on 2nd and 4th S	
Latrobe Road (Mr. Bott's)			3 on 1st and 3rd S	
Forth Bridge (Mr. Luttrell's)			3 on 3rd S.	
<b>Carrick—St. Andrew's</b>	11 a.m. on 1st S	11 a.m. on 1 and 3 S	7 p.m. ...	9.45 and 3
Nativity, Bishopsbourne			3 p.m. ...	2 p.m.
Christ Church, Illawarra	11 a.m. on 4th S	11 a.m. on 2 and 4 S	3 on 1, 3, and 5 S.	10 on 2 and 4 S
Hadspen (Entally Chapel)	11 a.m. on 3rd S (alternately)	11 a.m. on 3rd S	7 p.m. on 1st S...	2 on 1, 3, & 5 S
Mountain Vale ...		10 a.m. on 5th S		10 a.m.
Blackwood Creek ...			7 p.m. 4th Friday	
Bracknell...			2.30 p.m. on 5th S	
<b>New Town—St. John's</b>	8 a.m. on 1st, 2nd, 4th and 5th S. 9 a.m. on 3rd S., also at 11.45 a.m. on 1st S. and Festivals..	11 a.m. ...	7 p.m. ...	10 and 3
Kangaroo Valley ...	2nd S. in quarter at 1 a.m.		3.15 p.m. ...	2.30 p.m.
Risdon ...	5th S. at 11 a.m.		3 p.m. ...	
<b>Bothwell</b>	11 a.m. on 1st and 3rd S. 7.45 on 2nd S., 8 a.m. on 4th S.	11 a.m. ...	7 p.m. ...	9.45 and 2.30
Strathbarton ...	1st S. afternoon, March, June, September, and December...		3 p.m. on 1st S..	Alt. S at 3
Shannon ...	2nd S. afternoon same months		3 p.m. on 2nd S..	
Montacute ...	3rd S. ditto ditto		3 p.m. on 3rd S..	
<b>Clarence—</b>				
Bellerive ...	1st S after Matins, 8 a.m. Festivals	11.15 a.m.	7.15 p.m.	10 and 3
Rokeby ...	4th S after Matins, & on Festivals	11 a.m. 4th S	7 p.m. 1, 2, & 3 S	11
Sandford ...	5th S after Matins	11 a.m. 5th S.	3 p.m. on 2 & 4 S	
South Arm ...	2nd S in alternate months...	10.30 a.m. on 2nd S	7 p.m. on 5th S	
Beltana ...	3rd S in quarter, after Matins	11 on 1st & 3rd S		2.30

Other special Services according to local notices.

NOTE.—1. Any parish taking the Messenger can have standing notices inserted in these columns. 2 All subsequent alterations must be charged small fee. 3. It is absolutely necessary that the notices be as simple as possible.

LADIES who wish a healthy skin and brilliant complexion should USE ONLY MARVEL BORAX SOAP. Sold by every Grocer.



