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PRICE ONE PENNY.

APRIL 23, 1898.

# THE CHURCH MESSENGER

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

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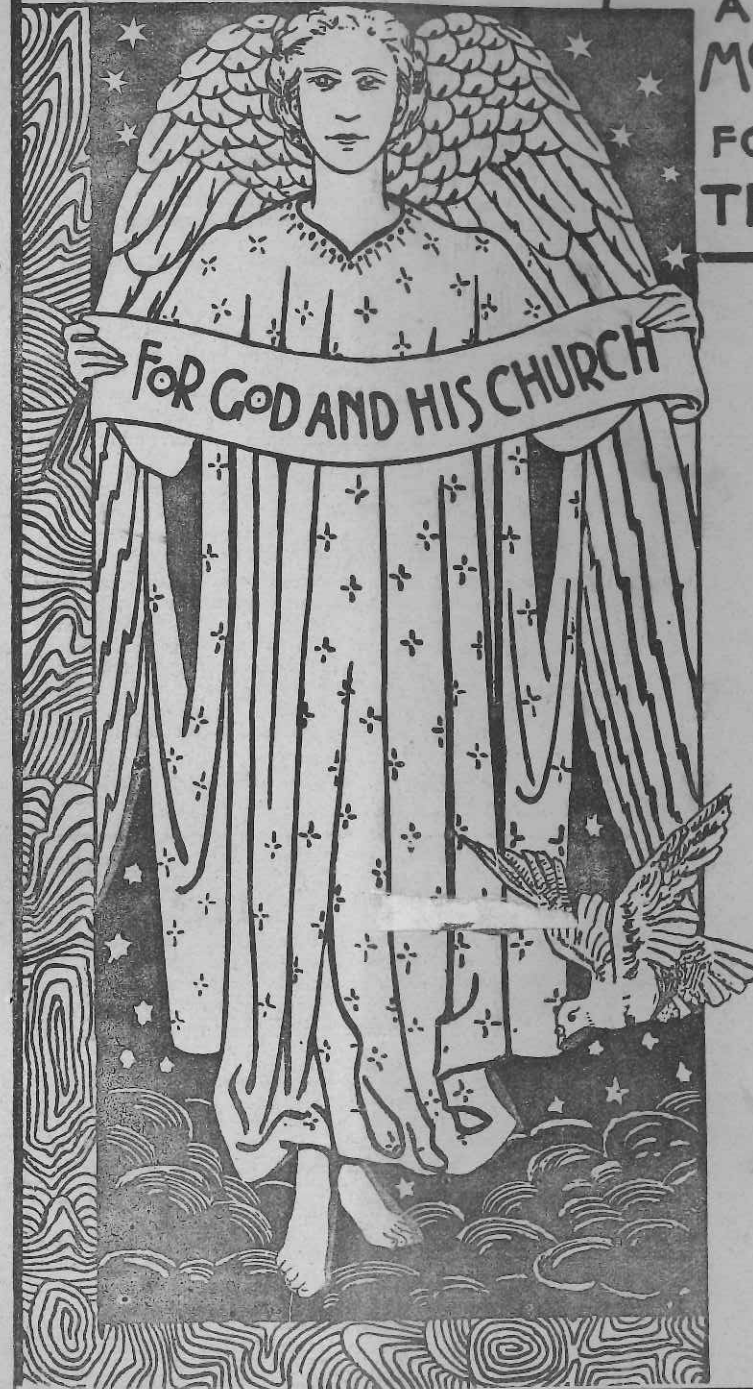
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**SOAP**

FOR

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Forward, eber Forward.

VOL. III. NO. 9.

APRIL 23, 1898.

PRICE, ONE PENNY.

**MARTHA AND OTHERS.**

ACCORDING to S. Luke, Martha  
was careful and troubled about  
many things. Good woman as she  
was, and beloved of our Lord, she was  
as much as told by Him that she  
lacked the one thing needful, which  
was possessed by her sister Mary.  
There are many Marthas amongst us,  
all good women, doubtless—in a  
way. But they allow their nervous  
anxiety about family and household  
affairs to rob them of peace of mind,  
and prevent them doing any good  
whatsoever outside of their own little  
world. They too are careful and  
troubled about many things—many of  
them very trifling, most likely. They  
either have no time, or it never enters  
their minds to sit at the Master's feet  
to be taught their duties and take  
no heed of that good part of them  
which shall not be taken away. Al-  
though we are not told as much, it  
may assuredly be inferred that Martha  
profited to the full by the rebuke  
meted out to her, that thereafter she  
made light of all her troubles, real  
and fanciful, that she became mindful  
of others' trials and needs, and less  
careful of her own, and that her end  
was peace. Now, what is to prevent  
a like happy consummation in the  
Marthas of our day? There is nothing  
to prevent it. It is easy—so easy to  
bring about, if they will but school  
themselves to calmly think the mat-  
ter over in their quiet moments. The  
good that is in them, the one thing  
needful, has only lain dormant, pressed  
down and unable to rise by reason of  
a heavy weight of morbid care, which  
is much akin to downright selfishness.  
Let but a ray of sunlight enter in  
upon them—a glint from that light  
which lighteth the world—and then

the good which is in them will rise  
to the surface, and they will no longer  
live for their own, and themselves  
alone; and then the joy of that new-  
found mode of living will not readily  
be forgotten!

And now a kindly word to those  
who are neither Marthas or Marys;  
to those in comfortable circumstances,  
whose time is their own, and whose  
chief aim in life would seem to be  
how best to kill it. Just a friendly  
note of warning to those who neither  
toil or spin, but idly pass the  
precious hours away, ever seeking  
their own pleasure and enjoyment,  
day by day, week by week, year in  
and year out. True pleasure it can-  
not be, and healthy enjoyment is out  
of the question under such circum-  
stances. If it could but be brought  
home to the many women who are  
thus situated, what a wonderfully  
potent factor they could be for good—  
that the world of to-day is ruled by  
female influence, and that it requires  
but a little energy and determination  
on their part to be up and doing, be  
it little or be it much; if only they  
would take these considerations to  
heart, and would act upon them, what  
a marked and startling change for the  
better would speedily become ap-  
parent. They could still indulge in  
their usual pleasures and enjoyments,  
but something attempted, something  
done, for God and His Church would  
give a most appreciable zest to them  
to which at present they are utter  
strangers.

It is deplorable and altogether un-  
accountable that the oft-time reiterated  
touching appeals made by the clergy  
for more female workers meet with  
such a sorry response. It is sad to  
a degree. Listlessly shirking a res-

ponsibility, when everything favour-  
ably tends to a faithful discharge of  
it, should not be lightly entertained.  
It is a most solemn and serious con-  
sideration. For are not the needs  
and ailments of the poor, the teaching  
of the young in the Sunday Schools,  
and many kindred works of mercy,  
are they not responsibilities, and very  
grave ones too, which devolve upon  
those whose time, talents, or means  
allow of ample opportunities to alle-  
viate the one or instruct the other?  
To those who have never attempted  
any of these good deeds, to those who  
have put their hand to the plough and  
turned back, let us appeal once more  
for their help; and oh, let us not  
appeal in vain, for all over the land  
just now there is great need of their  
assistance.

Willing workers there are already,  
and many. Seek of them, and it  
will be found how happy they are in  
their lives, through their feeble at-  
tempts to follow in the footsteps of  
Him whose meat and drink it was, to  
do His Father's will. And is it not  
our Father's will that we should have  
a care for His suffering and needy  
children, and to see to it that not  
only the little ones are led aright in  
the paths of Christian precepts, but  
that many other pressing works in  
connection with the Church have ur-  
gent attention also?

**ARE ANGLICAN ORDERS  
VALID?**

CARDINAL VAUGHAN and his con-  
freres of the Italian Mission in  
Great Britain have recently published  
a letter, backing up the recent Papal  
Bull. With their usual Roman in-  
fallibility they assure the English Pri-  
mates that our orders had no likeli-

hood of any recognition from the Russian Communion, and that to "reject the doctrine of Leo XIII. involves, at the same time, the rejecting that of the East."

By a happy coincidence an eminently representative body of the Russian clergy, the Moscow Clerical Academy, has just supplied us with a timely confutation of Cardinal Vaughan's groundless assertions. The new number of the "Theological Messenger," the organ of this society of the most learned and scientific of the Russian clergy, contains a long treatise entitled "The Hierarchy of the Anglican Church." The general results of the enquiry into the Anglican position at the present moment may be summed up under two heads, (1) historical fact, (2) doctrine; which correspond in some degree to Cardinal Vaughan's two categories of "extrinsic" and "intrinsic." From the objective or extrinsic standpoint, says the Russian treatise:—(1) "The historical reality of the Apostolical succession in the English Church is a fact proved beyond all possibility of doubt; it is to be unhesitatingly acknowledged that the consecration of Archbishop Parker is certain and unquestionable; all the pretences which have been raised against his consecration and against Anglican consecrations fail before the bar of criticism. (2) The present Anglican ceremony (Tschin) of ordination corresponds to every demand of Orthodoxy, and all ordinations administered in conformity to this ordination-rite must be acknowledged as real and valid."—"Mitre."

### THE MOTHERS' UNION.

THE first annual service in connection with the Mothers' Union was held by permission in S. Andrew's Cathedral, Sydney, on Tuesday, March 25, the Feast of the Annunciation, at 4 o'clock. There was a good congregation. The service was choral. The first lesson was read by the Rev. Canon Hey Sharp, the second by his Grace the Archbishop. The sermon was preached by the Right Rev. the Lord Bishop of New Guinea, who took for his text S. Luke i., 35, from the Gospel for the day, and dealt with the subject of the Mothers' Union, as he deals with the New Guinea mission or with any other subject which he touches, on the highest possible ground. The Bishop reminded his hearers that the natural fact of motherhood in the human race had been for ever consecrated by the Incarnation of the Son of God, and reminded the members of the Union that it was their duty and privilege as Christian mothers to keep the idea of the Kingdom of Christ constantly before themselves and the world; to

remember that the life of a mother must be the life of continued self-sacrifice and self-repression, a giving up of natural desires, and that they must never forget the promise of salvation which comes through "the child-bearing." He implored them to teach their young daughters, both by precept and example, how honourable is that holy estate of matrimony which is given to us as a type of the mystical union between Christ and His Church, and to think seriously before they enter into that state with its after consequences of motherhood; to make the Union a constant protest against the loose ideas of marriage and divorce which are gaining ground amongst us, and that every mother should remember how sacred is that which comes to her by the overshadowing of the Holy Ghost. She ought to strive to train that which is born of her that it may at last be numbered among the Sons of God.

We do not think that many of those who heard the Bishop's words will be able lightly to dismiss them from their minds. It is to be hoped that one immediate result will be a great accession of members to the Union and a more determined struggle against the fatally demoralising ideas of the obligations of marriage and motherhood which prevail so largely among us.

### TALKS ON NATURAL HISTORY.

BY WOODPECKER.  
VIII.

"OH, by the way, Woodpecker, have you ever been up our Cataract Gorge?"

"Yes, I have, and probably before you were born; anyway my first visit was over 20 years ago. I happened to be staying for a day or two in Launceston, and a friend kindly took me up there. It was a rough track then, winding in and out among the native shrubs, and over rough rocks, but I enjoyed the walk very much. When we got some distance up I think we crossed the river somehow, and came back by a different road. I do not remember all the particulars, but it seemed very pleasant to have such a nice ramble so near Launceston."

"Don't you think it a grand gorge?"

"Well, yes; of course it can be nothing like the canons of the Colorado river, neither can it compare with the gorges of the Pieman and Gordon, on the West Coast; but certainly it is a respectable "lion" for the Launcestonians, and very interesting, from a geological point of view."

"I suppose you mean that there was once a great earthquake, or some natu- tion of the ground—to make the gorge we see. Don't you know that the Colo-

ral convulsion that made an opening in the ground, and then the water flowed in."

"Yes, some such explanation would no doubt have been given in the last century, but it would not do now. To make a bad pun, the Gorge certainly 'holds water,' but your theory of its origin will not."

"Pray, why?"

"Simply because it does not explain the facts, for, if the Gorge had been caused by what you call a 'natural convulsion,' it might, perhaps, have held water, but it would hardly have been running water. More probably it would have been filled up by later earth deposits, or with fragments of rock, which, during the lapse of ages, had fallen in from the sides of the depression, which would soon have been covered by vegetation of some kind."

"How, then, was it formed?"

"Simply by the river itself, there is no other possible explanation of it. It is simply what geologists call a 'valley of erosion,' and if you look up that word in the dictionary you will find its true meaning."

"But could water wear away such hard rock, and such a tremendous amount of it? It must be two or three hundred feet deep, and quite as wide on the top."

"Yes, water can, and does, provided you give it time enough. You may see a similar example of the power of running water at Corra Lynn, where, from the nature of the rock, the gorge is perpendicular; and, again, at the place you call the "Punch Bowl;" and I believe the "Whirlpool Reach" down the river is only an older Cataract Gorge at a more advanced stage of its existence. The explanation is that many thousands, perhaps millions, of years ago (but quite recently, from a geologists' point of view), the South Esk was somehow diverted on to a plateau of "diabase-greenstone"—for this is what the rock is called—which was at that time undergoing a slow upheaval. This elevation continued, and the river always flowed, and these two are the agents that produced the Gorge. If the rock had been limestone or slate, the walls would have been perpendicular; if of any earthy materials, there would have been a wide, open valley."

"I should not have thought it possible for water to effect this."

"But you must have noticed that all the rocks and stones, in the bed of the river itself, are worn quite smooth, although they must have been angular when they dropped in from the sides; surely the water has washed them smooth?"

"Yes, no doubt."

"Then you admit the principle; and all that is required is sufficient time to elapse—together with the slow elevation of the ground—to make the gorge we see. Don't you know that the Colo-

rado river has cut its way through horizontal layers of rock to a depth of between five and seven thousand feet, for a distance of over three hundred miles?"

"But did the water make what we call the 'basins' as well?"

"Yes; wherever there is a 'basin,' we must suppose that a waterfall existed there, and lasted for a long time, scooping out the rock below, and that these gradually cut their way backwards, as waterfalls always do. The Niagara river has already cut its way back from Lake Ontario to a distance of seven miles, where the present falls are, leaving a gorge in the solid limestone 400 yards wide and about 300ft. deep. So you see your's is a kind of baby-gorge in comparison; but I like it, for, as the poet said, it enables you to—

'Converse with Nature's charms  
And see her stores unrolled.'

All the same, there are some things about the Gorge which I do not like, for they seem to spoil its natural beauty."

"Pray, what are they?"

"Well, for one thing, I do not like that hideous, dripping water-race, which, I believe, supplies power to a mill. They tell me there are 'vested interests,' but no Government should permit such things in a 'beauty spot.' Then, again, I think that your 'Cataract Gorge Improvement Committee,' or whatever it is called, has done much to altogether spoil the place, at least to my thinking."

"Take care, Woodpecker, or your chatter will give offence to the Launcestonians."

"I hope not; for I should be sorry to give offence to anybody. This should always be avoided as much as possible, but a man cannot help his feelings, you know; and, provided they are temperately expressed, there need be no offence given."

"But what is it you do not like? I am sure the association have gone to a great deal of trouble. They have made beautiful walks, and bridged over gullies, and placed seats, and built arbours for visitors to rest in. Then they have planted all kinds of shrubs and flowers to beautify the place, and they have a pavilion at the end, and smooth lawns and a pigeon-house, and all kinds of things. What are you grumbling about? Surely art can assist nature."

"Yes, yes; I admit that. An English park, well laid out, is more beautiful than an English wood; but there are many kinds of 'art,' as you call it, and it is possible to destroy the natural beauty of a place by injudicious interference with it."

"Take care, Woodpecker, you will certainly get into a row."

"Hear me out, can't you? What I object to is the painful orderliness of everything. It is too much of a promise. Then consider the jumbling to-

gether of all kinds of exotic trees and flowering plants: Japanese maples, arums, doliches, scarlet geraniums, pines, cypresses, waifs and strays from all corners of the world, and, as a crowning iniquity, ivy! The idea of planting that crawling, aggressive thing amongst those beautiful natural obelisks of rock! It makes me feel bad! Why, it will grow 300ft. high, and overwhelm everything in its clinging embrace, destroying all the typical outlines of the rocks in its billowy masses—filled, too, with dust and dirt unspeakable."

"Woodpecker, you will certainly get a slating! Pray, what would you have done had you had the doing of it?"

"I would have decided, from the outset, to make the Gorge a nursery and a sanctuary for Tasmanian plants only. I would have enabled a visitor to get a synoptic view of all the beautiful shrubs and flowering plants we possess, without his having to ramble all over the island to see them."

"But what have we got to plant there?"

"Plenty of things, and beautiful things, too. There are the native laurel, the Waratah, the blandfordia, the aristotelia, the gaultheria, four species of richia, three of clematis, 18 acacias, 14 eucalypti, 11 conifers, two beeches, the eucryphia, the billiardiera, a dozen epicridae, some beautiful berry-bearing shrubs, and about 60 ferns, all of which, with a little trouble, might have been cultivated, and a host of other things too numerous to mention."

"And would all these have grown there?"

"Yes, with a little care, I think they would; any amount of water is available, and perhaps many of our native trees might have been thus preserved from extermination, which they are now in danger of, through the wholesale destruction of forests which is going on."

"And, pray, what else would you have done?"

"I would, if possible, have turned the 'First Basin,' or part of it, into a home for black swans, ducks, coots, and other Tasmanian water-fowl, so that they might have bred in safety; and, in every way, I would have fostered the growth and well-being of native things, whether animal or vegetable, so that visitors and others might have been able to see something of the flora and fauna of Tasmania without fatigue or expense. And, I maintain, your boasted Cataract Gorge would then have been a thousand times more interesting than it is, besides becoming distinctly educational for those who cared to profit by it."

"I suppose, then, you would have encouraged all sorts of birds to breed there, and you would have had 'possums running up the trees and all that."

"Why not; would not all this have been very delightful, and very appropriate as well; a fitting tribute to 'The unseen genius of the wood,' as the poet said?"

"But is there nothing that you can commend?"

"Oh, yes, there is much. I was pleased to see, the last time I was up there, that some ferns had been planted, and were looking healthy; and was especially glad to recognise a young cyathea medullaris. I once measured one of these beautiful ferns in a forest near Circular Head. I do not think the stem was more than four inches in diameter, but it was 55 feet high, and the fronds were upwards of 18 feet long! I doubt very much if even Java can show such a splendid cryptogram."

"Well, Woodpecker, I daresay there is something in what you say, but I fear you will get well sat upon for having said it; you ought to remember the committee have done very good work, and the Gorge is a popular place."

"Undoubtedly, the committee have acted with good intentions, and the number of people who visit the place is a proof of its popularity; but every man must see things with his own eyes, and interpret them for himself, and I should have dearly loved to recognise the existence of these 'things of native worth and beauty' in the Gorge, more especially as the general want of knowledge and appreciation of them is far greater than it should be. But you had better run along now, it is time you were looking up your 'home lessons.'"

March 8, 1898.

Dr. Temple is not only a witty man himself, but is the cause of wit in others. A very good story (says the "Pall Mall Gazette") which, although it is frequently repeated with great glee in clerical circles, has never yet got into print, dates from last year's Lambeth Conference. It is well known that the utmost good feeling and unanimity prevailed at that historic gathering, but it is not perhaps surprising that some of the exotic prelates were at first a little astonished at the blunt plain-spoken straightforwardness of the Archbishop. No doubt sometimes their Lordships were told exactly what they had to do and how they were to do it without absence of circumlocution which was entirely new to them, and one of the American Bishops summed up his feeling upon the perhaps rather more than military decision of the present successor of S. Augustine in a highly successful epigram—"I love that old man," he said, with the characteristic Yankee drawl which even Bishops upon the other side of the Atlantic rarely quite lose. "but if he behaved like that in my country he would be shot."

## NOTES.

WHEN the history of Tasmania for the dying century comes to be written, the name of Sir Lambert Dobson will stand out pre-eminently as a shining bright star amidst a host of lesser luminaries. We could ill afford to lose him, and his decease has created a gap which it will be hard to fill. In the ordinary course of human calculations, he might have been expected to occupy his high position for many years to come, but he was cut down while still in the full enjoyment of all his vigorous and enlightened faculties. The last act of his useful life was a work of philanthropy, in which he is supposed to have contracted the disease which carried him off; and thus he died, as a brave soldier dies, nobly doing his duty to the last. He was a firm and consistent supporter of the Mother Church in many directions, and a good churchman in its fullest and truest sense. As a fearless and upright judge, he was painstaking to a degree in all questions of greater or lesser moment which came before him. He was eloquent and lucid in his decisions, urbanely courteous to all who came in contact with him, and full of sympathy, but stern when the occasion demanded it. With troops of friends sorrowing over their loss, with the far-reaching esteem of his sterling qualities by his fellow colonists, his will ever be an honoured name in the land he loved so well.

Last month there passed away in Launceston a loveable and most estimable lady in the person of the late Miss Kelly, a sister of mercy, a faithful friend. Like unto some good fairy in a child's tale, she moved silently and almost unnoticed hither and thither, comforting, consoling, sympathising, and relieving. It might be truly said that she lived for others and not for herself. The extent of her benevolence will never be known, but it was widespread and profusely liberal, her right hand not knowing what her left was doing. Quietly and unostentatiously she sought out cases for her attention, and diligently responded to the many calls for her assistance. Her kindly presence will be sadly missed in many a home, but she will live in the affectionate remembrance of a long, long roll of those she has so devotedly succoured from time to time, through many changing seasons. A notable Christian life, indeed; not a life to mourn over, but one to be held up as a bright example to those with like opportunities whom she has left behind.

On 30th March there was laid to rest all that was mortal of Mr. William Barnes, of Trevallyn, a name widely known for long years past, and, until recently, a figure very familiar in the

northern parts of Tasmania. Before his health became chronically impaired Mr. Barnes occupied a seat in Synod, and took a warm interest in the affairs of the Church. His name, too, will long be remembered in connection with the Launceston Hospital—an institution in which he took very great interest. The high respect in which he was universally held may best be judged from the fact that representatives from almost every family of importance in Launceston were present at his funeral. The interment took place in the Church Cemetery, Launceston; Canon Beresford and the Rev. J. Harry Edwardes officiating. \* \* \*

We remind our readers that candidates for the Th.L. examination of the College of Theology in October, 1898, should send their names in full, addresses, and fees to the Hon. Registrar (Canon Sharp, S. Paul's College, Sydney), during April, together with a statement of the "extra subjects" (if any) in which they wish to be examined.

The Launceston City Architect and Surveyor has condemned the galleries in S. John's Church as being ill-ventilated and unfit for the use to which they are at present devoted. Those of us who have had to spend an occasional, or, shall we say, a regular, hour or so on Sunday in those self-same galleries will accord very hearty thanks to that same gentleman for his outspoken and well-deserved rebuke to the authorities at S. John's in this matter. The fact is, the building, from every standpoint, is out of date. Its exterior is the embodiment of ugliness; internally, it is ill-ventilated, and too small. The children in the Sunday Schools more than fill all the seats in the nave, and cannot take part in the morning and evening services. They have to be content with a make-shift service in a cold, bare school-room. No wonder the rising generation is drifting well away from the Church of their fathers. The organ is a kind of arte-diluvian survival which might do very well for a museum, but possesses none of the modern improvements and requirements. Its position, too, in the gallery is very questionable, and certainly inconvenient. Let us hope there is sufficient attachment and devotion on the part of our lay folk to take up some scheme for enlargement or improvement of the church at an early date. To let matters rest where they are is to court conspicuous failure by driving away large numbers who are really anxious to worship at S. John's, but can find no accommodation. They have come to regard those afore-named galleries as a kind of "black hole of Calcutta," and the conclusion is forced upon them that those who cannot afford to pay for sittings are totally unprovided for. Is not this a sad commentary upon "public worship"?

The Bishop has convened Synod for Tuesday, April 19. We have not yet heard that any matters of special importance—save, indeed, finance—are to be debated. We might, however, remind the clergy and the various lay members, who have been elected to represent the different parishes, that it is a distinct duty to be present, and to take part in the deliberations. Last year a certain country rector, who was in Hobart during the sitting of Synod, was queried as to "Why he had not attended?" He jocularly replied, "Oh! I am too busy to waste my time thus." Can we wonder that laymen come to believe the duty of attending this great council of the Church is an unimportant one when their reverend guides speak in this strain? We sometimes hear that certain beneficed clergy are dissatisfied with the treatment meted out to them by Synod. It is to be wondered at when they personally are too indifferent to watch their own interests? We hold that the Bishop should exact an explanation from every one holding a seat in Synod, in the event of his inexcused or unreasonable absence. Certainly to elect a layman to such a post and to find, after his acceptance of it, that he has not troubled further over the matter, is an element of intense irritation to all immediately concerned.

Arrangements have been made with the General Manager of Railways to issue tickets to all attending Synod at half rates. Application should be made at once to the Diocesan Registrar by any desiring to avail themselves of this concession.

The following clipping is taken from the "Tasmanian News" of April 8. It will speak for itself. We only trust his Lordship may be firm in his attitude in this matter. He will find numerous supporters all the diocese over, and we believe sufficient legal proof to enable him easily to substantiate his case in the event of matters coming into court. "It will be recollected that some months ago the Rev. S. Topham proceeded against Bishop Montgomery in the Supreme Court to recover damages for the loss of employment through the revocation of his living in the diocese of Tasmania. Mr. Topham left the country, and it is reported in the city that he obtained a curacy in Ireland. It is alleged that the Bishop of Tasmania wrote to the Bishop of the diocese in which Mr. Topham had found work, and in consequence of which the Irish Bishop cancelled the license he had granted. Topham, it is rumoured, is about to commence an action in the Supreme Court of Tasmania against Bishop Montgomery for slander and loss of emoluments caused by the writing of the said letter."

The Right Reverend John Richardson Selwyn (says the "Mitre,") was well-known to Melbourne. Son of the famous Bishop of New Zealand, he was chosen to follow the martyred Bishop Patteson. He was Bishop of Melanesia from 1877 to 1891, and only retired when crippled by his arduous missionary efforts. It is hard to picture his stalwart frame bowed down by chronic illness. Our last recollection of him was in 1883, running along the banks of the Upper Yarra, coaching a Trinity College Four, in preparation for their annual inter-collegiate contest. A sight that long lingered in the memories of the Melbourne rowing men, was to see the episcopal coat thrown off, followed by the apron and other garments, as the pace told on the old Cambridge coach. The stroke of the Trinity crew is now a well-known medical man, and on one occasion when the Bishop's utterances grew more and more incoherent from the unwonted exertion, he turned to his crew, and remarked, "Look out, chaps, he's swearing in Melanesian." However, we grew to love the straightforward manliness of the Bishop, and listened to his earnest talks in hall and chapel. After his retirement the Bishop became master of Selwyn College, Cambridge, and now, after some months of weary suffering, he has entered into his rest.

"Jesu, Lord, all-pitying, blest,  
Grant him Thine eternal rest."

In Bishop Selwyn the Church has lost not indeed a great man like his father, the first Bishop of New Zealand, but a clergyman of singular attractiveness, varied powers, and unswerving devotion to a very high ideal of ministerial character and work. He went home from Norfolk Island a man broken down in health, but his mastership of Selwyn College has shown no trace of declining vigour or failing energy. His resignation of his bishopric was a serious blow to the Melanesian Mission, but we are inclined to think that his death now will prove a greater misfortune still, inasmuch as ever since his return to England he has been the means of keeping alive the interest of English Churchmen in the mission on which he so long presided, and has caused many gifts of money to flow in the direction of Melanesia, which, but for him, might have found their way into other treasuries not so empty, or so much needing to be replenished.

The Bishop of New Guinea is very anxious for the following needs of his mission to be supplied, and kindly asks donors to communicate with him before making their selection:—For the chapel: A lectern pulpit, altar desk and book, bishop's chair and kneeling desk, stained glass for three small windows, and a few other articles; also a com-

plete set of chapel furniture for Collingwood Bay mission station. Other pressing requirements are: Furniture for the house, school materials, Scripture pictures, six bells 16in. in diameter, together with hospital and carpenter's shop requisites.

## THE GREAT FORTY DAYS

WE have been celebrating the Forty Days and Forty Nights, when our Lord was tempted and yet undefiled. This season ended on Easter Day, and then on that day began another celebrated 40 days, namely, the 40 days between Easter Day, when our Lord rose from the dead, and Ascension Day, when He ascended to Heaven. What was He doing during those six weeks? We do not know. All we are told is that He was chiefly engaged in speaking to His disciples "of the things concerning the Kingdom of God." During these 40 days He was preparing them for their life's work, just as He was being prepared for His work during the 40 days in the wilderness. And directly Jesus came out of the wilderness, then He immediately began to preach and tell the people "The Kingdom of Heaven is at hand." That was His text, the Kingdom of Heaven. And S. John the Baptist, too, he preached "The Kingdom of Heaven is at hand." And when the disciples went about they preached "The Kingdom of Heaven is at hand." And now that Jesus has been dead, and buried, and risen again, He still has this great idea; He has not forgotten it in the hush of death, He has not left in the darkness of the grave. No! just the contrary, as soon as He who was dead is alive again, He begins the same old story, talks of the same old subject; He speaks of the things concerning the kingdom.

Now this "Kingdom" must be a very important thing, for as far as we know from the Bible, it was the only thing He talked to His disciples about, after He rose from the dead. He could not talk to them of everything, so He talked of the most important thing, and that was the Kingdom of God, or the Kingdom of Heaven. Now what was the Kingdom of Heaven that our Saviour and S. John and the disciples all talked so much about? It was the Church of the living God. Once our Lord called it "My Church." Many good people often make a great mistake. They say something like this: "Oh, if I am a good man and love Jesus, I need not belong to the Church. I can do as much good outside as I can inside the Church." Now this is quite and altogether wrong. It is opposed to the whole teaching and work of Christ. He came to found a kingdom, to build a church, and those people say

"I need not be a subject in that kingdom; I need not be built into that church." They directly contradict Christ. Now which is right, they or the Bible? It is too often forgotten that if every Christian man and woman and child were just as good and holy and perfect as God wished them to be, even then the end which our Lord wished to accomplish would not be fully reached. His followers must join themselves together in one body for mutual help and work and strength, and unless they do they may be good private Christians, but they are not the Church. They are good people, but they do not belong to the Kingdom; and if the Apostles and early Christians had talked like these good but mistaken people, our Lord's Kingdom would never have flourished. Indeed, a great deal of what our Lord said, and what His apostles said, would have no meaning at all, if He did not intend to form a church, so that when He was in Heaven this church could carry on His work and His teaching here on earth. And it was about this church he talked to His disciples for the 40 days He was with them after He rose from the dead, and before He ascended to Heaven. So don't be led away by the fair speeches of well-meaning people. Stick to your Bible and obey your Church, and you will be right. The Church teaches, the Bible proves. The Church says the Saviour came to found a kingdom, build a church, form a body, organise a family, and the Bible proves it up to the hilt.

Now let me say one or two things about this Kingdom, that our Saviour and His disciples talked so much about. Well the first thing is:

1. You can see it, it is visible, it is called a body. What a strange body it must be that you can't see. You have doubtless read of that miserable man who was so thin that he cast no shadow; he must have had an invisible body, and an invisible church would be just as strange. It is also called a family. You can see a family, can you not? An invisible family would be a strange family; we should call it a family of ghosts. Yes! the Church of God is a visible Church.

2. Then there can only be one Church of Jesus Christ. We hear of the Wesleyan Church, and Presbyterian Church, and other churches; indeed there are over 200 different sects and churches. If you look in the newspaper on Saturday you will see different "churches" advertising their Sunday services. Now it is quite impossible that all these can be the Church of the Lord Jesus Christ. He only founded one Church, the Holy Catholic Church. No man can found a church. That good Church of England clergyman, John Wesley, knew this. He wanted to help the Church of His Father, the church which he

loved to his dying day, the church he never left—the Church of England. So he formed a "Society" called "The Methodists." He would not have dared to call it the Methodist Church. He knew he could not make a church, only Jesus Christ and the Holy Spirit can do that. We do not know if the Spirits in Paradise know what is going on here, but if they do, surely John Wesley is not happy to see his "Society" termed a "Church" with his name attached to it. That is clean contrary to all his beliefs and all his teaching to the day of his death.

3. Then, too, this Kingdom is a mixed one; it contains bad and good. Just as in any kingdom there are good citizens and bad citizens, so we are obliged to have jails, and judges, and policemen to keep the bad ones in order. But they are subjects of Her Majesty just as much as the holiest and most law-abiding. So there are bad and good in a large family, but the "black sheep" is as much a child of his parents as the other members.

4. Then you enter this Kingdom by a certain outward rite. There was a Church of God before Christ, and this Church was also entered by a certain outward rite called circumcision; and until he had undergone this rite he was not a member of the Church; his father, his mother, and all his brothers and sisters might be true members, but until he had been circumcised he was not a member. The parents of our Lord Jesus belonged to this old Church, so in order that He might also be a member, we read in the New Testament how they brought Him to be circumcised. Even our Saviour had to submit to this outward form before He could be a member of this old Church of God; and so to become a member of the New Church of Jesus Christ we must submit to an outward form, and that is baptism. "Except a man be born of water and the Spirit he cannot see the Kingdom of God." These are the words of our Blessed Lord, and He meant what He said; when He said water He meant water and nothing else, and when He said Spirit He meant the Holy Spirit and nothing else. Not water only, but the Spirit as well; not the Spirit only, but water as well. And that is the way He tells us we enter the Kingdom of Heaven, and nearly the last words He said before ascending into Heaven were, "Go into all the world and baptize into the name of the Father, and of the Son, and of the Holy Ghost."

So you see how much this Kingdom occupied His thoughts. It was the first thing He preached about, it was the last thing He talked about; and let us remember it is visible, it is one, not many. It is mixed, has good and bad in it, and will have till Judgment Day. It is entered by baptism. A

great deal more might be said about this kingdom, but there is not time; but bear in mind this Church was the topic on which our Saviour talked most with His disciples before He went to Heaven. Therefore it must be of great importance, and we must always love it, and fight for it, and never leave it, for if we leave it we leave what Christ loved and died for.

With His own blood He bought it, And for its life He died.  
When our Lord was on earth people often got offended with Him because He was too plain spoken and open with them, and that did not please them, and they left Him just as people leave His Church now, because something does not please them. Once when a number left Him, He turned round to His faithful disciples and said sorrowfully "Will you also go away?" And they replied "Lord, to whom can we go? Thou hast the words of eternal life." And so, if any ever think of deserting the Church of Christ, let us say "Will you also go away? The Church has the words of eternal life."

Faith of our Fathers! Holy Faith!  
We will be true to thee till death.

### THE DAUGHTERS OF THE KING.

THIS Association of Women has been in existence in the United States for twelve years, numbering at the present time 12,000 members, and it is now proposed to form chapters of the order in England. It is distinctively a Church organisation, and is more of an order than a society, with two simple rules of work and prayer. Its sole objects are the spread of Christ's kingdom among women, and the strengthening and upholding of the vicar's plans in parish work. As far as possible the constitution is the same as that of the Brotherhood of S. Andrew. The badge worn by the "Daughters of the King" is a cross of silver with a motto. One of the greatest problems to solve in this nineteenth century of ours is how to interest the young girls of our Church in its progress and extension before they become so taken up with social life and duties that they have no time for interests other than those connected with a life of gaiety, and this Order is expressly to draw and encourage the younger members of the Anglican communion to comprehend the sense of individual responsibility in the welfare of the Church. The organisation has the hearty support and approval of all the American bishops. Women cannot all be sisters and deaconesses, but all can be "Daughters of the King." If any clergymen, their wives, or others desire information about this movement it will be gladly given by Mrs. E. H. Parnell, 22 Porchester Gardens, Bayswater.

### HOSPITAL SUNDAY FUND IN LONDON IN 1897.

THE collections made in London churches and chapels for the Hospital Sunday Fund in 1897 are less by £3000 than those made in 1896, but it will be seen that the contributions of the Church of England are more than three-fourths of the whole amount collected:—

	£	s.	d.
Church of England	29,625	17	2
Congregationalists	1,622	1	6
Jews	1,606	8	0
Presbyterians	1,010	0	0
Wesleyans	909	19	6
Baptists	866	5	7
Roman Catholics	395	12	5
Unitarians	355	5	9
Foreign Protestants	107	1	1
German Lutherans	106	10	0
Church of Scotland	105	16	0
Society of Friends	102	2	1
Greek Church	93	9	6
Catholic Apostolic	61	5	1
Reformed Episcopal Church	39	2	1
Methodists (United Free Ch.)	27	5	10
Methodists (Welsh Calvinistic)	25	0	4
Swedenborgians	24	14	8
Methodists (Primitive)	14	10	11
Free Church of England	12	10	7
Moravians	2	17	0
Methodists (New Connexion)	1	5	6
Various	248	19	3

£37,373 19 10  
St. Michael's, Chester Square, again heads the list with £1326, Christ Church, Lancaster Gate, coming next with £1201 10s 9d.

### RESULT OF PRIZE COMPETITION.

ALTHOUGH not many candidates entered, the papers sent in showed an evident interest in the competition. Some missed a month, which lessened their marks; some did their month's paper hurriedly, missing at times half the question; and some wrote on anything else but the question. A. H. "Quamby," who sent in all the answers; "Rio Janeiro," who wrote like a doctor of divinity; and "Tris," whose neat and excellent papers were marred by one month's hurried answering; deserve special commendation. The following are the marks (100 maximum):—A. H. "Quamby" 87, "Rio Janeiro" 82, "Tris" 77, A. M. Dineen 69, Henry Nichols 65, Mary E. Brown 48. Occasional papers sent in have not been reckoned. Will A. H. "Quamby" please send her address, as she is awarded the prize?

### CARITAS.

The Bishop of Iowa tells an interviewer from "Church Bells" that during his episcopate he has received nearly a thousand converts from Romanism.

### JEWISH MISSIONS.

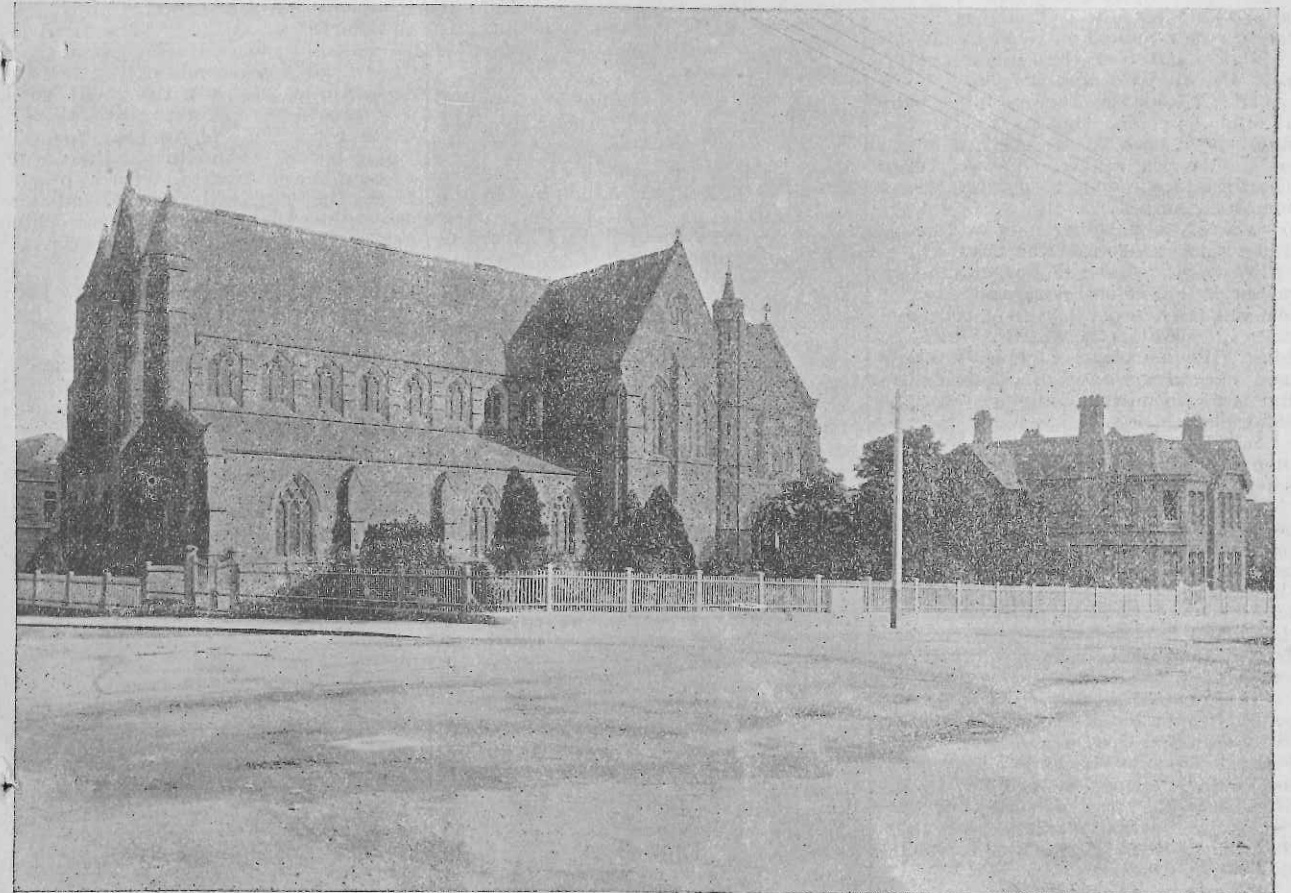
THE following letter from Bishop Blyth, addressed to each benefited clergyman throughout the colonies, will interest many. The Bishop will be happy to receive, and to forward to Bishop Blyth, any contribution that may be sent to him for the Jewish Missions Fund:—

Bishop's House, Jerusalem,  
Epiphany, December 8, 1897.

Reverend and Dear Brother,  
If you are not pledged to any similar Society, may I ask you to give

This view was accepted by the Lambeth Conference of this year. And it is a cause for deep thankfulness that the Anglican Communion has thus raised a voice in the world in behalf of those missions in which our Lord Himself was the first missionary, which has not so spoken since the days of the Apostles. The "Encyclical Letter" declares that "the Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indiffer-

It remains to yourself, dear brother in the Apostolic ministry, to give that furtherance within your own cure, to this commission of Christ, which after the primitive practice of His Apostles, is thus commended to you. You hold the key to open or to close, for what congregation will refuse the request of their minister, that the prayers and alms of the Church shall now come up as a memorial before God on behalf of His ancient people? Surely these would be at least as effective as the charity of Cornelius, which opened the door of faith to the Gentiles. You will remem-



S. DAVID'S CATHEDRAL AND DEANERY, HOBART.

an offertory on Good Friday (or on any more convenient day about that time), in aid of Jewish Missions, and of the work of our Church in the Bible Lands, under the "Jerusalem and the East Mission Fund."

I have for several years pleaded that, whilst Missions to the Gentiles were happily prominent in the regard of the Church, those of the other side of our Lord's two-fold missionary commission to the Jews, were not placed in the relative position which Christ assigned to them, and which the Apostles always observed.

ence of Christians, to the duty of bringing them to Christ. They are our Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are more interested in the conversion of the Gentiles." And the following resolution was recorded by the assembled Bishops:—"That a more prominent position be assigned to the evangelisation of the Jews in the intercession and almsgiving of the Church." The matter is also before Committees of Convocation, in the provinces of York and Canterbury.

ber the declaration of S. Paul, that it is through the mercy of the Church of Christ that the Church of the Hebrews is to receive the mercy of God.

Believe me,  
Yours very truly in Christ,  
G. F. POPHAM BLYTH,  
Bishop in Jerusalem.

P.S.—Remittances should be sent (may I suggest as early as convenient), to enable me to forecast the year's work from July 1st to my Commissary, Rev. W. Sadler, Dembleby Rectory, Folkingham, crossed Messrs. Coutts & Co.

## WILL IT EVER COME TO THIS?

THEY were deciding on next Sunday's service.

"We begin at the Lord's Prayer, of course," said the rector, "then Venite, one Psalm—I think it had better be Psalm cxvii.—a lesson (I shall read only two verses), the Te Deum, a hymn, the Creed harmonized, an anthem, one collect, and a hymn. Make a note of it, Brown."

"You will not introduce a sermon?" asked the curate.

"Better not," said the rector; "don't you remember what a fuss they made when you preached on Good Friday?"

"It was not more than five minutes," said the curate humbly.

"But," said the rector, "they said it was the thin edge of the wedge, and that it took all the brightness out of the service, and you know it is of the first importance to get the young men to church."

"There was a young man at church, and he yawned," said the curate.

"Yawned!" said the horror-stricken rector, "that must not occur again! We must leave out a collect or something. What can we do to amuse him? When I was a curate, the banjo was one great means of obtaining influence in a parish, but now even the infant school refuses to listen to it."

"Still a few young men come occasionally," said the organist, "Robinson, for instance."

"I'm afraid Robinson isn't as steady as he was," said the rector. "He is not as regular at the bi-weekly dances as he used to be."

"I spoke to him about it," said the curate, "and he explained that billiards and dancing were too stale, but he would join a balloon club if we started one."

"Yes," said the rector, "I wish we could, but balloons are so frightfully expensive, and the Duchess won't help, because she says she had to give £100 to the choir excursion to the West Indies, and she was perfectly certain they were not satisfied, because they had heard that Parkinson took his choir to Khiva."

"It was the society for sending every body to Hamburg for a fortnight that spoilt our choir treats," said the organist. "Before they were quite contented with Boulogne for a day or two."

"I wish," said the rector, reflectively, "we could get up enough for a set of those automatic choristers: for since we introduced whist in the vestry before Evensong on Saints' Days it is so difficult to get the men into the choir!"

"Everything is difficult nowadays," remarked the curate. "The committee for the Free Clothing Guild com-

plains that the women will not wear a dress which is not imported from Paris."

"And the Guild of Amusements Committee told me," said the organist, gloomily, "that unless on pain of death the members wouldn't see another magic lantern; they were so sick of them."

"Then," said the rector, despairingly, "I do not see how the Bible truths are to be brought home to them. If they will not be taught dramatically or operatically, or even by the oxy-hydrogen light, I don't see what is to become of the Church."

The curate hesitated; he would venture to offer a suggestion. "Might it not, as an experiment, be worth while to try a little religion on them?"—"Monthly Packet."

## IN THE EASTER GARDEN

IT is the bright spring time. The early flowers are blooming in the rich man's garden. The loving friends of the honoured dead have permission to enter; and so we are silently watching amid the rocks. The rich ivy hangs pendent, and here and there a golden blossom shines out like starry sentinel, keeping guard over one who sleeps within this holy place. A great, strange, stone is there, and two large seals mark the sacred spot. In hushed whispers a few wondering soldiers are talking, as they tell of sad scenes, and marvellous words. As we are watching, we seem to see kneeling there the great king who wept for his little child, and said, "I shall go to him, but he shall not return to me." There we see the aged sorrowing one, who could rejoice over the bright light in the cloud, and say, "I know that my Redeemer liveth." Then the gay throng of those who pause an instant, and hasten on with mirth and dancing. Then the reverend elders, who so wisely taught in olden days, and just on the borderland of heavenly light. Who is this, the gentle Mary, kneeling long in thankful praise, her sins, so many, all forgiven? Who are these, the sweet, loving children, scattering their precious flowers and saying, "He loved us all so dearly, and blessed us so fondly?"

We have noticed sometimes the weird stillness of the evening hours, when Nature gently reposes, and the summer lightning brightens the horizon, and the darkening shadows fall; and then all heaven burns up with glowing lamps of glorious beauty. So we wait, and watch, and pray, and fondly think of the Holy Child, and reverently remember our patient, kind, good Saviour. We close our eyes for a moment, and dream of the Great Throne, and now the shining cloud of witnesses wafts around the

garden. Then wonderful visions delight us, of a great snow-white gathering; and we hear the trumpet sounding, and we give the morning kiss to our beloved ones, long parted, now reunited, and we ask, "What is this? and whence this glorious multitude?" Then the strange, glad answer, "This is God's great day. These are the saints of the resurrection. Hark! The Saviour comes!" Nor dream, nor vision now. A mighty angel, the lightning-clothed Gabriel, descends from heaven, breaks the seals, rolls away the stone, and our beloved Lord and Christ has gone forth conquering, and to conquer, the great King of Kings and Lord of Lords. So we pass the Easter greeting. "The Lord is risen," and as gladly do we answer, "The Lord is risen indeed!"

Ours now the risen life to do good, to spread salvation's good tidings. Ours the risen life, to pray for universal peace. Ours to aid the needy, to help the distressed. Ours to comfort the sorrowing ones, and to strengthen the church. Ours to shine out as the stars for ever and ever.

## THE REFORMATION IN FRANCE.

PROFESSOR Mayor invites attention to a movement of reform in the French Roman Catholic Church and its monthly organ, "Le Chertien Francais," published by J. Cousin, 35 Avenue Villemain, Paris, price in this country 3fr. 5c. a year. The contributors are priests some of whom still serve in the Romish Church, while others are pastors or students in the Reformed Church. One and all desire a religious reformation, a Christianity such as that established by the Apostles, the sole authentic interpreters of the preaching of Jesus. The Papacy is to them a human institution, venerable if it will repudiate a past of errors and dogmatic inventions; to be condemned if it persists in the pride of its anti-Christian privileges. They do not say, "Become Catholics, turn Protestants;" but, "Let us all be Christians." "Badges," they say, "prove nothing; conversion is everything; it is the heart which God demands." "We count adherents in almost every diocese of the French Church, in all ranks of the clergy, in several monasteries and communities. We have even received assurances of sympathy from a personage of a very high rank in the hierarchy." "More than twenty priests and monks have burst the bonds which have kept them within the Roman Church. A larger number think that they may still remain in the fold, and that reform will spring from the bosom of Catholicism." The leaders avoid all personalities, and passed through years of mental conflict before they saw the way plain to come forth from Rome.

## PARISH ECHOES.

### S. LEONARDS.

THE attendance at our Good Friday and Easter services was not so good as last year, chiefly owing to the fact that some of our people have left the village, and that others had gone away to spend Easter with friends. On Easter Day there was a celebration of the Holy Communion at 8 o'clock, at which, I regret to say, there were very few communicants; matins and second celebration at 11. In the evening we had our harvest thanksgiving. This arrangement was found necessary owing to the Vicar's absence on Low Sunday, the regular date of our harvest festival. The decorations were not at all elaborate, owing to the scarcity of flowers, it being too early for the chrysanthemums, and the other flowers being over, but the church looked very beautiful. Mrs. Grubb, as usual, very kindly lent a number of large foliage plants, and sent a large basket of flowers. Mr. Edward Gee and Mrs. Stephenson, of White Hills, sent some wheat and oats, whilst the vegetables were from the vicarage garden. The decorators were Mrs. Roche, Mrs. A. R. Stackhouse, and Miss Lilian Mackenzie, who certainly made the most of the material at their disposal.

Our choir is at a very low ebb. We sadly need more voices—not discordant ones—especially a tenor and a bass. The few members we have certainly do their best, but they cannot multiply their own voices.

Our Annual Produce Fair and Sale of Work in aid of parochial funds was held on Wednesday, March 30, and realised £31 odd. It was opened by the Rev. W. Dry. All sections of the community cheerfully contributed to make it successful. The committee consisted of Messrs. W. Dry, W. Fox, P. Pitt, Thos. Smith, C. Summers, A. R. Stackhouse, Misses Baker, Dowling, and Valentine, and too much credit cannot be given to these ladies for their indefatigable efforts to make the fair a success. Our friends from White Hills, especially Miss Gee, of Glenard, assisted most liberally by contributions for sale. Afternoon tea was provided, and we were pleased to welcome so many Launceston friends. In accordance with our custom of the last two years, a tenth of the proceeds was set aside to augment our parochial endowment fund.

### BROADMARSH.

EASTER Day in this church was marked by the rendering of matins at 11 o'clock, followed by special celebration of Holy Communion. There was a good congrega-

tion present; the service was a most hearty one. The Rev. J. K. Wilmer delivered an appropriate sermon from the words "Now is Christ risen from the dead, and become the first fruits of them that slept." I Cor. xv., 20. About 23 persons partook of the sacred feast. This year we combined our annual harvest thanksgiving with the bright and joyous Easter service. The church was prettily decorated for this festal occasion by the Misses Nichols (2), Miss Bleathman, and Miss M. Chivers, and Mr. R. W. Chivers. Several friends sent fruit, flowers, and vegetables. We accord grateful thanks to all who assisted. Among the adornments was an arch of ferns, fruit, and flowers, and a miniature haystack, thatched, with ladder of straw, the work of Mr. R. W. Chivers.

As readers of the "Messenger" are already aware, our much-respected Pastor, Rev. J. K. Wilmer, is leaving us to take up work at Devonport, having exchanged parishes with the Rev. S. H. Hughes. Mr. Wilmer has been with us for nearly 18 years, and we part with him with feelings of much regret. The writer feels that he is only echoing the sentiments of his fellow-parishioners in expressing the sorrow which they all feel at parting with Mr. Wilmer, and wishing him every success in his new sphere of work. May the blessing of God rest abundantly on his labours. We trust that the change will benefit both himself and family. His successor, the Rev. S. H. Hughes, comes to us with splendid recommendations. We feel confident that he will fulfil our most sanguine expectations, and we can assure him of a most cordial welcome.

### MACQUARIE PLAINS.

THE late rain, welcome as it was, prevented us from having more than one service, both on Palm Sunday and Good Friday. Easter Day, however, found a good number in attendance at all the services. S. Mary's Church was very prettily decorated. The scarcity of flowers made it possible to decorate only the altar and the font.

Next Sunday is the date of our harvest festival.

Just lately there have been taken to their rest a little child, of bright life and innocent ways; a young married woman, whose loss is a cause of very genuine regret, for she was a good daughter, a good wife, and a good churchwoman; and an aged disciple, whom we laid in her grave on Easter evening—an evening so calm and peaceful that its very quiet made us feel how blessed are they that die in the Lord, as said the Spirit, for they rest from their labours.

### BRIGHTON AND KEMPTON.

S. MARK'S, Pontville.—During holy week daily service was held in this church at 7.30 a.m., and on Good Friday at 10.30 a.m. and 7.30 p.m., and the attendance of worshippers was very good. On Easter Day there was a celebration of Holy Communion at 7.30 a.m., when there was a large number of communicants; and festal evensong at 7, when the church was full.

S. Mary's, Kempton.—The Rev. J. K. Wilmer was enabled to hold a service in this church on Good Friday at 2 p.m., on account of being able to travel to and from Pontville by train, and the attendance was very fair—much larger than last year.

S. Thomas', Tea-tree, and S. Anne's, Dysart, also had a special evening service during the holy week at the latter place. Being the Rev. J. K. Wilmer's last service, the congregation was large, and at the conclusion he bade farewell to the people, and shook hands with all at the church door.

### BOTHWELJ.

The Rectory, April 11th, 1898.

MY Dear Friends,—Easter has come and gone very quietly as far as Church life is concerned. The three hours' service on Good Friday was fairly well attended, if we make allowance for a bitterly cold, windy day, which doubtless was sufficient excuse for the absence of many church people from this solemn service.

There were scarcely any flowers with which to decorate the church; they are almost unknown this year. There were, however, plenty of willing hands, and the pretty result showed that the workers were able to make the most of the materials at their command.

Our choir, too, is much diminished. We had only nine men to start with, and four have gone to the North and West Coasts, leaving us barely enough for harmony. Considering the small numbers, the music was very good.

Mr. C. Evans, the last to seek the "Golden West," is much missed. He was so regular in attendance, and such a stand-by in many other ways. Among the boys, C. Medhurst is suffering from the effects of a long and dangerous illness, and some three or four have lapsed into the condition of croakers, soon to emerge, we hope, as men, with men's voices and manners.

A few cases of serious illness have drawn out our sympathy for the sufferers and their friends, but all are now convalescent, excepting C. Craig, who, at the time of writing, is suffering from a relapse.—Your affectionate Pastor, WILLIAM H. WEBSTER.

Baptisms.—Cecil Edward Davie, Charles Edwin Batt, Phyllis May Blake, Henrietta Vera Porter.

## DEVONPORT.

THE Good Friday and Easter Day services were this year very well attended. The Easter Day services were all taken by the incumbent. They began with a celebration at West Devonport at 7.30 a.m., followed by a celebration at Northdown at 9.30 a.m., then matins and celebration at East Devonport at 11 a.m. Evensong and sermon at Northdown, Don, and West Devonport, at 3 p.m., 6.30 p.m., and 7.30 p.m. The number of communicants throughout the parish amounted to close upon 100. At East Devonport at 11 a.m. and West Devonport at 7.30 p.m., the congregations were exceptionally large, both buildings having their accommodation very much taxed. Both Churches, as well as S. Olave's, at the Don, had been prettily decorated, especially S. Olave's. We take from the "North-West Post" the following account of Mr. Hughes' last service in the parish of Devonport, as well as the account of a testimonial to him from the parishioners:—

The Rev. S. H. Hughes preached his farewell sermons at the Anglican Churches in the parish on Sunday. At West Devonport, in the evening, the congregation was extremely large, and extra seating accommodation had to be provided, in the shape of forms placed up the aisle. The church was beautifully decorated with evergreens and white dahlias, the credit of the artistic work being due to Messdames Spilsbury and Druegar, and Misses Brown, Latham, and Lathey. Special psalms and hymns were rendered, and also a well-executed anthem by the choir, "Seek Ye." The Rev. Mr. Hughes preached a very able sermon from the 1st Epistle to the Corinthians, 15th chapter, 57th verse. The rev. gentleman likened the Christian religion to the stout pillars of S. Paul's, London. The greatest man was brought low by King Conqueror, death. The dark pall closed the life of every man, but the Christian could say, "O grave, where is thy sting?" So the death and resurrection of Christ were a great value to humanity. At the close, the rev. gentleman said he would make his farewell on Tuesday night, but he could not conclude that evening without saying a few words concerning his departure. It was seven years since he had preached there. He could say from the bottom of his heart, church work had prospered during his stay at Devonport. He hoped that the same loyalty would be accorded to his successor, Mr. Wilmer, as had been given him. He was conscious of his shortcomings, but it would be a pleasant recollection to think of Devonport, and the services which had been held there. The rev. gentleman and his family were passengers by the afternoon train yester-

day for Launceston, where they will sojourn till the end of the month, when they will proceed to Brighton. A large number were on the platform to bid them farewell.

There was a good gathering at the Church Building, West Devonport, on Tuesday evening, to bid farewell to the Rev. S. H. Hughes, who has been removed to Brighton. On the motion of Mr. H. M. Latham, Dr. Smith was voted to the chair.

The chairman said they had been asked that night to bid Mr. Hughes God speed, and say good-bye. He (the chairman) wished Mr. Hughes to carry their goodwill in his new sphere. The testimonial—a purse of 30 sovereigns—showed the esteem in which Mr. Hughes had been held by the laity for the good, tangible church work he had done in Devonport. He wished Mr. and Mrs. Hughes a long and useful life. He had great pleasure in handing the rev. gentleman a purse of sovereigns. (Loud applause.)

The Rev. S. H. Hughes said he found that it was difficult to say good-bye. He knew that Devonport people would not take anyone on trust, but he could say that he had been warmly welcomed. He could assure his parishioners that he was sorry to leave them. He felt gratified at Dr. Smith's eulogistic words concerning himself, and at the mark of approval he had just received from his parishioners. (Cheers.) When they looked back to the past seven years of his sojourn here, they would see there had been great progress. The debts on the church building and parsonage had been wiped off. He hoped in the future to see that the debt upon the new parsonage would also be cleared. When he first came there the church building was quite large enough, but now it was too small. He had been told that the Church of England was struggling for an existence in West Devonport. He thanked the parishioners for their many kindnesses, and he would not readily forget Devonport. He also thanked them on behalf of his wife. He hoped, however, at some future date, to come to Devonport and see them again. (Cheers.) He congratulated the officers on their church work. When he spoke, he did so plainly, and that which was true, but by his outspokenness he had never lost a friend. He hoped some day to witness the union of the churches, and that church which strived most in self-denial and love would survive. (Cheers.) Again he thanked them on behalf of his wife and himself for their handsome presentation. (Applause.)

Mr. S. Phillips said he was ever willing to give Mr. Hughes a helping hand in church work. It grieved them to lose Mr. Hughes. (Cheers.) He could not other than have goodwill for Mr. Hughes and his worthy wife. He was

sure everyone would join him in wishing them happiness in their new home. (Applause.)

The Hon. John Henry, M.H.A., said that he shared with other speakers in the opinion of the loss to the parish that the departure of Mr. Hughes was. The rev. gentleman, from his courteous demeanour, had won the confidence and goodwill of the people outside his denomination. Mr. Hughes, besides his theological sphere, was ever foremost in social work. He had not the slightest doubt that he would be equally as successful at Brighton as he had been at Devonport. (Applause.)

Mr. G. N. Levy said that he regretted Mr. Hughes' departure, and sincerely hoped that he would have a prosperous future.

On the motion of Mr. A. E. Ibbott, a hearty vote of thanks was accorded to the chairman, and the ceremony concluded by the Rev. Mr. Hughes shaking hands as a farewell with his late parishioners as they filed out of the porch-way.

## KINGSTON.

DURING Lent we had special services every Wednesday and Friday evening, with meditations on the Passion of our Lord. On Sunday, after evensong, the Miserere, or Litany of the Passion, with addresses on the Lord's prayer. During Holy Week matins and evensong were said daily, with four services on Good Friday. The attendances on the Sunday evenings were fairly good, but on the week days it was painful to note how few faithful ones took advantage of the many spiritual privileges of the church offered them. The festival began with the first evensong sung on the eve. On the festival day there were celebrations at 7, 8, and 11, with children's service and evensong and carols. Chope's Easter carols were used. It is a pity these are not more generally in use. The melodies are hearty and bright, and the teaching entirely scriptural. We use them at the greater festivals, and they do help to enforce the lessons of the seasons. Total communions 38, an advance of 10 on last year, due, however, to the presence of a great many visitors. The Easter offerings were presented to the Rector.

Longley.—The people are re-erecting their homes, and we are now moving towards re-building the church. Before very long we hope to resume our regular services.

North Bruni.—Mr. R. Pybus now acts as Reader in the Rector's absence. He had service on the morning of Easter Day as usual. His assistance is invaluable, and his self-denying labours in many other ways greatly appreciated.

## S. JOHN'S, LAUNCESTON.

DURING Lent daily matins were said at 9.45, and evensong at 5.15, except on Thursday, when evensong was at 7.30. A short reading was given at the 5.15 service, and a special address, bearing on the subject of the passion, at the 7.30 service. The attendance in the morning was very limited, but at the later hours it was fair.

Special services were also held at S. Aidan's every Wednesday evening, and at the Mission House and Franklin Village on each Friday evening. The attendance was very encouraging at all these places.

On Maunday Thursday Holy Communion was celebrated at 8 a.m. at S. John's.

Good Friday was observed by services at S. Aidan's at 11 a.m. and 3 p.m., and at Franklin Village at 7.30 p.m. At S. John's there were services at 11 a.m., 2.30 p.m., and 7.30 p.m. All these were very well attended. The Rev. C. H. Wilkinson preached at the 11 a.m. service, whilst the rector took those at the later hours. The Rev. E. C. Spink divided his time between S. Aidan's and Franklin Village.

The Easter services were exceptionally bright. At S. John's there were celebrations of Holy Communion at 7, 8, 10, and 11 a.m.; children's service at 3, and a bright festival evensong at 7 p.m. The attendances throughout the day were very large. There were 202 communicants at S. John's, 21 at S. Aidan's and at S. Oswald's. These added to the supplementary services held during the octave for the sick bring up the number to about 240. This is encouraging when it is remembered how many left the city for Easter.

At S. Aidan's, too, the church was well attended in the morning, but not so satisfactorily in the evening, many preferring that at the larger church. The offertories throughout the day were about £18.

The decorations in S. John's were especially fine. The pulpit, reading desk, altar rails, sanctuary, and windows never looked better. Our warmest thanks are due to our many lady friends who helped so effectively. We omitted to mention that special collections were taken up at S. John's and S. Aidan's on Good Friday in aid of Hope Cottage and the House of Mercy, Hobart. The amount raised was about £8.

During Lent many ladies have been engaged each week at the rectory making up material into weaving apparel for the children at the Melanesian Mission. This, of course, is our S. Barnabas' Association, and, worked in connection with our newly-established Gleaners' Union, we hope to do a good deal for N. Guinea,

Bellenden Ker, as well as for Norfolk Island.

At our monthly meeting of district visitors a sincere vote of condolence was passed for our old and most helpful friend, Mrs. William Barnes, upon whom a heavy bereavement has fallen, in the death, after a protracted illness, of her husband, Mrs. Barnes has helped along this little association enormously by her willing attendance and advice. We trust soon to welcome her back to her old place.

The first meeting of our Literary and Debating Society was held last Wednesday. It took the form of a lively debate on the subject of "Athletic sports—are they in every respect beneficial?" The affirmative was taken by Mr. Selwyn-Cox, who made out a very strong case. The negative was defended by Mr. Anderson. After a spirited hour, in which most present took part, the chairman (E. Whitfeld, Esq., J.P.), declared Mr. Cox had won.

As it was still early, some amusement was occasioned for nearly an hour by five minute impromptu speeches—"Women's rights," "Arbitration versus war," "Gold-mining," "Is marriage a failure?" "Federation," "Technical Schools," "The drama," "The cricket field," and some other subjects. It at once showed the value of such a club. The speeches were, on the whole, really good. Some day we shall do "bigger" things with such material. Our membership already numbers forty. All young men should send in their names at once, so as to benefit by the coming winter session.

We await the decision of Synod in connection with the resolution to be submitted therein having to do with our Glebe before commenting thereon.

The rough recruits, some thirty all told, forming our first company in connection with the "Church Lads' Brigade" at the Mission House, are shaping really well under the tutelage of Lieutenant Craske.

The Union Jack Gymnasium is again in full swing, and has above two hundred attending the various drills.

Our next issue will contain an account of our annual social for the parents of the Sunday-school scholars.

The annual service in commemoration of the establishment of the Mothers' Union was held in the Mission House on the Festival of Annunciation (March 25). The attendance was very good at the three services. H.C. was celebrated at 10, when there were 17 communicants. A short devotional meeting was held at 3.30 in the afternoon, and a quite "big" evensong at 7.30. This is the fifth anniversary of the establishment of this Union in S. John's parish. It is quietly growing in strength and usefulness year by year, and is exercising a splendid influence over those we are reaching.

Sunday Schools.—Palm Sunday was a special day at the Mission House, the children receiving their prizes at the hands of Rev. W. H. Christie. The books were carefully selected, and through the liberality of S. John's School an extra number was provided.

Gymnasium.—The opening nights of the senior divisions augur well for a successful season, there being between 70 and 80 ladies and gentlemen on the floor at the first drill, and all four divisions are now in full swing, all but the junior girls' division being under the instruction of Sergeant-Major Welsh. The ladies held their annual meeting on March 16, when there was a very large attendance, Mr. W. Perrin presiding, and great interest was taken in the proceedings. The members showed their appreciation of the work of their special officers by re-electing them, and certainly Mr. Perrin (president), Miss Long (secretary), and Miss Perrin (treasurer) formed a regular triumvirate of workers. The only change was in the committee, which was balloted for, there being 11 aspirants for office. The result was that Mrs. Illingworth, Misses Jones, Telfer, Chalmers, and Fotheringham were elected.

Our annual harvest thanksgiving services will be held in S. John's on Sunday, April 24. The occasion will be marked by a special effort to wipe off, or greatly reduce, our overdraft at the bank, which now stands somewhat above £400. To do this it has been suggested that a "golden" offering be commended to all who attend the church. It frequently happens that from twelve to fifteen hundred souls are present during the day upon such festivals, and if each took up the suggestion now made our debt would soon be a thing of the past. We hope to have a good report to make next month.

## S. JOHN'S CHURCH MISSION HOUSE

Subscriptions received since 1st January:—Messrs. J. D. Johnstone, 10s; Sanden, 6s; W. Crosby (Hobart), £1; A. L. Green, £1; W. Martin, 10s; G. E. Harrap, £1; J. C. Genders, £1; H. M. Lakin, £1; Alfred Green, £1 1s; Messdames Doubleday, 13s; Alexander, 2s 6d; Shelton, 10s; W. Barnes, 24s; McArthur, 2s 6d; G. J. Latta, 5s; Edgell, 5s; Dempster, 10s 6d; M. E. Robinson, £1; Clarke, £1; Horne, 10s; Misses Phillips, 5s; L. Williams, 10s; M. Horne, £1 10s; E. J. Williams, 10s; Green, £2. The secretary regrets having omitted to announce some of the above sooner.

## CARRICK.

THE welcome rain which set in early on Palm Sunday marred somewhat the attendance at the S. Andrew's Church Harvest Festival, but Canon Beresford was not deterred in

coming to preach the sermons, and received a most hearty welcome. The church had been decorated most beautifully, the pulpit being a network of lace on Turkey red, with wheat, barley, and oat heads, and was greatly admired, while the offerings of fruit and grapes were splendid, being from the gardens of John Miller, Esq., of Springlands, and T. Monds, Esq. Great praise is due to Mrs. Christie, who perhaps may not have another opportunity of doing this labour of love, and Mrs. Evans, Misses Harrop, Dineen, Guest, Mrs. Keating, and Mr. Jordan, for the trouble and pains they took in making the church look so well. The help of friends in Launceston was appreciated, while the music, under Miss F. Frost, was in keeping. A very large congregation assembled in the evening. A pleasing feature was the original design for the lectern by Miss Ray Royle, of our State school.

On Good Friday a solemn lantern service was held, when the Story of the Cross was sung, and an offertory made on behalf of the Hope Cottage charity.

#### ILLAWARRA.

ON March 24th the Lord Bishop of Tasmania paid a visit to Christ Church, Illawarra, on the occasion of the annual Harvest Thanksgiving Festival. It was his Lordship's first visit, and several improvements had been made internally. The beautiful reredos, most artistically painted, showing cherubs' heads and other ecclesiastical designs, had been raised and properly fitted with superaltar and credence table, candlesticks in polished blackwood, in keeping with the ornamentation of the church. A new organ by Packard, of full compass and very powerful, costing £35, was also used for the first time. The church had been nicely decorated by Mrs. Dumaresq (who presided at the organ) and other friends. The Bishop preached a most interesting sermon from 2 Cor., iv. 9: "Cast down but not destroyed." The offertory was for the General Church Fund, reaching nearly £3.

#### S. JOHN'S, NEW TOWN.

ALTHOUGH of course there is much yet to be desired, it is a matter for thankfulness to be able to chronicle that we were able to observe, with some solemnity the "Great Week," and "The Queen of Festivals." At the daily celebration in Holy Week there were never less than six of the faithful present, but the congregations at the evening services were disappointingly small. The "Devotion of the Three Hours," on Good Friday afternoon, was shared in by a fair congregation, many of whom remained throughout. On Easter Day there were in all 105 communicants at the three celebrations,

the most gratifying feature being that 45 of these were at the 7.30 communion, and a large proportion of them were those who had just been confirmed. The decorations were so carefully done that S. John's looked quite bright and reverent on the great festival, and the choir sang so heartily and reverently as to make the services a real help to devotion.

Confirmation.—On the evening of Wednesday in Holy Week the Lord Bishop administered confirmation to 29 candidates, 11 males and 18 females. There were six married women and one married man. The Bishop spoke with characteristic earnestness to the candidates before the laying on of hands, and the service was made further impressive by the singing of the Litany of the Holy Ghost (A. and M., 470).

Our Magazine.—Will the many parishioners who do not now take the "Messenger" be so kind as to consider whether they ought not to help the archdeacon to bear the expense of sending out news of the parish by becoming subscribers? The "Messenger" is surely worth the small subscription.

#### ALL SAINTS', HOBART.

OUR confirmation service, to which so many of our people, old and young, have been looking forward, was held on the afternoon of Palm Sunday, April 3. The church was filled with relations and friends, and the Rector presented 51 candidates from the parish of All Saints, and nine were sent up from the Cathedral. The service was very impressive. The ages of the candidates varied from 73 to 15. All seemed deeply interested in the Bishop's loving and earnest addresses. His Lordship had kindly held a special confirmation in the church a few days previously in order to confirm two candidates who were leaving the colony, so that 53 in all were presented this year (Deo gratias). The Lenten services have been well attended, especially on Wednesday and Friday evenings. We are greatly indebted to the clergy who kindly gave the addresses on Wednesday evenings. On Good Friday we had matins, litany, and sermon, at 10.30; evensong, at 5.30; and a special service with the Story of the Cross later. The offerings at the morning service were given to the House of Mercy, and amounted, with 7s 9d from S. Raphael's chapel, to nearly £7. On Easter eve the newly confirmed and many others attended a preparation service at 8 p.m., and on Easter Sunday morning we had the largest number of communicants on our books, viz.—41 at 7 a.m., 113 at 8 a.m., and 69 at the midday celebration—223. The Rector celebrated at all the services, and preached the morning and afternoon sermons. The

Rev. J. J. Brydges preached his last sermon at the evening service before leaving for the West Coast. The offerings during the day, which were for the parochial stipend fund and the sick poor, amounted to over £15. The church was very tastefully decorated. The quantity of flowers available was limited. The sanctuary, font, and pulpit were particularly well done. At S. Raphael's the decorations were, as usual, exceedingly tasteful, and reflected very great credit upon the little band of willing workers whose zeal for their little church increases as they learn to love it more. A nice lamp has lately been presented, which is almost sufficient to light the middle of the chapel, and on Good Friday the Rector received an offering of two beautifully laced chalice veils from Mrs. Clarke, of the Fern Tree Hotel. On Easter Sunday the service was taken by the Rev. J. J. Brydges, and this being his last service, the Rector's churchwarden, Mr. R. C. Reid, presented him with a parcel of books as a farewell gift. The musical part of our services at the Easter festival was well suited to the occasion at both churches. Mr. H. C. Allen, the newly-appointed organist at the parish church, performed his duties with great taste and feeling, and in spite of a somewhat thin choir, the anthem in the evening, Stainer's "They have taken away my Lord," was very well rendered indeed, as also were the special hymns and psalms. Mr. Allen has come to us with references from the London churches in which he operated as organist and choir master, and we are fortunate in securing his services.

The Rector would take this opportunity to return thanks to some of his parishioners who, in accordance with the ancient custom, sent him Easter offerings on Easter Sunday.

A memorial brass has just been erected beneath the window in memory of the late Rev. D. Paisley. There being nothing to mark the dedication, some ladies collected the necessary sum, and the brass was placed in position in time for Easter.

#### FORTH AND LEVEN.

ON Sunday, March 27, the Bishop held an ordination service in our parish church, when Mr. Blakeney was made deacon. The congregation was very large, the service very solemn and beautiful, and there were forty communicants. In the afternoon the Bishop drove to North Motton, and preached to an excellent congregation, who were glad indeed to have their Bishop among them. In the evening the Bishop held a confirmation in the parish church, when twenty candidates were confirmed. The church was full to the doors, quite 300 being present. The offertories for the day were £5 5s. We heartily welcome

the Rev. H. Blackeney as curate in this great parish, and it is good to know that he is working earnestly, and with much zeal and energy. Our Easter services have been most encouraging and bright. The parish church was beautifully decorated, and the new chancel carpet was greatly admired. It is a very handsome carpet, and comes from Messrs. White-side's in Hobart. There were 55 communicants at the early celebrations, and the church was very full at matins and evensong. The day's offertories were just £5. The devotion and reverence of the congregation was very striking. At North Motton the decorations were very carefully done, and the Easter service very hearty. Altogether there were 70 communicants on the Easter morning. To-day (Easter Monday) we have in Ulverstone sports, refreshments, and gift concert, the proceeds going towards the debt on Ulverstone church. Next Thursday the Rev. W. Earle has sports, dinner, tea, and concert at Riana, in aid of the pretty church he has, with much energy, just built at Riana, and on the 27th the Rev. H. Blakeney has the same programme at Kindred in aid of the church there. At the end of this month we shall pay off the 2nd fifty pounds of the debt on the parish church, leaving only the final fifty to be paid. At Penguin and the Forth, and the more outlying parts of the parish, most hearty Easter services were held. At Sprent we are about to lose the most valuable services of Mr. Andrews, who has always worked with a will for church and Sunday-school. We thank him heartily for his long and unfailing help to the church, and wish him and Mrs. Andrews all prosperity and happiness in their new home. At Ulverstone we are shortly to be deprived of the great services of Mrs. J. T. Brown and her family, who are about to leave for Hobart, where Mr. Brown is now engaged in his duties. We shall indeed feel the loss of these energetic workers, and ask them to accept our sincere thanks and every good wish for their future welfare. We desire to offer our sincere and heartfelt sympathy to Mrs. Hall, of Leith, and her family, in the great loss and sorrow which has come upon them. All who knew Mr. Hall knew him to be an upright, hard working, kindly Christian gentleman. He did many a kind act to the Church, of which he was ever a true supporter, and his death is a blow to the whole district.

#### QUAMBY AND HAGLEY.

THERE were very hearty Harvest Thanksgiving services in S. Mary's Church, and at Rosevale. Both buildings were appropriately adorned. The former possesses facilities for decora-

tion such as no other church in northern Tasmania enjoys, and the special hymns and anthems were correctly and devoutly sung. The church was closed on the evenings of Palm Sunday and Good Friday to enable the rector to perform the services at West-bury, as requested by the Bishop. The people at Selborne were also deprived of a service for the same reason. On Good Friday afternoon the remains of the wife of Mr. H. Viney were buried here. She had only been married two years. Mr. Viney is a son of the late churchwarden. The singing of an anthem was a new departure on Easter Sunday.

#### S. JOHN THE BAPTIST, HOBART.

A MEETING of the Parish Council was held 29th March. Present: The Acting Rector (in the chair), Messrs. Albert and Alexander Reid and Newman, Wardens; and Messrs. Grahame, C. B. and F. A. Pitman, Lewis, V. F. Chambers (hon. sec.), and J. V. Johnstone (hon. treasurer). The returns for the quarter having been laid on the table, it was resolved to ask the congregation for a special offering to meet the deficiency, which would amount to about £20. The Easter offering would then need to be at least £25, to avoid creating a deficiency in the next quarter. A letter addressed by the Acting Rector was read and approved of. A suggestion of the rector's, that the metal of the old bell should be recast, though it met with some sympathy, was not adopted, it being thought advisable to make as sure as possible of getting a bell with a good tone by employing a responsible firm of long experience in bell-founding. In accordance with a previous resolution of the Council, the Acting Rector had already written to Messrs. John Taylor and Co., of Loughborough, Leicestershire, to ask for an estimate of the cost of a 3cwt. bell delivered in Hobart, sweetness of tone being the chief thing desired. Messrs. Taylor have made the chief bells of the last 35 years, including the peal of twelve for S. Paul's Cathedral, London, the Bourdon bell of which weighs 16½ tons, and cost when placed in the tower £3000. They also cast the peal for Christchurch Cathedral, New Zealand. A vote of condolence with Lady Dobson on her bereavement was unanimously passed, all feeling how much S. John's was indebted to the late Chief Justice, and how much respect they felt for his memory. The Council resolved to hold a flower show and produce sale on April 28th in S. John's school-room, for which the following committees were appointed:—Ladies—Mesdames Hudspeth, Barclay, Rule, Tibbs, Norris, Donnelly, Grahame, Gruncell, Reid, Pitman, Moore, and Chambers; Misses Hudspeth, Barclay,

Barclay, Rule, Tibbs, Reid, Newman, Norris, and Johnstone. Music—Messrs. A. A. Tibbs, L.B., and F. A. Pitman. For arranging room—Messrs. C. B. Pitman, J. V. Johnstone, and A. A. Tibbs. For altering and fixing date of show, if necessary—Messrs. Graham, Alex. Reid, and Chambers. Messrs. J. V. Johnstone and V. F. Chambers were asked to act as treasurer and secretary respectively. Contributions of any kind are earnestly asked for, and all the S. John's people, it is hoped, will kindly come and bring their friends to the show. The committees have received many promises already, some from the leading chrysanthemum growers in Hobart. Prizes will be given for the best collection of pot plants, for floral devices, table bouquets, bridal bouquets, ladies' sprays, buttonholes, and Tasmanian wild flowers; also for home-made bread, scones, confectionery, and cakes. Pot plants must have been grown by the exhibitor. Holy Week and Easter.—The attendance at the week-day services during the week, are distributed amongst depositors in the shape of INTEREST.

JUSTICES—Thomas Corbett, Richard n., and Hardwicke Weedon, Esqs. CLERK—JOHN CATHCART, Esq. SOLICITORS—Messrs. Ritchie and Parker.

## MONEY TO LEND ON MORTGAGE

THE

### Equitable Building Society

now receiving applications for Loans, large or small amounts, and is prepared to make liberal advances on first-class securities in any part of Tasmania.

As terms of reference to the Society, with their Bibles, the Acting Rector offers to give two prizes next Christmas on the following terms:—(1) A question will be published each month in the "Messenger," to be answered by boys or girls of twelve years and upwards, and another for those under 12. These will be called senior and junior. (2) The answers, with name and age, must be sent in to the Acting Rector on or before the 7th of the next month. (3) The competitors will be limited to those who attend S. John's Church or Sunday School or the Lansdowne Crescent Sunday School, and to those families only which subscribe to the "Messenger." (4) The name of the writer of the best answer in each class will alone be published in the next number, except in the case of two or more giving equally good answers, when the names of all such will be given. (5) The prize will be



allotted to the competitor who gets the highest marks for the year, ten marks being the maximum for each question. Questions for April.—Seniors: What promises did Jesus make to His disciples and others during His ministry? Juniors: Give instances of Jesus' feeling and showing pity for people.

Baptisms.—February 9th, Leslie Harold Kohl, Linda Florence May Manser; March 23rd, Dorothy Margaret Tibbs, Sydney Talbot Heron; 30th, Harry Cecil Cuthbertson.

Burials.—March 13th, Charles Tasman Watton; 18th, Ruth Dorothy Allsebrook.

Offertories.—March 6th, £4 2s 10d; 13th (G.C.F.), £5 12s 7d; 20th, £5 19s 9d; 27th, £4 5s 9d; total for March, £20 0s 11d.

Bell Fund.—Up to March 31st the amount received had been:—Donations, £11 13s 3d; boxes, £1 12s 0½d; total, £13 5s 3¼d.

made on behalf of the Hope Cottage charity.

### ILLAWARRA.

ON March 24th the Lord Bishop of Tasmania paid a visit to Christ Church, Illawarra, on the occasion of the annual Harvest Thanksgiving Festival. It was his Lordship's first visit, and several improvements had been made internally. The beautiful reredos, most artistically painted, showing cherubs' heads and other ecclesiastical designs, had been raised and properly fitted with superaltar and credence table, candlesticks in polished blackwood, in keeping with the ornamentation of the church. A new organ by Packard, of full compass and very powerful, costing £35, was also used for the first time. The church had been nicely decorated by Mrs. Dumaresq (who presided at the organ) and other friends. The Bishop preached

### OATLANDS.

IN small places like this it is difficult to carry out the mind of the church fully, so we have to do as far as circumstances permit. It is the evident intention of the church, by providing an epistle and gospel for each day in Holy Week, that there should be a daily celebration, so every morning at 7.30 we had the Communion office, and if there were enough communicants there was celebration, and, if not, only the Ante-Communion was said. In the afternoon evensong was said at 3.30. This hour was fixed so that the school children and young people could attend the services, and several availed themselves of the privilege. The average daily attendance was 18.

On Easter Day the Rector had appointments at Jericho and Lower Marshes, and we had consequently only evensong. Owing to the absence of flowers the decorations were not so

lavish as usual; but in their stead were mottoes and texts. Mrs. Agnew, of Waverley, worked a Maltese cross in a circle 4ft. high, with the text across the arms "Christ is Risen," and on the upper circumference of the circle "Alleluia." Miss Clara Tapp, who is possessed of great artistic abilities, painted and presented to the church a beautifully designed symbolic picture of "Faith." This is the third picture Miss Tapp has presented the parish; the first one was "Suffer little children to come unto Me," and last year it was "Hope." In the last one, "Faith," an open Bible lies at the bottom of the picture in the centre; standing upright on this is the shield of faith, with the scroll across the bottom part, "It is written," and above this, in the upper part of the shield, several passages of Holy Writ, bearing on the subject of Faith. On each side of this shield is draped two red banners of faith, the left-hand one bearing the motto "Salvation and Glory," with a cross and star above it, whilst on the right-hand is the Sword of Faith encircled with "This is the victory, even our faith."

At the top of the picture are two large white wings, one on each side, the long pinions of which just touch the tip of the crosses on the top of the banner poles, and enfolding the text, "Be thou faithful unto death, and I will give thee the Crown of Life," beautifully painted in gold. Above these white wings, in the dreary distance, rise up the dark hills of time, and over all, floating in a sea of golden glory, is the Crown of Life which Christ gives His faithful children. All who have followed this description will agree that the idea of Faith is well and artistically worked out. At the close of evensong the Rector presented the organist, Miss Edith Tapp, with a beautiful watch from the choir and a few other friends. In making the presentation the Rector referred to the obligations of the parish to the two sisters for the loving and reverent work they had done with such bright cheerfulness.

Jericho.—For the first time for many years there was an Easter Communion in St. James, Jericho. The congregation was a large one—for the morning—nearly filling the church, and the service was rendered with heartiness and spirit; Miss Harrison presiding at the organ. The church was tastefully decorated, although here, as elsewhere, the want of flowers was much felt.

Lower Marshes.—The first Easter Communion ever held in this little church was held this Easter by the Rev. The service was well rendered, with W. Hellingham Root. Great pains had been taken to make this church worthy of the season, and with success, for the decorations were neatly carried out. The service was well rendered with Miss Jean Mitchell at the organ.

Easter Day this year was a most glorious day with us. A perfect day in which mere existence was a delight, and this may account for the brightness of the services, and for the fact that the congregations and offertories were larger this year than last.

### CORRESPONDENCE.

(To the Editors of the "Church Messenger.")

Sir,—In travelling about in various dioceses, I have frequently been asked about church organs. The purchasing of a new organ is an event of no small interest to a country congregation, and as a rule country congregations are very fond of music, and are always ready to contribute towards the purchase of an organ. Frequently I have come across organs which are unsuitable, and by no means the best that could have been procured for the price. If only the congregation had had the advice and interest of some one who had a wider experience than the local authorities.

Thinking that this may be seen by some who may soon be buying, I venture to make a few suggestions. Avoid a showy case with an elaborate back. Avoid an organ with a lot of dummy stops. Avoid instruments made of unseasoned materials. Select one that has a good inside, and plain outside. See that every stop has a use, and that a good combination can be made. Choose a maker that has been long established, and who has a stock of seasoned materials. I know no better maker who is represented in Tasmania than the Packard. These organs have a rich tone, and are pitched low, which is a great consideration, and is very helpful to a congregation singing. Another point about these organs is that they are made mouse-proof. In country churches mice frequently cause great trouble, and expense is often incurred in repairing damage done by them.

If I can be of any use to any country clergyman, or those who wish to buy an organ, I shall be very glad to help in selecting an instrument.—Yours truly,

W. HARRY EDWARDES.

Holy Trinity Parsonage, Launceston.

Archbishop Temple is on excellent terms with the two sons who were born to him late in life. One of them, the story goes (declares the "British Weekly") was sent recently to a circus. He was asked when he came back how he liked the clown. "Oh," was the reply, "he was very good, but not a patch on dad when he is shaving himself." Those who have seen Archbishop Temple will appreciate the comparison.

### THE TWO WHEELS.

THE mill wheel turns by day,  
The mill wheel turns by night,  
And grain all husked and golden crowned

Is passing from our sight.  
The glorious fields are bare,  
The reaping days are done,  
And death reigns in the harvest fields,  
Yet life is just begun;  
The mill door stands ajar,  
The grain is carried in,  
And crushed, and bruised, and sifted there

Mid toil, and care, and din.  
The bruising causeth pain,  
In turmoil is no rest,  
Yet all these things must surely be  
To bring worth to its best.

The wheel of life turns on  
For ever without rest,  
The bruise and bitter pain are ours,  
And yet our God knows best.  
And so through pain we live,  
And prayers and hopes laid low  
Are building stones for those who build,  
Could we but see it so.  
And life in death is ours,  
And strength comes out of pain,  
And lives laid low because God willed,  
Will surely live again.

A.A.S.

### BUSINESS COLUMN.

#### AMOUNTS RECEIVED.

Mrs. Latta, 3d; Miss Tolson, 1s 6d; Mrs. H. E. Knight, 1s 6d; Mrs. Arthur Green, 6d; Mr. Robert Rutherford, 1s 6d; Mr. W. H. Stubs, 1s 6d; Mrs. Weber, 3d; Mr. T. Targett, 1s 6d; Miss Hogarth, 1s 3d; Mr. Bain, 1s 6d; Mr. A. Prichard, 6d; Miss O'Halloran, 1s 6d; Miss Duncanson, 6d; Miss Elsie Parramore, 3d; Miss L. H. Aston, 4d; Mrs. W. G. Brain, 1s 3d; Rev. W. G. Wilkinson, 1s; Mrs. Grubb, 5s; Mr. North, 2s 10d; Mrs. Hopkins, 1s 6d; Mr. J. K. James, 1s 3d; Mr. Hogarth, 9d; Mr. R. G. Ladbury, 9d; Rev. L. T. Tarleton, £1 0s 10d; Mrs. Bushman, 3d; Mr. Rundle, 1s 6d; Rev. G. Wilmer, £1; Miss Chitty, 6d; Mrs. O'Brien, 6d; Mrs. Wm. Cox, 6d; Mrs. Sorell, 6d; M. Smith, 6d; Mr. Cooke, 6d; Mrs. Chambers, 6d; Miss Bradshaw, 6d; Mrs. Edgar, 6d; Mrs. Gooch, 6d; Mrs. H. B. Kilburn, 1s 6d; Mrs. J. Alexander, 1s 6d; Miss J. Thomas, 6d; Mr. J. B. Pitt, 1s 6d; Mrs. Picken, 6d; Mr. Jno. Miles, 1s 6d; Mr. Jas. Miller, 1s 3d.

For Extra Copies.—Mr. Hopwood, 1s 2d; Rev. H. H. Vale, 1s.

Subscriptions received for 1898.—Rev. A. Pollard, Mrs. Latta, Miss Tolson, Mrs. H. E. Knight, Mrs. Arthur Green, Mr. Robt. Rutherford, Mr. W. H. Stubs, Mr. J. J. O. Stuart, Mrs. Weber, Mr. T. Targett, Miss Abbott, Mrs. Clark,

Mr. Munnew, Mr. H. Weston, Miss Foster, Mr. Bain, Mr. A. Prichard, Miss O'Halloran, Mr. C. E. Walter, Miss Duncanson, Mrs. Harrap, Miss Elsie Parramore, Miss Ashton, Mr. W. G. Bain, Mr. North, Mrs. Hopkins, Mr. J. K. James, Mr. Hogarth, Mr. R. G. Ladbury, Mr. F. G. Read, Mrs. Bushman, Mrs. Carter, Mrs. A. Harrison, Mrs. C. H. Smith, Mrs. Walbourne, Miss Chitty, Mrs. O'Brien, Mrs. Wm. Cox, Mrs. Sorell, M. Smith, Mr. Cooke, Mrs. Chambers, Miss Bradshaw, Mrs. Edgar, Mrs. Gooch, Mrs. Foote, Miss Ross, Mrs. H. B. Kilburn, Mrs. Burrows, Miss Solly, Miss J. Thomas, Mrs. F. C. Richardson, Mrs. Picken, Mrs. Donald, Miss Mulloy, Mrs. Cousins, Mrs. Rickards, Miss Helen Griffiths, Mrs. Hudson, Mr. Young, Mr. Langworthy, Mr. Smale, Mr. Collins, Mr. E. Giblin, Mrs. M'Carthy, Mrs. Birch, Mrs. Walter, Miss Holbrook, Miss Lee, Miss New, Miss Johnston, Mrs. Blee, Mr. Jno. Miles, Mr. Unsworth, 1s each; Rev. W. G. Wilkinson, 6s; Mrs. Grubb, 2s; Rev. L. T. Tarleton, £1 1s 2d; Mrs. Dumaresq, 6s; Mrs. Anderson, 6d; Mrs. J. Alexander, 6d; Mr. Rundle, 6d; Mrs. Westbrook, 5d; Miss E. J. Williams, 5d; Mr. E. Nicholas, 1s; Mr. M. F. Brownrigg, 6d; Mrs. Horsey, 6d; Mrs. Cave, 6d; Mrs. Hellesley, 6d; Mrs. Jno. Jones, 6d; Rev. W. H. Webster, 11s; Miss C. Foster, 1s 9d; Miss Raake, 1s 6d; T. Hurst, 1s 6d; Miss Hughes, 6s; Miss Nichols, Don, 6d.

Subscriptions.—Mrs. Westbrook; Miss E. J. Williams, Miss Raake, Mr. Wake- lin, Mr. E. Nicholas, T. Hurst, Mr. M. F. Brownrigg, Mr. H. B. Sands, Miss Nichols, Miss Moxon, 1s each; Mrs. Horsey, Mrs. Cave, Mrs. Hellesley, Mrs. Jones, 6d each, Rev. J. L. Clougher, £1.

Special Donations.—Mrs. Latta, 5s; Mrs. H. E. Knight, 6d; Mr. Walter, 1s; Miss Chitty, 6d; Mrs. Wm. Cox, 6d; Dr. Craig, 5s.

### TO CORRESPONDENTS.

Some very rough copy, which came from Hobart, has proved a source of much annoyance and extra expense to our printers, through the time wasted by the compositors in their attempts to decipher it. Correspondents have once or twice been politely requested to make their writing clear, especially with regard to proper names, and this request is now reiterated. Other manuscript which came from the south was plain and distinct enough for any child to read.

The "Messenger" will be published as near the middle of each month as possible. All matter should reach the Editors at least by the second Wednesday of each month.

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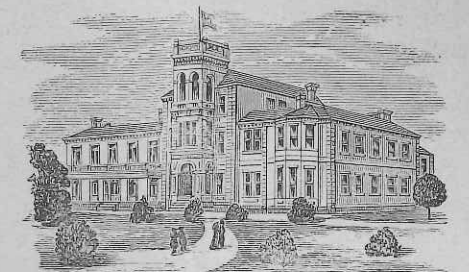
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