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THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE. . .

Contents.

ILLUSTRATION—

TREVALLYN.

LEADING ARTICLE—

"PAST WORK."

THE CHURCH ARMY AT WORK.

JOTTINGS FROM SYNOD.

TEMPERANCE.

THE CHURCH HOUSE, LONDON.

BUSINESS IS BUSINESS.

DEAN FARRAR'S FIRST SERMON.

A GREAT EVANGELICAL PARISH.

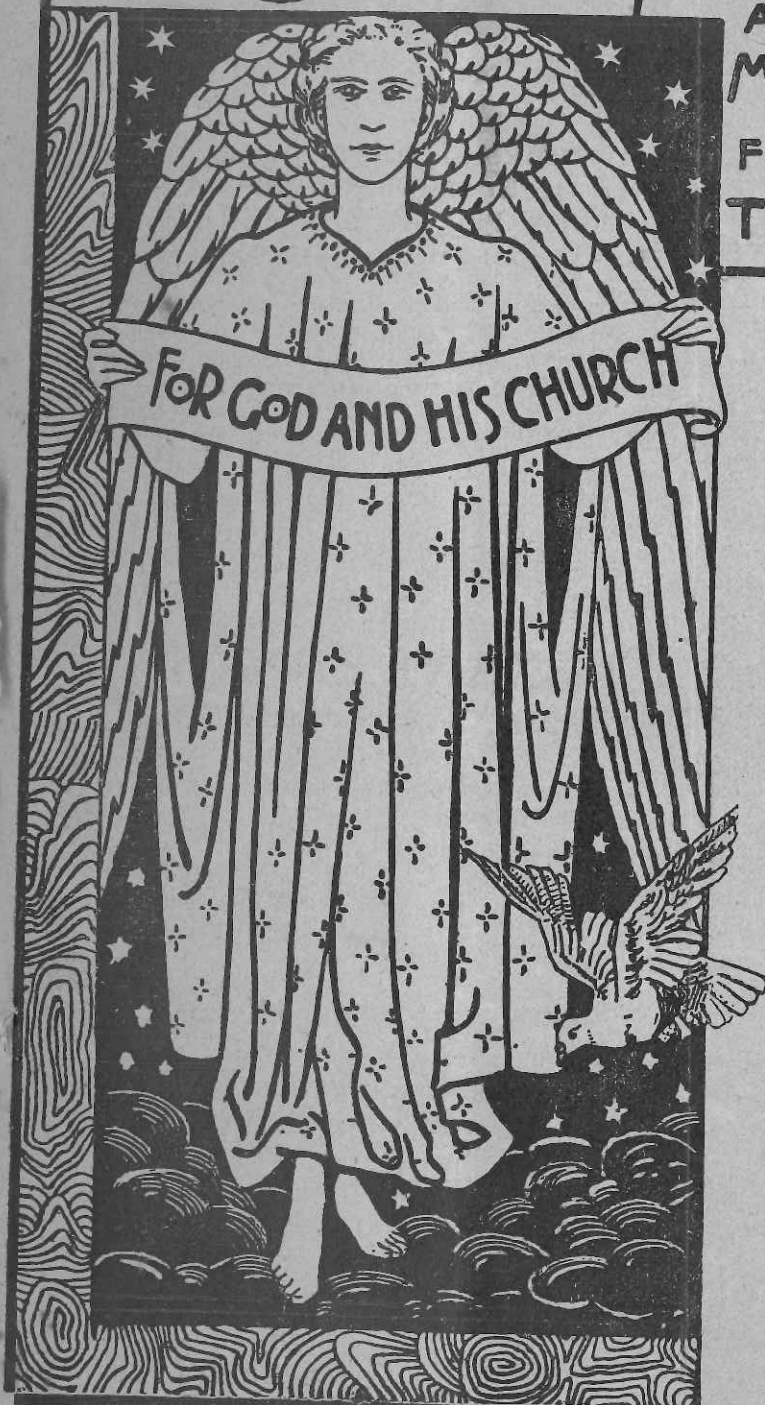
SERIAL TALE—FRIDAY'S CHILD.

A NOBLE BENEFACTOR.

JOTTINGS IN GENERAL.

CORRESPONDENCE.

PARISH ECHOES.



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Church Messenger.

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The following subscriptions are to hand:—

	£	s.	d.
Miss Belstead	1	11 3
Rev. J. H. Corvan	0	6 6

NOTICE to AGENTS and SUBSCRIBERS.

Owing to the small amount charged for the "Messenger" (only 1s. per annum), and the scattered area over which subscribers reside, it is imperative that all copies of the magazine be paid for strictly in advance.

Such sums as are not paid personally to the office will be acknowledged only in these columns from time to time.

Received with thanks by Editor 10s. (special) from Mr. Alf. Green.

THE relations between the readers of a paper and the staff who issue it are generally veiled in mystic clouds. But as this magazine has a peculiar and somewhat personal origin, it would be almost ungracious if a change in its management were to be ignored. The unqualified success of a venture undertaken at the risk of the writer of these lines demands, at any rate on his part, grateful acknowledgment. Such thanks are due in the first place to my colleague, Mr. H. C. Wetton, whose experience and knowledge have always been of the greatest possible assistance. The large views and generous treatment of our publisher, Mr. H. Button, gave us the chance of starting and successfully financing a good Church paper without any capital. The staff in the printing office have not only worked with extreme care, as the phenomenal absence of misprints shows sufficiently, but have taken real interest in the production of the paper.

The proprietary rights of a "live concern" it is a great pleasure to bequeath to my successor, and I hope that it will not be long before the *Messenger* in his

hands becomes a powerful handmaid of the Church in every parish in the Diocese, and a source of income to the Church, as it well may be.

This month being the last number for which I shall be in any way responsible, I must thank our many contributors of articles and news, as well as our readers for their support, and it is a great pleasure to announce that not only will many of the old pens still be at work, but the new editorial chief has secured fresh helpers. May long life and prosperity enable the *Messenger* to carry the Church's message to the generations yet unborn.

"PAST WORK."

THE sight of an old horse, which in its heyday did good, honest work, feebly struggling to carry half a load with tottering legs and feeble lacklustre eye moves everyone to pity. And if the sight be met as the weary servant of man is passing a field where its equine comrade of equal honourable age is browsing quietly in well earned rest, then the contrast is sharp and painful. But suppose instead of carrying a half load of logs the poor aged quadruped has to be depended on to carry, say, the doctor on his urgent errands, or to transport their food to a hungry prospector's camp in the far bush, then the case is not only pitiful for the horse, but disastrous to the community. It would be much wiser in the long run for the community to invest in a new and more vigorous animal.

This parable may serve to point the moral of Canon Shoobridge's efforts in Synod to secure careful consideration here of the Sydney scheme for superannuating clergy. The sight of an aged priest toiling

laboriously over a huge district to carry the Word of Healing to the sick, and the spiritual food of Life to all through the large parishes of these lands, is not only pitiful but disastrous: disastrous inasmuch as it hardens men to the constant sight of cruelty to animals—for it is no less—and disastrous, as it means inefficient service in parishes held by clergy past their work. But the case is made more sadly trying by reason of the contrast afforded with other religious bodies, whose ministers when past work are put out to grass, and only called upon to do light and suitable duty.

A little attention to this subject on the part of our business laymen would enable this Diocese to avail itself of the excellent opportunity now offered by a good scheme to join the large Sydney Fund.

THE CHURCH ARMY AT WORK.

(Extracts from Journal of Miss B. M. Hudspeth.)

FOR Sunday evening I had planned an acquaintance with the Church Army. So starting an hour before service time, my cousin and I took the "Underground" first for Bishopsgate, and then the Monument, and emerged in time to meet the Army procession through the streets—a double file of men in surplices and mortar boards, with a red cord knotted deacon fashion over their right shoulders and under the left arm; the choir boys, also in surplices, all carrying lanterns swung on bamboo poles, and singing hymns and carrying banners, and the band dressed in the same way going before. Something like the Salvation Army, but not so exciting. As they went down one side of the station into Eastcheap we hurried into Love Lane, past the historic Pudding Lane, and got into the vestibule of S. Mary's-at-the-Hill. Here we couldn't go within because the aisles had to be kept clear for the procession; but at last a vergers came out to say there was *one* seat in the church, and I was pushed forward to take it. The orchestra was playing brightly as I followed the man, but I had to creep first between the main stands and then right under them, bending to be out of the way of the violins, which were giving forth a soldierly march, and then I found myself squeezed into a square oak pew right under the pulpit, with my back to the Communion table, and immediately under the sheet that is used for the magic lantern; a very bad place for seeing, though I heard all right, except that the band was rather overpowering. The church is one of the seventeenth or eighteenth century temples in the Romanesque style—pillars fluted, and extraordinary round topped windows and high pews faced every way so as to have full view of the cumbersome pulpit in the centre, a gallery at the end, and awful lists of the Commandments, etc., in heavy black oak at the east end, not a vestige of a chancel. Soon an Army man

gave out that the orchestra would play "March in Scipio," and they struck up—all the musicians in surplices, and the girls in surplices too, with mortar boards. Then the procession came in with the wind instruments and lanterns, and everyone sang a hymn. The women of the choir have white gowns beautifully starched and got up something like a surplice, but with a fluted lace collar, and the white stuff pleated in from the shoulders, and full Bishop's sleeves, with a band, and gophered ruffles—most simple and clean and modest looking, with the red cord, the badge of the Army, across their shoulder, and the mortar board like the orchestra. To begin with, a tall clergyman with the monogram C.A. on the collar of his coat and the surplice and red cord, entered the reading desk; he was the Rev. W. Carlile, the chief clergyman, and as he incited the huge congregation to sing heartily, he played his trombone to advance the music. Then the lights were lowered and the magnesium wire turned on, and the sentence "I will arise," etc., begun, while a lovely picture of the Prodigal Son was thrown on the sheet, followed by the General Confession, all the words shown by the lantern so that in the dark church no prayer books were needed. The attention of the congregation was drawn to the picture and its application. Then as the Absolution was said, the reception of the Prodigal by his father was shown on the sheet. Remember that the whole of the service was sung exactly as in the highest churches anywhere. All the versicles and responses appeared clearly, so that the people could read them, and the clergyman had a lantern to throw the light on his book. The lesson was explained before it was read, and Captain Jones read the first, and another captain the second. The singing was splendid. Every clause of the belief was illustrated by beautiful pictures, and the middle hymn gave an opportunity of a collection, and a request for old hats and coats and other things to tidy up poor fellows who are down was made, as well as a reference to the hungry being fed at that moment in the kitchen, etc. Then as the new President U.S.A. had just been elected, views of America were shown, and an account of Lord Mayor's Day, being on Monday, some pictures of this were given as well. The sermon had great reference to the Lord Mayor, and the practical religion that was mixed with the very homely stories, was pathetic, and at the same time interesting. Some of the Army captains were asked to give their experiences, an invitation to confirmation classes held out to the "ladies and gentlemen" in the pews, and then some pretty lady sang a solo fit to move you to happy tears—Gounod's "There is a Green Hill;" while pictures of the Crucifixion, etc., were thrown on the sheet. The crowded congregation were almost all poor people—sailors with earrings, cabmen, costers, young clerks, shop assistants—hundreds of men all so hearty. It took ever so long for the main congregation to get out, and then there was an after service for those who liked to stay; while the procession with lanterns went through the streets pointing their banners, which held an invitation to the service then going on at S. Mary's. Truly it is a wonderful organisation, and is doing an immense good

among a class who probably wouldn't go to any church if there wasn't the Army; and it isn't quite like the Salvation Army, though it is something similar.

JOTTINGS FROM SYNOD.

SYNOD HALL, HOBART,
FRIDAY EVENING.

THE opening of Synod was varied this year by the Bishop giving his address in the Cathedral (not a successful departure). It was a weighty and careful review of seven busy years, full of Diocesan work, activity, and progress, significant on the Bishop's departure for England. Many well-known Northern faces were absent from the Synod, some who have always taken a large interest in the framing of many important measures. The new Secretary, like one to the manner born, fell into the difficult matter of Synod routine, and, in considering the estimates, it was evident that the appointment was a popular one. The usual battle around the estimates was continued till after 11 o'clock on Wednesday. A vigorous effort to reduce by 10 per cent. all the country stipends was pronounced to be most unfair while endowed parishes existed. Evandale was struck out, although it was a great hardship upon a most estimable clergyman, but was felt inevitable in the urgency of reduction, and as the people in the parish give such a small support. Almost the whole evening following was taken up with Mr. Hartnoll, who was not present when the estimates were carefully considered, trying to reverse this decision, but Synod was unmoveable. Churchwardens' Regulations are hung up for another year, a vote by orders being demanded; the voting of the laity being equal. It was to be regretted that political feeling over the last election bubbled out between two old antagonists, as Synod is the last place where such ebullition should take place. An attempt to make the qualification of a lay Synodsmen a reality by producing a certificate from his parish priest that he had communicated according to the Church's law—three times a year—was negatived, leaving the matter to the individual conscience of each member. One good piece of legislation was the appointment of a strong committee to make the Superannuation Fund a live concern by amalgamating with the Sydney scheme if possible.

Sir Lambert Dobson, our respected Chief Justice, guided the Synod wisely in asking it to reject a motion for altering the Constitution Act. On the last day of Synod, amidst a fair sprinkling of ladies, the old question of woman's suffrage was decided, and the ladies' champion (the Church Advocate) found himself in almost solitary loneliness on the wrong benches, a division by orders having been called for. The hospitality of Hobart friends is proverbial; this year has been no exception. It speaks well for Church influence that amidst the gaieties of the present week so many influential laymen gave such close attention to Synod business.

SPECS.

TEMPERANCE.

MANY persons have strong objections to a Temperance Pledge, but we Church folk are all pledged to promote temperance, and the question is not shall we give a pledge? but shall we redeem it? We are pledged to fight against the world, the flesh, and the devil, and we cannot redeem our pledge without doing that which will make for temperance. There is a custom recognised in the world, but one which is "more honoured in the breach than the observance" of social drinking when you are not thirsty, and taking stimulants together, when there is no need for them, and this custom is, perhaps, the most frequent cause of intemperance. We should remember our pledge when tempted to break it, and remind others who seem to forget. The flesh comes in when the world has done its work by creating first a taste and then a craving for stimulants, and we who remember that we are Christians are bound by our pledge to do what we can first to induce and then to help victims of the world and the flesh to fight against their tyrants. The devil's part in the business is, to use the customs of the world and the cravings of the flesh to secure his victims mostly by means of human agency, and sometimes, it is to be feared, the agents know what they are doing, but frequently they do not. For example, some years ago we knew a woman who had got beyond the world (the world has a way of turning its back on those whom it has ruined) and blindly followed the dictates of the flesh for many years. She took the pledge, *teetotal*, and kept it faithfully for eleven years; then she had an illness and went to the hospital. The doctor ordered *port* (?) wine; this renewed the old craving. When she was discharged she went to the nearest public-house, got drunk, and remained a drunkard for the rest of her days. Of course the doctor did not know he was doing the devil's work; he could not know the woman's history, and eleven years' abstinence had removed all marks of her former intemperance. And so a good man, in trying to follow the example of the Good Physician, was instrumental in ruining one for whom Christ died by doing the behests of him against whom he was pledged to fight.

THE CHURCH HOUSE, LONDON.

THE opening of the first portion of the permanent buildings of the Church House, containing the great hall, just 12 months ago by the Duke and Duchess of York, makes an epoch in the history of the Church of England. The need of a permanent centre business house had long been felt, and the late Bishop of Carlisle suggested in 1886 that the Queen's Jubilee should be commemorated by this means. Temporary premises were provided, pending the erection of the permanent buildings, which have supplied the need to a limited extent. The scheme was taken up most warmly by the American and Colonial churches, and secretaries were appointed in 120 Dioceses outside England. Here information on any subject connected with the Church in the colonies and elsewhere may be obtained. Clergymen visiting

the Old Country can have their letters addressed here, and can register their addresses. All the Church Societies can hold committee meetings here, and sometimes there are as many as eight committees sitting at once; in short, a home is provided for every imaginable Church business. The great hall is said to be the finest in London, and the dimensions are 115ft. x 50ft. The opening function was worthy of the building and the purposes it will serve. Besides the royal Duke and Duchess, the Archbishops, the Lord Chancellor, and the Duke of Westminster took a prominent part, and there were more than 40 Bishops present, including several Colonial prelates. The Church House will strengthen the bonds which unite the Church in Great Britain with the Church in Greater Britain, and with the Church in other places in communion with her.

"BUSINESS IS BUSINESS."

IN an address recently given in Lancashire, Archdeacon Wilson set forth his views upon business, alleging that the proverb, "business is business," was used to justify very different action. It was true, it was false; a stimulation to what was noble, an excuse for what was mean and dishonest.

Business had to further the interests of the community. It was not in the interest of the community as a whole, or of the fraction of it engaged in a particular business, to retain any man in a post in which he was no longer efficient. Business men must be strict, not because there was a different code of morals in business from the code in the rest of life, but because business would not produce its benefits to the community without strictness, and because a manager must not act on sentiment at the expense of others.

At the same time, no man was absolved by such a maxim from the duty of humanity. Business is business, but it did not exclude humanity in the business man, and the duty of seizing every opportunity which business offered for kindness, apart from business, to those with whom business brought him into relation.

Sometimes it was made a cover for cheating in a variety of ways. Men differed so much in opinion, and such strong things were said on both sides as to honesty and dishonesty that he felt unable to judge. It was certain there was some dishonesty, and it was often excused by saying, "Business is business, and I must do as others do or my business would go."

Finally, "business is business," but it is no more—it is a natural sphere for the development of talent and ambition; but it cannot meet all the needs of the living man. As Carlyle said, not all the financiers, and upholsterers, and confectioners of Europe could make one shoeblack happy for a single day. Business, however well undertaken and done, however successful, could not content the soul. It is not religion, it is not piety, it is not love. And a truly great business career must be supported by these; be ruled by the same spirit; inspired by the same motive as all service, whether religious or philanthropic.

Business men must serve the Lord. When they did so they became indeed a royal priesthood: all that was sordid and mean was placed beneath them, and they truly worshipped God in lives which were the fulfilling of His laws in the service in that great temple which is Human Life.

DEAN FARRAR'S FIRST SERMON.

"A DEAD FAILURE."

DEAN FARRAR'S first experience as a preacher was certainly not calculated to encourage him for the future. His ordination—we learn from an article in the first number of the *Temple Magazine*—took place on Christmas Day, and a Salisbury clergyman asked him to preach for him at the workhouse in the afternoon, thoughtfully supplying him with one of the Church Homilies for Christmas. However, the newly-ordained young deacon did not like the idea of carrying a book into the pulpit with him, and set to work to write, in the half hour at his disposal, a sermon which should be at least his own.

Looking back upon this time, he feels that it would have been much better if he had given a short extempore address to the feeble old men and women who formed his congregation in the Infirmary Chapel of Salisbury Workhouse; but distrust in himself, and utter lack of practical instruction in the elocutionary art of preaching, decided him to stick to the "paper." He recalls to-day the vacant gaze of the old women and the stony stare of the old men in the bare and miserable chapel, and how now and again, as he proceeded to read his discourse on the subject he had chosen—the Angels' Song—one and another got up and walked out, with disgust, as it seemed to him.

"If ever there was a dead failure," says the Dean, "my first sermon was one. I cannot think of it without a shudder."

Dean Farrar's fiasco is only one instance out of many in which a brilliant career has been ushered in with the most depressing failure.

A WORD FOR THE BOYS.

A deaf and dumb boy was asked, "What is truth?" He stepped to the blackboard and made a straight line.

"And what is a falsehood?" And he made a zigzag, crooked line.

This was a good answer, wasn't it? We hear boys in their play pledging each other to do "the straight thing," meaning, of course, being true and truthful. And when we hear them say that a boy is "crooked," we know that he lies and deceives.

"LET US BE TRUE.—This is the highest maxim of art and of life, the secret of eloquence and of virtue, and of all moral authority."—*Amiel's Journal*.

"A man only understands that of which he has already the beginnings in himself."—*Amiel's Journal*.

A GREAT EVANGELICAL PARISH.

THE newly appointed Bishop of Peterborough, the Hon. E. Carr-Glynn, is a well-known evangelical. Some account of how a great London parish is worked is of interest to us in these lands of large undermanned parishes.

In Mr. Glynn's parish in Kensington he had eight curates. The parish had two mission churches, as well as the mother church.

A few statistics show the thoroughness of the work. For instance, last Easter Day there were 2,530 communicants, 528 being at one celebration.

Christmas Day showed 1874, Whitsun Day 1489 communicants.

The Offertory in the three churches reaches £5,411. The Baptisms reached 198, marriages 131, confirmees 236.

Services are held every day in the week at the Parish Church and at S. Paul's Church; and on Sunday, Friday, and Holy Days, at Christ Church, Victoria Road.

At the Parish Church a Children's Service with catechising is held every Sunday at 3 p.m. A service is also held for communicants on the Thursday before the first Sunday in the month, as well as on the second Thursday of the month.

But the above list of institutions by no means exhausts the activity of this parish. Mention must also be made of the Ladies' Fund for Church Needlework and Flowers, the East End Work Society, the local branch of the G.F.S., the Soup Kitchen, the local branch of the C.E.T.S., the Working Party for the Poor Clergy Relief Corporation, and the local branches of various missionary societies.

Some idea may thus be gained of the complicated machinery of this important West End parish.

A word might be said in passing as to the Training School for Girls. Started with the object of providing a home for girls who, from evil example or other causes are exposed to temptation, and for others who require the special training of a school, this institution does much good work by its thorough teaching of laundry and needlework. Girls are thus suited for domestic service, or for a married life in which the too frequent squalid element is conspicuous by its absence.

The above mentioned institutions, though making in all a somewhat formidable array, cannot be said to comprise all the parochial organisations of S. Mary Abbots. Mention should have been made, for instance, of the Kensington Refuge and Temporary Home for Friendless Girls, of which the vicar's wife is a hard-working member of the committee.

Space forbids us to make mention of various other institutions and organisations at work in this great and busy parish, with its large band of zealous helpers. We can only add that outside societies are by no means overlooked in the pressure of home needs.

S. Mary Abbots has been styled the Cathedral of South Kensington; and in his multiform duties as organiser, director, and controller of his complex

parish, Mr. Carr-Glynn, may be said to have served his apprenticeship for the bishopric to which he now succeeds.

FRIDAY'S CHILD.

BY FRANCES.

The Doctor opened his eyes and looked full at Friday's earnest face. He leaned forward, with his arms resting on his knees, and said, "Do you want to be an explorer so very much, Friday?"

"It is my great thing," said Friday; "I want it most of all."

"But suppose it could not be, what would you do then?"

"It must be," said Friday, "it must be, because I can't help it. I hear it calling, and I shall be obliged to go, like Zachary's man."

"But, Friday, an explorer's life is a very hard one; so hard and bitter that you cannot imagine it."

"I know," answered Friday, "it is like Behring's. He died of want, and nakedness, and cold, and sickness, and impatience, and despair."

"Yes; and many, many more have died in the same way. They have given their whole lives to their work, and then died before they succeeded. Think how many have failed in your books, Friday; and even when they did succeed, think how few had any return here. Little honour, and no reward."

"Sometimes their hearts broke over it," said Friday.

"And if it were so with the captains, what of the men, Friday? Think what they suffered, think how they died, and then think that their very names are forgotten."

"Yes, I have thought; and it makes me love them more, because they were so brave through all."

"Yes, Friday; they were great men. Their courage is one of the noblest things we can think of; but there is a thing that is ever braver still. It needs a very brave heart, Friday, and sometimes it is so bitter that all the cold and want of the explorers seem light to it. And one reason that makes it the hardest thing, is that after needing the greatest courage a man can give to it, generally no one knows that it has been brave at all; and that is why it is so hard a thing to do cheerfully and patiently."

"What is it?" said Friday.

The Doctor raised his head, and was looking out of the window.

"Do you know what a heart's desire is, Friday?"

"I have read about it in my books; it is one's great thing, like Captain John's open water."

"Yes."

"Then what is the brave thing?"

"It is giving up a heart's desire."

"I don't know what you mean," said Friday, humbly. "Is it a tale you are telling me?"

"Yes, Friday; it is the story of some one who was called to give up a heart's desire."

"Why?"

"I do not know. Very often we do not know why; but in my story some one planned his heart's desire——." The Doctor spoke more and more slowly, and stopped.

"And did he have it?"

"No; because a Hand, a very strong and a very gentle Hand, laid itself on his desire, as if One said No."

"And is that all?"

"I think there is not much more, Friday. We are near the end of the tale."

"I don't understand what it means; is it a tale in a book?"

"No, Friday, it is quite true."

"And what did he do?"

"That is what will be the end of the tale."

"I think it is a very hard story," said Friday; "and if you please, will you tell me what it means?"

"Yes; it is a very hard story, little friend," said the Doctor, and he leaned forward and looked at Friday more gravely and kindly than ever he had done before. "It is your story, Friday; God has said No to your heart's desire."

"Do you mean—do you mean—I mayn't be an explorer," said Friday, panting.

"Yes, Friday, I do mean that."

"O, why?"

Friday had slipped down from his high chair, and was standing at the Doctor's knee, his eyes dilated, his face white, and his chest heaving.

"Because God says No, Friday."

"Won't He let Friday?"

Since his illness he had often fallen back into the old baby-way of speaking of himself.

"I think not."

"What does He want Friday to do?" Friday's voice had failed to a whisper, and he was trembling so much that he had laid his hands on the Doctor's knees. The Doctor took the tiny, cold fingers in his firm hands, and spoke very, very tenderly.

"Friday, dear, I think God means you to stay here with us a little longer, before He sends a message. I think He means to first send you something to bear, a little pain perhaps, and a good deal of tiredness; and He calls you to lay down that heart's desire; and this is the brave thing that must be done so cheerfully and patiently."

Friday stood as if he were in a dream, he did not understand all that the Doctor said; but he did understand that the long earthly journey of his dreams was not to be. And in the midst of that icy coldness and dreadful aching, Friday wondered if Captain John felt like this when his heart broke; yet Captain John *did* that brave thing. And then, on that small battlefield, little Friday fought his fight—and conquered. It was one dim puzzle of pain, and confusion, and disappointment; but in the thick of the darkness Friday grasped at the clue; at the one thing he could comprehend and hold fast; at that simple old guide to which we might well hold, and save ourselves from the bewildering maze of our own vain creating, we, older and, in our own eyes, wiser than little Friday.

His eyes were blind with a mist of tears, his breath came in sobs, and he could scarcely utter the words; but he lifted his face and made his last little valorous stand.

"Friday *will* be good."

There was silence in the nursery. There was silence in the room below, where grandmother was lying, except for a fitful sound of feeble sobbing from her bed. Mrs. Hammond was trying to soothe her, in the pauses of wiping her own eyes, and the Doctor was standing on the hearth, his arm resting on the chimneypiece. Grandmother was wailing softly to herself.

"The little one! The little one! It is all I can look for, to lie and wait till I am called; and I linger here, cumbering the ground, and he is taken before me! The short little life! And I am an old woman who has seen her threescore years and ten. What was the little life begun for, to end so soon? He has had a great deal to bear, for no end."

The Doctor was a young man, and a shy one; but he had something in his mind to say, and with an effort he said it.

"I believe that no child's life, however short, is lived in vain. If it has done nothing more, it has left some lesson behind, if we would learn it. And I think we have not very far to look for little Friday's."

There was silence again, for grandmother seemed to have listened, Mrs. Hammond had nodded through her tears, and the Doctor's head had gone down on his hand.

He almost thought that he was not sorry for luckless little Friday. For it was running in his mind that they, whom we call unlucky, often gather to themselves an exceeding noble patience, beautiful with a beauty not of this world.

It was even a greater effort to speak again; but the Doctor, knowing that it must be done, did it.

"Is there any one to send for?"

Grandmother fell to sobbing again, the feeble crying of extreme old age. Mrs. Hammond said—

"Not that near, sir! It isn't that near?"

"It may not be six days, and it may be as many months."

"But what do you think—*you*, sir?"

"I—think—it will not be very long."

But Friday sat on the nursery floor, pondering, and looking out of the window with eyes that saw nothing. He was not crying, for he was too tired, languid, and puzzled to cry. He did not comprehend all that the Doctor had meant; but he did comprehend that the Hand was laid down, and his dream was over. But he had a strange feeling as if he did not mind so very much, as if all were nearly over now. And he had a great deal to think about. For Friday had caught a glimpse of a riddle, and he was groping for an explanation, and there was no one to give it, and he thought and thought until his head ached, and then he laid it down on the carpet, and went to sleep for very weariness. It was that hard riddle—only younger than the hills—over which older heads have puzzled until they, too, ached, and have been fain to lie down and leave it to Eternity to give the answer.

The riddle of failure. The riddle of the toilers in the forefront of the battle, of the vanguard. They fall unseen; their's is no earthly crown; they have no honour; their very lives are forgotten. Their names are written in water, and the great river rolls on, and it is as though they had never been. . . .

And yet, not so. For in the hall of Time there is the tiny piece of work appointed for each human soul, which none but that soul can do. And so these forgotten builders have done their work—in blindness and groping, in sorrow and pain, in imperfection and silence—yet they worked the task. They lay down to rest—perhaps not unwilling—and whispered to themselves “failure,” and the world said “failure” over them, and they passed and were forgotten. What matter now, to those who have read the answer to the hard riddle in the unfolding scroll of Eternity? And forgotten their very names are here, but not there. In their Father's blessed Book of Remembrance they are written, all the toilers, whether the crown were set upon their labour, here, or there. And we humbly believe they, too, who waited to toil, not being called, who have done no work we can see, who only bring

“A patient God, a patient heart.”

All the noble, the brave, the pure, the faithful, the disciplined, the steadfast; all the captains and the men together; Captain John side by side with the good ship's carpenter. And perhaps with them even little Friday himself!

(To be continued.)

A NOBLE BENEFACTOR.

THE Endowment of the Church was never made by any State Law, but by the constant benefactions of earnest people, and is still going on in unbroken continuity. There is now living in London a well known benefactor of the Church, the Baroness Burdett-Coutts, of whom the *Churchwoman* gives the following account:

Angela Georgina Burdett was born on April 26, 1814. She was the youngest daughter of the late Sir Francis Burdett, the fifth baronet, who was M.P. for Westminster, and achieved considerable notoriety for his advocacy of Reform in Parliament. Her grandfather was Mr. Thomas Coutts, the famous banker, whose widow, once the beautiful Miss Mellon, became Duchess of St. Albans. At the early age of three and twenty, she found herself head of one of the most influential banks in England, and unquestionably the richest woman among the subjects of the Queen.

It is no easy task, in the limit of space allowed for this notice, to touch upon more than a few of the munificent gifts which have emanated from Lady Burdett-Coutts. Her charity is proverbial, her sympathy and large-heartedness are unfailing. The vast wealth at her command has been dispensed with singular wisdom and judgment; and, while few deserving objects have escaped her generous support, her discrimination in selecting those which are worthy of help is very marked.

In speaking of her as a Churchwoman, we are on firm ground. Her benefactions to the Church, of which she is a devoted member, are perhaps unparalleled. Three separate colonial dioceses owe their existence to her generosity. She endowed the bishoprics of Adelaide, of British Columbia, and of Cape Town. When it is realised that one of these alone absorbed £50,000, it will be better understood how deep a debt of gratitude the Church owes to her. But, in providing for the extension of work in the Colonies, she by no means neglected the needs of the Church at home. For example, the handsome church in Rochester Row (S. Stephen's, Westminster) was, together with its schools and parsonage, erected entirely at her own cost. The buildings were commenced in 1847, and were completed three years later. The total outlay in this parish alone was close upon £100,000. At Carlisle, too, she erected a beautiful church, seating about 700 people, to accommodate a congregation which had hitherto worshipped in a disused warehouse.

But the enumeration of the various districts on which the Baroness, as Miss Coutts, has expended both time and money would be no easy task. She has always been indefatigable in her efforts to promote all movements for the benefit of her own sex, as well as for improving the comfort and well-being of the poor. When Spitalfields became a mass of destitution, she commenced a Sewing School there for adult women, not merely to be taught, but also to be fed and provided with work. One of the black spots of London—known to and dreaded by the police of that period as Nova Scotia Gardens—a resort of murderers, thieves, and the most disreputable and degraded men and women of the metropolis—was transformed by her money and her skill.

The place was a receptacle for rubbish and refuse of all kinds, and had for a long time been a regular fever trap. Miss Coutts bought the property, pulled down the decaying and insanitary buildings, and erected four blocks of model dwellings, each consisting of from forty to fifty tenements, with every accommodation in the shape of laundry, baths, etc., and including a good library and reading room. This, where about two hundred families reside, is called Columbia Square, and close by is Columbia Market, one of the handsomest architectural ornaments of North-East London.

Another locality which owes its reformation to her care and generosity is Brown's Lane, Spitalfields. In the early sixties the large increase in the importation of foreign silks caused dire distress among the hand weavers. Miss Coutts not only assumed the lead in the formation of the East London Weavers' Aid Association, by means of which large numbers were assisted to emigrate to Queensland and elsewhere, and thus enabled to make a new start, but those who remained behind were helped to earn a livelihood—girls were suitably trained for respectable situations, and work was found for the women in an extemporised sewing-room, where, after 1.30, they could earn from 8s. to 15s. a week, and thus very materially add to the

family receipts. The work consisted mainly of shirt-making for the police and soldiers, and one very attractive feature of the arrangement was that each woman, as she came in, was given a good hearty meal before she commenced her duties. Those deserving women who, on account of their families of small children, were unable to leave their homes, were allowed to take the material away. While providing for the material wants of these poverty-stricken people Miss Coutts by no means neglected their spiritual needs. Periodical visits, by clergy and experienced lay workers, were arranged for, and in this way the whole community was benefited.

When the cholera epidemic broke out in East London in 1867, Miss Coutts was again to the fore in her work of charity. She organised a system by which, under the superintendence of a qualified, medical man, eight trained nurses and two sanitary inspectors were employed to minister to the sick and dying, and to use their utmost endeavours to stamp out the plague.

The sympathetic and practical assistance given to the poor of London, in no way rendered her insensible to the needs of the suffering in other parts. When a sharp cry of distress arose some years ago in the town of Girvan, in Scotland, a large sum of money was at once set apart by Lady Burdett-Coutts for enabling the starving families to seek their fortunes in Australia. Again, the people of Cape Clear, near to Skibbereen, in Ireland, were relieved by the same generous hand, which helped some to emigrate, others to establish a store of food and clothing, and others to acquire the use of vessels and tackle for carrying on their trade of fishing. In 1877, when accounts were reaching England of the sufferings of the Turkish peasantry as they were flying from their homes before the Russian invasion, she instituted the Turkish Compassionate Fund, a charitable organisation by means of which a sum of nearly £30,000, contributed in money and stores, was entrusted to Mr. Burdett-Coutts and to the British Ambassador for distribution, and by its means thousands were saved from starvation and death. In recognition of her invaluable services to his subjects, the Sultan of Turkey conferred upon the Baroness the Order of the Medjidieh.

The Whitelands Training College for School-mistresses in Elementary Schools, which was built by the National Society, owes much, both in its inception and subsequent success, to Lady Burdett-Coutts. The Art Students' Home is another excellent institution, for the foundation of which she deserves the credit.

She has always been keenly interested in the welfare of children, and the inauguration of the National Society for the Prevention of Cruelty to Children was greatly furthered by her efforts, the first meeting of the committee being held in her drawing room. She also took an active part in promoting the Bill of 1889, by which the condition of the children of the poor has been so materially improved. The Destitute Children's Dinner Society receives a large measure of support from the Baroness, who succeeded the late Earl of Shaftesbury as its president. The Society gives away

every year about 300,000 substantial dinners, at a charge of a penny or a halfpenny each.

The Royal Society for the Prevention of Cruelty to Animals also has her warm and hearty support. This is only natural, considering her fondness for animals, of which a large number—her especial pets—lead a happy and contented life at Holly Lodge. There is a white donkey, the gift of a number of costermongers; there are goats, cows, horses, pigs, fowls, etc.; and she has several favourite dogs.

It has only been possible, in the brief space of this article, to touch upon a few of the many good works which have been accomplished by Lady Burdett-Coutts throughout the course of a long and honourable life; but enough has been said to show that she deserves the title, not only of a Churchwoman, but of a "Churchwoman at work."

Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole again.—F. W. Robertson.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.—H. Fuller.

Duties are ours; events are the Lord's.—S. Rutherford.

OUR ILLUSTRATION.

ON the opposite page is a view of the charming little suburb of Trevallyn, near Launceston, where the little Church of S. Oswald is situated.

JOTTINGS IN GENERAL.

The Bishop and his family sail for England on the 15th inst. We trust that the great purpose of his voyage—the Lambeth Conference of Bishops of the Church from all parts of the world—will, under God's blessing, prove a great spiritual stimulus to the life of the Church in all lands, and that the Bishop may bring back with him some of this stimulus for our spiritual life here. May the prayers of the faithful follow him in this great mission. The Bishop certainly needs and has every title to a holiday, which this trip to England will also provide when this mission is disposed of. On the shoulders of Archdeacon Whittington now descends the delicate and anxious duty of Administrator of the Diocese. He has all the responsibility of the Bishop's office in all matters connected with administration—though of course he cannot minister any of the spiritual functions of the Bishopric, such as Ordination and Confirmation.

* * *

The Rev. G. Shoobridge, Bishop's Chaplain, and for many years pastor of a well worked parish, Holy Trinity, Hobart, has been presented by the Bishop to the vacant Canonry of S. David's. May Canon Shoo-bridge long remain to be of the council of the Bishop in the Chapter.

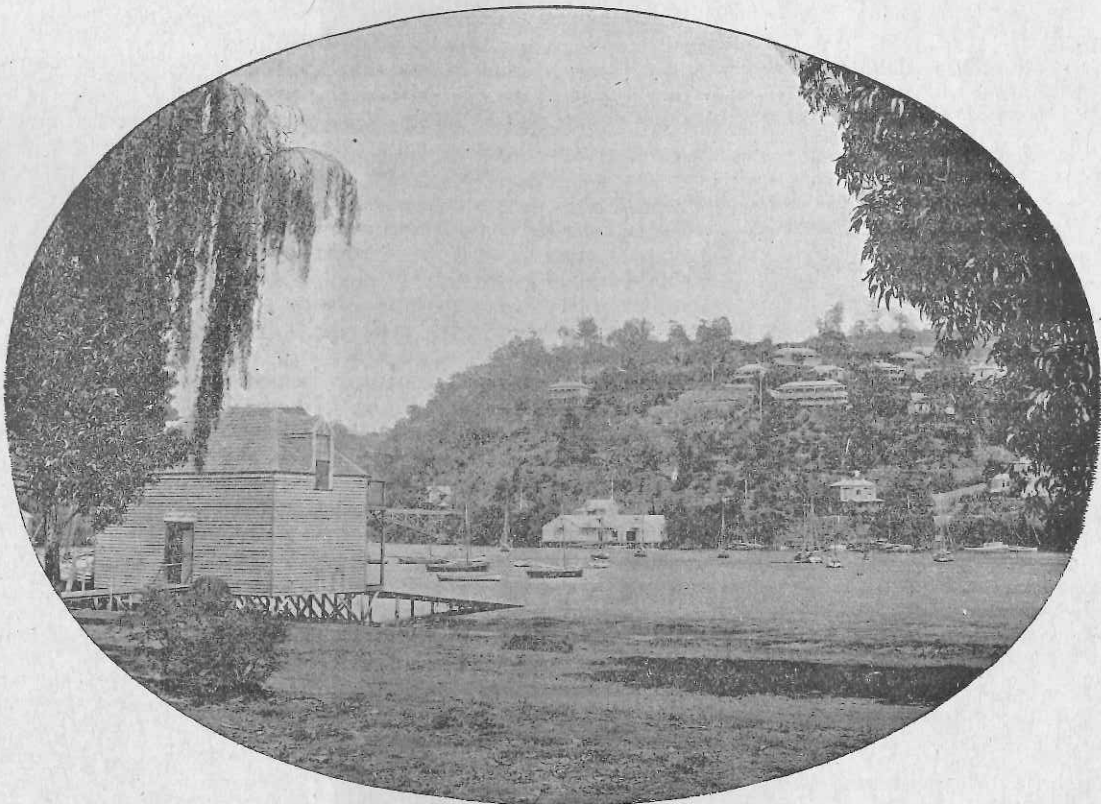
A correspondent has given us the following figures culled from the Year Book. Taking the contributions to General Church Fund and the communicants, the following proportions are observed :—S. John's, Launceston, gives 19s. 9½d. per communicant (337) to the Diocesan Funds. The Cathedral gives 7s. 4½d. per communicant (326). All Saints, Hobart (360), gives 4s. 4½d. per head. S. George's, Hobart (120), gives 18s. per head. S. John Baptist (280), gives 1s. 0¼d. per head. Holy Trinity, Hobart (350), gives 1s. 9½d. per head. We have not the figures for Holy Trinity, Launceston. S. Paul's, Launceston, never contributes any offertory to General Church Fund. It is obvious that one church contributes about one-fourth of the whole fund ! and that a church which has

him but that he should take holy orders, and minister to the spiritual needs of the Germans in the East End of London.

* * *

Sir William Hunter, head of the Indian Statistical Department : "Speaking as an Englishman, I declare my convictions that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for Colonial expansion and Imperial rule, and I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

* * *



TREVALLYN.

scarce one wealthy member in the congregation. It is also noticeable that the poorer parishes, such as Holy Trinity and St. John's in Hobart, are high in the proportion of communicants,

* * *

Few people who have been born to high estate, and could, if they chose, pass their lives in ease and luxury, have so entirely and completely renounced the world, with all its pleasures and comforts, as Prince Max of Saxony. The yearning of the Prince's heart, however, went out to the poor and oppressed of his countrymen in other lands, and nothing would satisfy

The Church Missionary Society has now formally adopted the scheme for the employment of West Indian negroes in the mission fields of West Africa.

* * *

Three gifts to the Diocese of Wakefield have been received by the Bishop, all on the same day, and all from donors who desire to be anonymous. They are as under :—

1. A sum of £10,000 for the formation of a new parish in some part of the Diocese where a new centre of population has been formed.

2. A sum of £500 to the Spiritual Aid Fund.

3. Another sum of £500 towards increasing the patronage of the See.

* * *

At least ten English dioceses now possess Deaconess' Institutions, where ladies who wish to devote their lives to work for others may be systematically trained in the different branches or visiting, nursing, holding classes, and the like. Worcester Diocese is not included in the fortunate ten, and we are therefore glad to be able to announce that the Vicar of Nuneaton, purposes opening in his parish, with the authority of the Bishop, a Home for workers, with a view to fitting them for ultimately undertaking the office of deaconess. Dr. Deed intends to do this as soon as ways and means allow, and suitable volunteers are forthcoming. We cordially wish him every success. He would be glad to hear from ladies of proved earnestness in Christian life and labour, of good education, and some means of their own, who are desirous of devoting their lives to the Church's work.

* * *

We are glad that the Dean and Chapter of Westminster have at length awakened to a sense of their indebtedness to the piety of their founder, King Edward the Confessor. The Bishop of Peterborough, at the close of the service held on Monday afternoon, October 12, in Westminster Abbey, to commemorate the Feast of King Edward the Confessor, delivered an address. He reviewed the life of Edward, and pointed out its influence upon the Church. In conclusion, the Bishop said:—"We reckon up to-day in silence, each one of us, what we owe to the gracious presence, the large heart, and the calm wisdom of one whom we all love; and I should ill fulfil my task to-day did I not turn your minds from the earliest to the latest memory attached to this building. Each generation has its work to-day, its lessons to learn; each generation, thanks be to God, has its example to support and sustain it, and these examples weave an imperishable chain of memories which connect the past with the present, and make us feel the full greatness of the communion of saints."

* * *

Here are two more stories concerning the new Primate. The first Dr. Temple tells of himself. He entered during a popular service in an East-End church one night, and, standing in a back pew, joined in the singing of a Moody and Sankey hymn. Next to him stood a working man who was singing lustily in tune. The Bishop sang lustily also, but not in tune. The working man stood the dissonance as long as he could, and then, nudging the Bishop, said, in a whisper, "Here, dry up, mister; you're spoiling the show."

* * *

The second story is less authenticated. It dates back to the Exeter days of Dr. Temple, when he was suspected of heterodoxy. A young curate came to him one day, and said, "My lord, it is rumoured

that you are not able to believe in special interpositions of Providence on behalf of certain persons." "Well?" grunted the Bishop. "Well, my lord, there is the case of my aunt. My aunt journeys to Exeter every Wednesday by the same train, and in the same compartment of the same carriage invariably. Last Wednesday she felt a disinclination to go, and that very day an accident occurred by which the carriage of the train in which my aunt would have travelled was smashed to pieces. Now, was not that a direct interposition of Providence on behalf of my aunt?" "Can't say," growled the Bishop; "don't know your aunt."

* * *

Bishop Strachan, of Toronto, was a Presbyterian before he was led by a clear and deep conviction, based on much earnest thought and study, to seek Orders in the Church. His old friend, who adhered to his Presbyterianism, one day thus accosted him: "Bishop, I can't understand what made you turn your coat." The aged Bishop replied, "Man, it is surely better to turn your coat than to wear it wrong side out all your days!"

CORRESPONDENCE.

To the Editor of the "Church Messenger."

DEAR SIR,—We have formed a "Tasmanian Social Purity Society" at Ulverstone, and hope the movement may spread. The officers at present are—Rev. Canon Beresford, president; Rev. James S. Roper, secretary; Rev. A. R. M'Phee (Presbyterian), Sprent, treasurer.

If you think fit I should be glad if you would notice it in the *Messenger* in any way you think best. The objects of the society are:—

- 1 To promote purity among men.
- 2 Chivalrous respect for womanhood.
- 3 The preservation of the young from contamination.
- 4 Rescue work.
- 5 A higher tone of public opinion in regard to purity.

Our chief idea is to work quietly and without making any fuss, but rather to band pure-minded men together to influence others individually. During my absence in England Rev. J. Rogers, Primitive Methodist Parsonage, Penguin, will be acting-secretary, and will answer all enquiries. We have a limited quantity of "White Cross" literature for distribution (papers for men).—Yours faithfully,

JAMES S. ROPER.

The Vicarage, Forth,

February 6th.

P.S.—The society is the outcome of one of the Bishop's suggestions laid before the Rural Deanery last year.

Beneath a quiet smile may lie
A sorrow of the soul
That needs a daily victory
To hold it in control.

—Thomas MacKellar, Ph. D.

Let not knowledge satisfy but that which lifts above
the world, which weans from the world, which makes
the world a footstool.—Spurgeon.

Give not an hair-breadth of truth away, for it is not
yours, but God's.—S. Rutherford.

PARISH ECHOES.

RICHMOND.

THE Christmas holidays are all over. We should each one strive to live nearer God this year than ever we have done before, and the test which we may take is, "Lord, what wilt Thou have me to do?" (Acts ix. 6) and if He is our guide our labours will be blessed.

There is little of consequence to record for this parish at present beyond the vestry meetings and two marriages. The former were held toward the end of last month and in almost every case the churchwardens of last year were re-elected, viz.: S. Luke's, Richmond, Messrs. Wm. Brain, Kenneth Ogilvy, and Henry Thompson; S. James's, Colebrook, Captain R. Storey, Messrs. Robert Broadby, and John Stewart; Campania, Messrs. Fred Bowden, Arthur Nichols, and Edward Gates. To these gentlemen the parish is indebted for their untiring efforts in doing their best to keep church affairs, especially the finance, in as flourishing a condition as they can, but they find, like most people, that times are hard and money scarce, but if we could only teach the blessedness of direct giving to the church to every one the anxiety of the churchwardens would be considerably lightened, especially in these days when we should all strive to do much for the extension of Christ's Kingdom.

On January 27 the Rev. H. W. Hugill married Mr. Henry Parremore to Miss Effie Fannie May Murray, and on February 1, at S. Luke's church, Mr. Benjamin George Jacobs to Miss Amelia Mary Arnott, of Richmond, Victoria. At this wedding the choir sang the beautiful hymn 351. Mr. Jacobs was born in Richmond, and has been a member of the choir here for many years, and now he has transferred his labours to Campania, where he resides, and he is a member of the choir there. We wish all these young people every joy in their married life, and may they long be spared to each other is the earnest prayer of their many friends.

On January 23 the S. George's Sunday school held their annual picnic and prize-giving. The picnic was held on the racecourse, with about 150 adults and children. After the children had their tea the prizes were presented, the Rev. Mr. Andrews (Wesleyan minister), in the absence of the Rector, helping the Superintendent, Mrs. Mace, to give them out. At the end of the prize-giving Miss Isabel Bowden, one of the scholars, read an address, and presented Mrs. Mace with a handsome glass biscuit barrel, with a silver top and name engraved, on behalf of all the scholars. All joined in merry games of all sorts until nearly eight o'clock. The children had a dip in a lucky bag and took home a toy of some sort as a remembrance of their treat. The weather was perfect, and every one helped with willing hands to make the gathering a success.

SERVICES AT S. GEORGE'S, CAMPANIA.—February 14, 21, 28, March 14, 21, 28.

RURAL DEANERY OF BRIGHTON.

ON January 13 a chapter meeting and conference was held at Bothwell. Resolutions were passed by the chapter and conference congratulating the Rev. Canon Beresford upon his appointment to S. John's, Launceston, and felicitating the Bishop upon an act so likely to encourage the Tasmanian youth to take Holy Orders, and to prove to the Tasmanian clergy that the highest honours which the Bishop can confer are open to them.

The Conference also passed resolutions—

1. Condemning the action of clergy or laity of the Church of England who, in face of the Bishop of Rome's recent utterances, support the Roman Catholic church for political or social advantage.
2. Recommending special week of effort during Lent to pay up arrears of stipend due to country clergy.
3. Urging the Bishop of the diocese to frame a "Parsonage Dilapidation Act."

BOTHWELL.

THE RECTORY,

February 8.

MY Dear Friends,—My last Lake trip was much saddened by the news I received while absent of the death of Mrs. Gossage. Sympathy is sweet, but even that cannot restore the mother to her children or the helpmeet to the husband, whose life henceforth will lack something which can never be supplied. I visited all whom I could reach in the six days at my disposal, and my general impression is that it will be a kindness to go as often as I can. On the return journey I held service at the Steppes, and in spite of short notice 25 were gathered at Mr. Wilson's to meet me. Longer notice and a more convenient hour would probably have brought a larger congregation. I think that I must in future take a fortnight, and do the round of all the Lakes at once, and to render this possible I have asked our lay reader to take the services on the Sunday of my absence from the township. Even then I must borrow a horse here and there for a few hours, for the stones are cruel to the feet, and only a well seasoned animal can hold out. It will interest you to hear that Canon Beresford stated in Synod that he considered it necessary for the Bothwell clergyman to ride 5000 miles a year. During Synod week I was able to visit four sick people of ours who are, or were, in Hobart for treatment.

It was a great pleasure to me to hear that four neighbours of the late Mrs. Gossage volunteered to bear her body to the grave without the usual payment. This is the proper way to show respect for our dead—Your affectionate pastor,

WILLIAM H. WEBSTER.

BAPTISMS since January 8.—John Hunt, Margaret E. Earley, George Glover.

DEATH.—Mrs. Chas. Gossage.

SHEFFIELD.

CHRISTMAS and the New Year's season passed quietly and happily by in this parish, our Vicar, the Rev. E. P. Shelley, holding the usual services and giving eloquent and helpful sermons, in which he exhorted his hearers to place their faith in God and seek honestly for the truth in all things, commending to them also that spirit of love and kindness by means of which alone the world may be moved upward and Godward, and peace, the special benefit and blessing promised at Christ's first coming, attained.

On Wednesday, the 13th ult., the annual Sunday school festival took place at the Oddfellows' Hall, where a sumptuous repast was served, and the adjoining ground was the scene of much enjoyment in the form of foot races and other sports and merry games. The usual prizes were plentifully awarded. It was a cause for great regret that Mr. Shelley was unable through illness to be present. In his absence the pleasant task of distributing the Sunday school rewards devolved upon Mrs. Davis, to whose energy and devotion in teaching from Sunday to Sunday we are much indebted. The result of the festival was a success both socially and financially.

S. JOHN THE BAPTIST, HOBART.

THE annual meeting was held on the evening of Friday, January 22. The Rev. Canon Finnis took the chair, and gave a detailed account of the work done in the parish during the past year, including the following particulars:—Visits and interviews, 1026; lessons in state schools, 66, to 120 children; Sunday services, 168; week day services, 548; sermons preached, 170; celebrations of Holy Communion, 147; communions made by 260; communicants, 1830; baptisms, 60; candidates prepared for confirmation, 16; confirmation classes, 54; marriages, 13; burials, 30; visits to House of Mercy and Lock Hospital, 98; lessons to Sunday school teachers, 26. The accounts of the retiring wardens showed that the receipts from all sources were £408 8s. 2d., and the expenditure £407 7s. 2d., but liabilities had increased from £173 1s. 9d. to £193 7s., apparently not a very satisfactory

state of things, but on the other hand the parish had incurred extraordinary expenditure in the necessary repairs to the rectory, the cost of which amounted to £96 3s. 3d., and it was pleasing to note that this amount had been raised, with the exception of £11 1s. 5d, which would very soon be paid. If the same zeal and energy can be applied during 1897 it is to be hoped the large overdraft which cost last year £4 14s. 8d. will rapidly be diminished. The Rector nominated Mr. Albert Reid as his warden, and Messrs. K. Newman and Alexander Reid were re-elected people's wardens.

The report of the Parish Council was then dealt with, showing that the subscriptions to the Stipend Fund had increased from £105 9s. 9d. in 1895 to £111 8s. in 1896. Regret was expressed at the departure of the lay reader, Mr. E. V. Kissack, and the resignation of Mr. Percy Hood of the position of hon. treasurer. The report was received and ordered to be printed. The following were elected as the Council for 1897:—President, Rev. Canon Finnis; hon. secretary, Mr. V. F. Chambers; Messrs. F. Belstead, W. Grahame, J. Gourlay, A. J. Lumsden, J. K. Lumsden, G. Lewis, J. V. Johnston, A. A. Tibbs, C. B. Pitman, F. A. Pitman; the churchwardens are members *ex officio*. The following note is appended to general accounts statement for 1896:—

"We desire to draw attention to the falling off in the Offertories, the total receipts for 1896 having been only £253 8s. 8d. as against £277 11s. 9d. in the preceding year. We have consequently been unable to make the usual special collections for the Melanesian Mission, Clerk's Superannuation Fund, Clergy Widows and Orphans Fund, and Sunday school prizes. At the end of 1895 the stipend of the clergyman was in arrear to the extent of £32 10s. At the end of 1896 the sum of £41 13s. 4d. was owing. We trust that every parishioner and member of the congregation will make some effort to decrease the liabilities. It must be remembered that in S. John Baptist's Church there are no pew rents, all seats being free and unappropriated, and that the support of the church and its ministrations are entirely dependent upon the voluntary offerings of its people."

On January 17 the Sunday school prizes were presented by the Rector to the children of the Sunday schools of the parish.

The offertories and collections made in church during the last month were as follow:—Week ending 6th, £6 8s. 11d.; 13th, £4; 20th, £4 5s. 11d.; 27th, £5 7s. 10½d.; 31st, £4 12s. 6½d.

BAPTISMS.—January 3rd, Amy Crosby; 15th, Eliza Anne May Gourlay, Emma Harriet Pamplin; 17th, Leslie Charles Wilson; 31st, James Henry Clark, Amelia Eliza Billinghamurst.

MARRIAGES.—January 4th, William Joseph Baillie to Mary Jane Edwards; 11th, Thomas Wooby to Julia Elizabeth Simmons.

BURIALS.—January 9, William Walton, aged 65 years; 18th, Selina Pinn, aged 61 years; 23rd, Leslie Charles Hickson, aged 6 months; 24th, — Andrew, aged 65 years.

FORTH AND LEVEN.

OUR parish has not figured largely in the columns of the *Messenger* of late. It has not been the lack of interest in the pleasing and welcome little monthly so much as the absence of anything out of the common to record.

During January, however, the various vestry meetings have shown that, on the whole, the parish has made some progress during the past year. It is pleasing to note the general reduction of debt on all sides. Three years ago the parish owed above £900. Since then eight churches have been built, or restored and enlarged, at a cost of at least £1000; and yet our total debt stands now at about £470. This is certainly advance in the right direction. We trust each year to be able to record a like progress. Debt is always troublesome, but when it entails heavy interest it is positively hateful. We must be more careful for the future.

The various churches have elected their wardens and sides-

men for 1897. We are sorry our space is too limited to give all the names—some 63 all told.

The new church at Preston is now being put up. Messrs. Middleton and Coulthart are the successful contractors. Those at the East Pine Road and at Upper Wilmort will be held in abeyance until the arrival of the new Rector. The Abbotsham church needs immediate enlargement. The one difficulty is the money, and we have just committed ourselves to a statement about "Debt" which we cannot escape from, at least in this present issue of the *Messenger*.

Synod consented to the sale of the Forth Vicarage and grounds only very reluctantly, and then added a proviso which certainly ought to assure our friends in that locality lest anything be done "hurriedly and unadvisedly." It was to the effect—"That no negotiations for sale could be binding unless the Bishop and the Church Trustees be satisfied as to the amount offered." As both are very conservative, and set a considerable value on the said property, we believe there is no immediate prospect of sale. We wonder either if it is likely to let?

Our friend the Rev. J. S. Roper is leaving us for England. For above three years he has served as a volunteer in the arduous work of this parish. His headquarters have been at the Forth, from which, as a centre, he has ministered to Forth, Leith, Kindred, Sprent, Castra, and away up towards Ballach-Macargill and Kill-Turkee. He has worked hard and successfully, combining, as he does, a high intelligence with a splendid physique, and a burning zeal for the Master's work; his place will be hard to fill. If we are not mistaken, he has powers which will place him high up in the ecclesiastical world in years to come. Mr. Roper leaves behind him many warm friends who will watch his future career with sympathetic eyes. May God's blessing rest upon him and his. Mr. Roper purposes to spend a year in England, and then to return to work in any sphere in the Diocese which the Bishop may select for him. His successor at the Forth has not yet been found, though the Synod has voted £80 for one year towards his support. This is a matter for earnest prayer. May some young, active man be found to perpetuate Mr. Roper's work. The parish is so large and the centres so numerous that less than three strong men could not possibly keep matters going. There are some who condemn the policy of Church extension, yet how can any earnest Rector sit selfishly down and make no effort to carry the glorious Gospel tidings to those living away back in the forest. We are much mistaken if Mr. de Coëtlogon could rest quietly under such circumstances.

The parochial statistics have a note of hopefulness. The baptisms were 136 in 1896 against 108 in 1895, which nearly doubled any previous year. There were 20 marriages, which is the largest number ever before taken by the church in this parish. The mortality was also high, as represented in the 22 interments. These various figures show how the church is laying hold of the people's affections. May the day arrive when not to belong to the old Church of England will be unique, and carry with its peculiarity a sense of deep loss as of a foreigner living amongst us.

The Rev. J. S. de Coëtlogon succeeds Canon Beresford. He hopes to live at Highbury Lodge for the present, and will enter into residence, all being well, in the first week in March. Mr. de Coëtlogon comes to us with a splendid reputation. He is credited with being one of the most eloquent preachers in the diocese, but what is better news even than this is the fact that he has the heart and gifts of a missionary—one who will not be content merely to my preach fine sermons on Sunday in the chief churches, but who will not rest until every corner of the parish has had the means of grace brought within its reach. It is said Mrs. de Coëtlogon is as full of zeal as her husband, and has high musical gifts. These are glad tidings. Both are young, and may both be long spared to carry on the good work only yet partly begun. We desire to extend to the new Rector and his wife a most hearty welcome. We thank the good Bishop, too, for his excellent choice, which has pleased everybody.

We are all thankful to know our old friend, Mr. Earle, has consented to remain and work under Mr. de Coëtlogon.

Though quiet and unassuming in his movements Mr. Earle has done a work which few others in the diocese have eclipsed. His handsome new churches at Penguin and West Pine are proof of this. He is now building at Preston, and later on, thanks to him, the East Pine Road will also have its little place of worship. If our simple words of encouragement are of any weight we would add yet another, and exhort that servant of God to not grow weary in well doing. Hearts full of sympathy are praying for him, and his work and influence are certain to increase.

The annual sports were held about the middle of last month at Upper Castra, and passed off well. In the evening a tea followed. This in turn gave place to a magic lantern entertainment. The whole was brought to a close by a coffee supper. The proceeds went towards the tiny debt upon the church, and wiped it off. The day was beautiful, the attendance numerous, and the takings good. High praise is due to the many helpers who worked so well. The building in question is used between the Sundays as a state school, and during the Christmas holidays it was made just half as large again, and two nice rooms were also added as a teacher's residence. Well done Upper Castra.

HUONVILLE.

THE annual Sunday school picnic was held in Mr. Tom Frankcomb's paddock on Thursday, January 14, and passed off very successfully, the children with their relations and friends mustering in strong force. An ample tea was provided, to which some 300 sat down on the grass; various games and races for the smaller children were enjoyed. The prizes were kindly given by Mr. A. J. Frankcomb.

The anniversary service was held on Sunday, 21st. The Rector, Rev. E. H. Thompson, addressed the children and distributed the prizes. The work done in the school during the past year is satisfactory, some of the children never missing a Sunday, and, with lessons well said, obtained the maximum number of marks.

The annual election of Churchwardens took place on Thursday, 28th ult., when the retiring Wardens, Messrs. Frankcomb, Newbon, and Linnell, were re-elected.

The Guild meetings, which were suspended during holidays, have been resumed, but the attendance is not what it might be. Will those who have the welfare of our church at heart try to attend more regularly, and so help the Rector? It must be very discouraging for him to spend time and trouble on subjects for discussion and then for so few to attend.

S. JOHN'S, LAUNCESTON.

ON Wednesday, January 27th, the annual meeting was held in the schoolroom. The Rector presided. Mr. Whitfeld read the annual report of the Churchwardens, which contained the welcome news that the building debt of S. Aidan's had been wiped off. He drew attention to the repairs that were needed at the Glebe. Canon Kelly thanked the Churchwardens for the help and assistance which they had always given him during his rectorate. Mr. W. J. Genders was elected Clergyman's Churchwarden, Messrs. Whitfeld and M. Brownrigg People's Wardens. Messrs. S. Eardley Wilmot, H. Edgell, W. Martin, W. Perrin, Matthew Robinson, F. J. Read, F. Paine, P. Findlay, H. Lakin, W. A. Whitaker, for S. John's, and Messrs. R. Corbett, Feutrell, and F. Littler, for S. Aidan's, were elected Sidesmen.

The Report of the Organ Committee was received and discussed, and the matter was left in the hands of the Churchwardens, with authority to spend £50.

Votes of thanks were duly passed to the Choir and all Church workers.

S. JOHN'S MISSION HOUSE.—On Friday, February 5, a social was held as a farewell to Canon Kelly. Over 150 were present, and the accommodation of the lower rooms of the house was taxed to the utmost. During the evening, Mr. Whitfeld, P.M., gave a most interesting lecture on the "Early Days of Launceston," which was listened to with great

attention. After refreshments had been handed round, the Deaconess, on behalf of the fathers and mothers connected with the Mission, presented a valuable book to the Canon.

TREVALLYN.—Death has removed one who for many years was a quiet but regular worker and worshipper at S. John's. The old women and the men at the Depot have long missed Mrs. Arthur Evans, who as long as health remained visited them regularly. In Trevallyn she took part with Mr. Evans in furthering the work of S. Oswald's from its formation. For years now she has gradually had to retreat before the advancing weakness which at last has brought her to an early grave. To the last she was deeply interested in the work she loved for God and His Church.

The Wardens supply the following Statement of Expenditure in Parish since July, 1891:—

	£	s.	d.
S. John's Sunday School	613	2	1
Repairs to Church	58	15	5
Parsonage	130	13	10
Church Property	26	7	9
S. Aidan's	833	9	10
	£1662	8	11
Furniture given S. Aidan's	100	0	0
	£1762	8	11

£200 a year to Curate.

150 to Incumbent.

50 to Poor.

£400 per annum.

	£	s.	d.
Average Annual Collections for Parish Expenses	501	4	1
Average Annual Collections for other objects	227	18	6
Average Annual Pew Rents	200	0	0
Average Annual sum raised in Parish for all purposes	£1260		

This does not include the Mission House, about £60 per annum.
S. AIDAN'S.—4 Baptisms in 1896—Blessar Matthews Tyson, 19th April; Mary Walmsley Adams, 4th Dec.; Brian Harry Adams, 4th Dec.; Ansen Clive Miles, 18th Dec.

"SELF-GOVERNMENT WITH TENDERNESS.—Here you have the condition of all authority over children. The child must discover in us no passion no weakness, of which he can make use; he must feel himself powerless to deceive or to trouble us; then he will recognise in us his natural superiors, and he will attach a special value to our kindness, because he will respect it. The mother should consider herself as her child's sun, a changeless and ever radiant world, whither the small restless creature quick at tears and laughter, light, fickle, passionate, full of storms, may come for fresh stores of light, warmth, and electricity, of calm, and of courage. The religion of a child depends on what its father and its mother are, and not on what they say. The inner and unconscious ideal which guides their life is precisely what touches the child—what they worship. This it is which his instinct divines and reflects."—*Amiel's Journal*.

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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.
Scottsdale—St. Barnabas...	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	
Launceston—St. John's ...	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	
St. Leonards ...	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	... ..
North Dorset—				
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	
Mersey—				
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	
Brighton—				
St. Mark's, Pontville.....	10.30 a.m. on 1st and 3rd S ...	... ..	7 ...	
St. Augustine's, Broad Marsh	11 a.m. on 2nd and 4th S ...	11 ...	... ..
St. Thomas', Tea Tree ...	10.30 a.m. on 5th S ...	... ..	3 on 1st and 3rd S	
Black Brush State School ...	... ..	... ..	3 on 2nd S ...	
Bagdad Railway Station ...	... ..	... ..	3 on 4th S ...	
Forth and Leven—				
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	
Zeehan—St. Luke's ...	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 ...	
Strahan—Holy Trinity ...	8 a.m. and noon on 2nd S	11 ...	7 ...	2.30 p.m.
Mount Lyell ...	... ..	5th S ...	5th S ...	
Hagley—St. Mary's ...	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.

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CHURCHES.	HOLY COMMUNION.	MATINS.	EVENSONG.	Sunday School.
Deloraine—St. Mark's	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.
Devonport—				
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	
Richmond—	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 ... ..	... ..	... ..	" " "
Sheffield—St. Barnabas	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. ...	
Carrick—St. Andrew's	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	
New Town—St. John's	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.	
Kempton—St. Mary's...	8 a.m. on 1st S., after Matins on 3rd S.	11 a.m. on 1 and 3 S	7 on 2, 4, and 5 S	2.30 p.m.
S. Anne's, Dysart	After Matins on 5th S	11 a.m. on 5th S	3 on 1st and 2nd S	
Bagdad	After Matins on 2nd S	11 a.m. on 2nd S	7 on 1 & 3, 3 on 5 S	
Tedworth... ..	According to notice... ..	11 a.m. ... ..	... ..
Hutton Park ... ..	... ..	Matins or Evenson g every Sunday.	... ..
Melton	According to notice... ..	... ..	3.30 on 4th S ...	
Green Valley ... ..	... ..	... ..	3.15 on 3rd S ...	
Hunting Ground ... ..	... ..	... ..	Monthly at 7 p.m., according to notice	
Bothwell	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..	
Clarence—				
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.

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Children's stout ribbed Hose, all sizes, 6d per pair
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Ladies' full fashioned Hose, double toes and heels, fast dye, black cotton, at 6d per pair

This is the most wonderful value ever seen. It is the result of our superior buying facilities that we are able to give such good value

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Ladies' superior Hose, treble spliced feet, heels, and ankles
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Ladies' black Balbriggan Hose, with fancy worked fronts
Ladies' silk finish cotton Hose, from 1s per pair, quite new

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Ladies' black summer cashmere Hose, from 1s 2d to 3s 6d per pair

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Hard wear Cashmere Hose, for boys, 8 fold knees, from 1s to 2s per pair

Cashmere Socks and $\frac{1}{2}$ Hose, in all sizes

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Children's Hose, navy, brown, and other colours, size from 2 to 5; all at 6d per pair. These goods are nearly all marked at 1s 6d to 2s per pair

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MEN'S HARD WEAR HOSIERY

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Striped cotton $\frac{1}{2}$ hose, extra stout, 10 $\frac{1}{2}$ d per pair

Summer Cashmere $\frac{1}{2}$ hose, 9d per pair; reduced from 1s 3d

Summer Merino $\frac{1}{2}$ hose, 1s per pair

Natural Llama $\frac{1}{2}$ hose, from 1s

Black and navy Cashmere $\frac{1}{2}$ hose

Job line fancy stripe cotton $\frac{1}{2}$ hose, 3 pairs for 1s, very cheap

GENTLEMEN'S VESTS AND PANTS

Brown cotton pants, from 1s 11d

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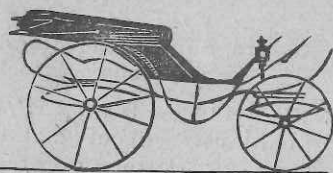
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