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FEBRUARY 19, 1898.

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE . . .

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VOL. III. No. 7.

FEBRUARY 19, 1898.

PRICE, ONE PENNY.

DIOCESAN CONFERENCE.

IT is hardly eighteen months ago since the suggestion of holding an annual Diocesan Conference in Launceston was mooted. Year by year the Synod meets in our Cathedral capital, and around that important gathering cluster many items of interest and of church education which are widespread in their influence for good in the southern portion of the Diocese. It was chiefly with the idea of extending the moral influence of these meetings of churchmen in the north that the Conference was organised. The expectation has been fully realised, as evidenced by the success attending the second of the series just closed. Much of that success was owing to the careful and painstaking work of the Clerical Secretary, the Rev. W. Harry Edwardes, of Holy Trinity. The pleasure of the meeting generally was enhanced by the genial presence of our beloved Bishop, who had only just landed from England, and whose arrival was welcomed on all sides. The presence, too, of the newly-consecrated Bishop of New Guinea, and of the Very Rev. Dean Kite, both of whom are quite young men, contributed elements of real strength to the intellectual part of the proceedings.

The first of the meetings was on Tuesday evening, February 8th. This was distinctively a gathering for mission purposes, and, in common with all subsequent meetings, was held in the Mechanics' Institute. Powerful and stirring addresses were delivered by our own Bishop, the Bishop of New

Guinea, and by the Rev. J. B. Gason, from Victoria. Lack of space prevents our attempting an analysis of what was said, but it all centred around the glorious work being developed in New Guinea by the Church. Appeals were made for workers and for money, and let us pray that both may be forthcoming in all necessary strength.

On Wednesday, there was a celebration of Holy Communion at 8 a.m. in S. John's. At 10 the Conference was opened by prayer and a hymn, after which the Dean delivered an impassioned and highly spiritual address on "Reverence." Several speakers feelingly commented on the subject. This was followed by a most carefully written and able paper on "The Holy Eucharist, the Centre of Public Worship," by the Rev. H. H. Vale.

In the afternoon, the Conference adjourned for the purpose of being present at the laying of the foundation stone of a new church for Holy Trinity parish. An account of this will be found elsewhere.

Full choral evensong was held in S. John's at 7.30. This was attended by the choirs of the three churches. There were present—two Bishops, a Dean, an Archdeacon, and some sixteen other clergy—quite a red letter day in the history of S. John's. The choir numbered about sixty strong, and the music was excellent. The Bishop of New Guinea preached a remarkably fine sermon on the need of allegiance to one's church and loyalty to her principles. In days gone by, there may have been a few other sermons preached in S. John's its equal, but

none better. The full rich voice of the preacher, his ready flow of well-chosen sentences, and the living power of what was said, will have left, let us trustfully hope, a lasting impression in the hearts of the large congregation present. Miss Evershed presided at the organ, whilst Mr. A. L. Wells acted as precentor. It was a service which will long be remembered by all attending it.

On Thursday, there was a celebration of Holy Communion at Trinity at 8 a.m. At 10 the Conference began as usual. The Venerable Archdeacon Hales contributed a scholarly study on "The Interpretation of Certain Words of the New Testament," worthy of a larger audience than that present. The Archdeacon is a ripe scholar, and none of his lustre was lost in the paper in question; a Lightfoot or a Westcott need not have been ashamed of it. Then followed the spirited address, "Young Men for Christ," by Dr. Craig, who is a splendid type of old Oxford. The doctor's love for children came out at all points. The yearning of his great heart over the rising generation was more than evidenced by the pathos and power with which he pleaded for more care in the home life, the public life, and the life of recreation, by those who have to do with young people. It was a touching address, delivered with a good deal of fire, and sanctified by his own venerable presence. Then came a really able paper by the Rev. C. R. Pollock, F.R.G.S., on "Sunday School Organisation and Instruction." In the absence of the writer, the Rev. W. Harry Edwardes read it. All agreed the case was powerfully represented,

but it provoked an interesting and useful discussion, most of the speakers differing from certain of the tenets advanced.

The afternoon session was perhaps the most important. It began with the Rev. T. L. Clougher's paper on "Definiteness of Belief." As we are also printing this in our present issue, nothing more may be said of it than that it marked the author as a man of power, and very fearless in declaring his belief—qualities miserably scarce in these days. The advent of Mr. Clougher is a great gain to our diocese. Then came an old friend, the Rev. R. J. de Coetlogon, with a contribution on "Church Day Schools." This is a matter so full of interest that his paper is also given in extenso. It was worthy of the praise it provoked on all sides. The Police Magistrate (E. Whitfeld, esq.), reviewing it with a lawyer's power of seeing the strong and weak points, declared the subject was one of the highest importance and most pressing necessity. Other speakers followed, showing the spark had already burst into a flame—may all good church-people help to keep it alight by their practical sympathy and prayers. The Rev. Canon Potter, of Melbourne, then delivered his address on "The Reformation and Doctrine," which was a masterful and closely reasoned study, on some points of doctrine enunciated by what is known as the "Reformation Settlement." Perhaps it was in a region beyond the reach of ordinary folk, and needed considerable historical knowledge to follow. The Canon is known as one of the best out of our few leading colonial controversialists, and is one of the most marked figures in the Australian Church. His paper was an evidence of all this.

The evening's proceedings were opened by a valuable contribution by our popular Southern Archdeacon, the sight of whose genial face is a helpful sermon in itself. The Archdeacon is an optimist of the first water, full of splendid enthusiasm, and impelled by a certainty of the great future of our Church

in these colonies. His paper was on "The Need for Aggressive Church Work." This is to be printed in extenso in our next month's issue, and let us hope it will help others as largely as it did all who were privileged to hear it delivered. The remaining portion of the evening was enlivened by songs and music, whilst the Bishop of New Guinea and the Dean of Hobart spoke in a humorous strain. The former told us all about his late work in Brisbane, and the latter detailed his London experiences. Though there was, as we say, a good deal of sugar in the form of witticism and anecdote, yet the deep earnestness and practical power of both were apparent at every turn. Well is it for our Church that men of such high culture and unswerving fervour are found to minister to our people. May God touch the hearts of others of equal power to offer themselves for holy orders. Fortunate is New Guinea with such a Bishop, and happy should S. David's be with such a Dean. May God's great blessing rest on both.

The conversazione was very free and friendly, and the evening passed pleasantly and rapidly on, all feeling the Conference had helped us to understand somewhat better the position and ideals of our old spiritual mother, the Church of England.

It would be ungenerous for us to close this rapid review without a word of thanks to all who extended hospitality to our many clerical visitors; to the ladies who provided all that was necessary for the refreshments at the conversazione; and to the secretaries and committees in connection with the same. Nor should we omit a word of sincere thanks also to all who prepared and read papers or delivered addresses.

LAUS DEO.

A Bishop writes:—"One of the greatest sources of weakness in the Church to-day is the unregenerate Church members. They dilute its members with a spirit of worldliness, and act as perpetual drags on its progress."

ASH WEDNESDAY AND LENT.

NEXT Wednesday (February 23) is Ash Wednesday. The cry of the Church on this day is that of the blind man, "Jesus, Master, have mercy on me!" To-day all Christ's people kneel before Him for pardon, turning to Him in weeping, fasting, and prayer. "All have sinned and come short of the glory of God;" therefore all have need of repentance; some more, some less, according to their different degrees of sin. Some few there may be who have never gone back from the holy state in which their baptism placed them; but even to these there clings such a remnant of their fallen nature as would soil the brightness of their baptismal purity, were they not continually washed and cleansed by repentance. Others, who have never quite lost their baptismal grace, have yet grieved the Holy Spirit by their continual negligences and ignorances, and constant failings; these have need of a stricter discipline and severer penitence; while those who have fallen into grievous and wilful sin must undergo many "great and bitter cries" before they can be restored to the love and favour of God.

For all these classes of penitents the Church has provided an effectual assistance in the institution of the holy season of Lent. The observance of the Lent, or spring fast, is of very ancient date. We know from the writings of those who lived nearly at the same time as the apostles, that a season of fasting always preceded the commemoration of our Blessed Lord's passion. Afterwards, the length of this fast came to be fixed at forty days, in remembrance of His fasting in the wilderness. This, then, is the forty days' fast which we still observe, and of which Ash Wednesday is the first day. During this season Christians are required to withdraw from outward things as much as their daily tasks will allow, in order to give themselves up to meditation, and fasting, and prayer. Fasting is a duty commanded by our Blessed Lord Himself, and is therefore binding upon all His members. Entire fasting during the whole forty days is not of course within human power, but the duty of fasting as far as our different constitutions will admit is certainly intended to form a part of the exercise of this holy season, and is an especial help to our spiritual advancement. By denying our bodies their accustomed food, we show our sense of our own sinfulness, and of our utter unworthiness to partake of God's good creatures; we put down our selfish appetites, and we gain such a victory over the flesh as will bring us so much the nearer to communing with God in the spirit. In the Gospel for Ash

February 19, 1898

Wednesday we have our Saviour's own instructions as to the duty and manner of fasting. By cautioning us against hypocrisy He would teach us that outward fasting is acceptable to God only so far as it really proceeds from a broken and contrite heart; and so do His blessed words afford a lesson to all who are in any measure striving to enter upon the duties of this holy season. If in our poor attempts at fasting or abstinence we can discover any degree of self-satisfaction, any desire to be seen of men, anything short of simple devotion to God, we must beware lest we fall into the condemnation of those who in this life only have their reward.

Some, however, there are, who from health or other circumstances are not allowed this privilege of fasting. Such persons may yet observe the holy season of Lent by the practice of continual abstinence or restraint. By abstaining from pleasant food they may show their sorrow for sin and their desire for self-mortification; they may forego some selfish gratification in order to have the more to offer to Christ and His poor; or some portion of their time, which they had been accustomed to consider their own, they may spend in the service of God. Abstinence being the great object of this holy season, any means by which we triumph over our sinful nature will prove both useful and profitable to us.

Ash Wednesday, or the first day in Lent, has always been observed with peculiar strictness. Its name comes from a custom which prevailed amongst the early Christians of sprinkling ashes upon their heads, or lying in sackcloth and ashes, to show their sorrow and contrition. On this day all grievous sinners were excluded from the Church, only to be restored again to their privileges after a long course of penitence and trial. Now this custom is no longer practised, and all penitents of every degree are allowed to join the Church's general voice of penitential sorrow. Still, however, it is the wish of the Church that this custom should be restored; and until this can be the case she has provided the use of a service which so comes home to the hearts of all men as to awaken in the conscience of each a sense of his own particular guilt. Such a service is the Communion, or threatening of God's judgments against impenitent sinners, and of His offers of mercy to all who will turn to Him for forgiveness.

In the services for Ash Wednesday and Lent we are supplied with motives and exhortations to repent, as well as with words by which to express our penitence. May we have grace to make good use of these blessed helps! May this holy season find us turning to the Lord, not only by the outward

afflictions of the body, but by the inward humbling of our souls before God! With "new and contrite hearts" may we "submit ourselves unto Him, and from henceforth walk in His ways." The merciful Lord will "in no wise cast out" (St. John vi., 37) those who so come to Him; for He looks graciously upon them that are of a poor and contrite spirit, and that tremble at His word (Isaiah lvi., 2). He is gracious and merciful, not willing that any should perish, but that all should come to repentance. (II. S. Peter, iii., 9).

DEFINITENESS OF BELIEF.

(A paper read before the Diocesan Conference at Launceston on Feb. 10, 1898, by Rev. T. L. Clougher, Rector of Hamilton.)

MY subject is "definiteness of belief." Two passages from the New Testament will serve to put us on the right lines with regard to the individual and general side of it, which I propose to take. The one passage is an outburst of gratitude, and the other a note of challenge. The first is written in Romans vi., 17—"But God be thanked that ye have obeyed from the heart that form of doctrine whereunto ye were delivered." S. Paul thanks God that the people, the Christian people at Rome, to whom he is writing, have adopted the "form of doctrine," or the definite teaching, or creed, or belief, which had been taught them by their Christian teacher, whoever that may have been. The expression is peculiar—"form of doctrine." The Apostle was at Corinth at the time he wrote this epistle to the Romans, and Corinth was the place where the art of casting in bronze was greatly practised. "Tupos," the word rendered "form" and meaning "mould" or "pattern," was in common use amongst those workers in bronze. S. Paul takes it up and says, "God be thanked that ye, Roman Christians, have willingly taken this mould or this pattern of the Christian faith whereunto ye were delivered, not, as in A.V., 'which was delivered you'—that is but a small part of the truth—but 'whereunto ye were delivered.'" The well-defined form or pattern of Christianity which they had been taught had become, as it was intended it should become, the one all-mastering, all-autocratic, despotic power in their lives. It was to shape and control and dominate all their motives and actions; they had been delivered to it, and were to bow themselves, if they were truly Christian people, in absolute subjection to it. That is the large part of the truth.

Here, then, is an allusion to some definite form of belief—to some exact creed which had actually been taught at Rome in those early days, and which is spoken of as a sort of service as stern as that to which the Roman soldier gave his allegiance when he was enrolled by the "Sacramentum" in the army of the Emperor. And S. Paul thanked God for it. And why? For more reasons than one, it may be; but surely for this, amongst others, that, as every man has a belief of some sort, and his belief makes him what he is in life and character and destiny, so S. Paul was glad that at Rome there were people who held the Christian belief so clearly and so distinctly and so effectively that it was their ruling master, their inspiring power.

And it is true, surely, as Westcott puts it in his "Historic Faith," every man has a belief of some sort, and his belief makes him the man he is—e.g., one man believes in money, like the rich fool in the parable, and we know the sort of man it made him; another believes in power, like Napoleon I.; another in pleasure, like the prodigal son; another in knowledge, in education, in social reforms, etc. So it is with all, consciously or unconsciously. All have a belief by which they live, and their belief is the strength or the weakness of their life, and for good or for evil they practise it.

And so, par excellence, the Christian. If he is to be a strong, influential Christian: if he is to be a whole-hearted, useful member of the Divine Society into which he has been admitted, then he cannot be a man of hazy, uncertain, unsettled religious views. He must be a man of firm grasp of Christian truth; he must hold the faith in its due proportions; he must "give attendance," as S. Paul says in I. Tim., iv., 13, to "the doctrine." And yet to definiteness of belief in this sense—it is no exaggeration, is it?—not one Christian in a hundred can lay claim. What wonder that the scornful world can deride the Christian world with the obvious truth of Tom Hood's oft-quoted line, "Alas, for the rarity of Christian charity under the sun!" What wonder is it that, while the annual income of Englishmen is said to be 1200 millions, and their savings 300 millions, less than £2,000,000 is raised by all church missionary societies of the country for the spread of the Gospel in foreign parts! What wonder the difficulty of obtaining money for a tenth part of the Church's work of extension at home, or of inculcating the duty of proportional giving of time, of resources, of devotion, by the large mass of church people, say, in a diocese or in a parish, and of interesting the many in spiritual enterprises which the many only can effectively undertake!

It is the few everywhere who subscribe funds, who staff our Sunday-schools, who fill our church offices, who are forward on our church organisations. And why? It is the few only who have definite church principles. The many know nothing about those principles. Hence their indifference, their grudging gifts and service, their merely formal, conventional, respectable interest in the highest concerns of their life in this world and the next.

To reverse this condition of things, to make the many practical and not merely theoretical Christians, in their business transactions, in their social relationship, in their private home lives; to make the many the contributors of their substance to the needs of the Church at home and abroad; to make the many the burden-bearers of the Church's responsibilities; to make the many churchmen in head and heart, in character and aspiration, the many must be supplied with the reasons of the faith that is in them, they must be taught the "why" and the "wherefore" of their Christianity, and then they will "obey from the heart the form of doctrine into which we were delivered;" and the Church will thank God for the blessing of such sons and daughters.

So much for the subject, then, as it affects us personally and individually. Next let us look at it as it affects the deposit of the truth committed by our Lord and His Apostles to the Church for the benefit of all ages. For this view, let us turn to that other passage—that note of challenge of which I spoke at the outset. It is in S. Jude 3—"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, to contend earnestly for the faith once for all delivered unto the saints."

S. Jude declares that he had been for some time preparing to write to the Church at large about the "common salvation"—the salvation offered to all—when he found urgent cause to give up this wide subject, and to take up instead the particular point, viz., the keeping inviolate the faith, the definite faith, once for all delivered to the Church. Instead of writing generally on Christ's salvation in a long epistle, he was compelled to put such an epistle aside (though he had actually commenced it, so think some commentators), and to write in its place this short one of 25 verses, to challenge all Christian people, clergy and laity alike, by a most stirring appeal, to "contend earnestly for the faith which was once delivered to the saints," etc. That faith, he goes on to say, was being grievously corrupted; "for there are certain men crept in privily, . . . ungodly men, turning the grace of God into lascivi-

ousness, and denying our only Lord and Master, Jesus Christ." To this fact the epistle owes its existence. But for this it would not have been written.

And we have reason to be grateful for it. It shows us two things. It shows us, first of all, that at a very early period in the Church's history within 50 years of the ascension, while the apostles still lived, and the supernatural gifts of the Spirit still lasted, there were ungodly men in the Divine Society, men who not only denied the Lord that bought them, but who turned the grace of God into lasciviousness, and gave themselves up to "wretchedness of most unclean living." We are sometimes tempted to despair of the Church because of its defects and failures. We shall be encouraged when we recollect that the Church of apostolic times was similarly afflicted. No new thing has happened to the Church of these surroundings of ours. The Church has had its depraved members and its ungenerous teachers from its first beginning. S. Paul predicted that such should arise. "Some shall fall away from the faith" and "deny it," and "be led astray from it," and "make shipwreck of it." (I. Tim., iv., 1; v., 8; vi., 10, 20; i, 19.)

And in our unhappy divisions we see the fulfilment of these predictions. Whitaker's Almanac gives a list of between 200 and 300 differing bodies of Christians in England, all more or less contradictory on some article of the faith. In the Tasmanian Church Year Book the Statistician gives a list of at least seven legally recognised bodies in a population of 160,000. And the latest "ism" of all in this disintegration of the faith is that which goes under the huge name of "undenominationalism." "The shapeless, shifting monster," as the Bishop of Rochester has called it—"the ism which is a name and no more, represented by one thing to-day in one place, and by quite another thing to-morrow elsewhere; a name which carries with it no fixed principles, and supplies no foundations upon which the teacher can fall back for guidance or authority."

The epistle shows us, secondly, how S. Jude proposed to deal with the sad condition of things which he describes. His remedy was contention, controversy, dogmatic teaching. "Contend earnestly for the faith," etc., "your holy faith," as he calls it later on, "the faith of God's elect," the common faith, "the faith of the Gospel," as S. Paul calls it (Titus, i., 1, 4); the faith that was then held by tradition 100 years before the Canon of the New Testament was formed, and therefore before there was a New Testament. That faith is to be found to-day, we believe, in the creeds and formularies of the branch of the Church to which we belong, and which bids in her 19th Canon "preachers never teach anything

. . . except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have collected from that same doctrine." The battle cry of the Reformation was, "Back to Scripture and the teaching of the primitive Church," and then the faith was cleared of the excrescences of error in which it had become embedded. Later on, in the 17th century, came the reaction of apathy and stagnation, and in the 18th the zealous revulsion of Evangelical Revivalists, holding high the standard of Scripture, but lacking appreciation of the example of the primitive Church, and, as a result, a great quickening of spiritual life in individual souls, and the beginning there also of that spirit of separation from, and hostility to, the National Church, which during this present century has warred a war of disestablishment and disendowment, only brought to a close, at least for some years to come, in 1895.

And what was it that saved the Church then, and placed it in the strongest position it has ever held in England, according to a recent statement of the Archbishop of York at the Nottingham Congress?

It was the effect of the last 50 years' contention for the faith in its entirety, as taught by the Church and proved by the Bible. I am old enough to notice the tremendous change that has come over the public mind in England within the last twenty years in reference to the Church's claims to the loyalty and affection of the nation, and I attribute that change to the systematic instruction given in that period in Church history and in Church doctrine.

Amidst all the bitterness and strife and hatred and animosity of that long campaign, the truth sank down into people's minds, and when crisis after crisis came, and at last the culminating struggle, the Church for the first time exhibited her strength, and now she is going on in England and in Wales, enlarging her borders and strengthening her stakes, educating half the children of the country in her own free schools, and providing in her sacred buildings accommodation more and more adequate for her quickly growing populations in big towns and mining districts and city slums.

And all this activity because she is learning ever better and better to "contend earnestly for the faith."

And yet there are those who take fright at the bare idea of this teaching of a definite faith. They call it "dogmatic intolerance." But truth must always be "intolerant" of error, and "dogma" only means doctrine. "The fool who says in his heart, there is no God" is just as much an intolerant dogmatist as the Christian who recites the Apostles' Creed. Any belief or unbelief that can be contended for must be a dogmatic belief or unbelief, but it does not follow that we must contend

for it in a fierce, offensive, infallible way. We can preach the truth, the whole truth, and nothing but the truth, without the denunciation of those who are not in agreement with us. Said the late Archbishop of Canterbury in one of his last utterances, words to this effect, "What are wanted most now are not high, broad, or low churchmen so much as deep churchmen;" learned churchmen—i.e., instructed churchmen; churchmen who know the Church's teaching, and, being so taught, are able to teach others; priests who are constant students of the Bible, and can explain the Bible to an age most able to understand it; men who can deal with indifference and agnosticism in a fair and frank spirit, who can state differences of opinion with courtesy and temperance; men, and women too, who will go into our Sunday Schools with head and heart prepared to teach the Church's teaching as set forth in creed and catechism positively, and so rear up for the Church's future work a generation who will have learnt to run the Christian race, as we heard S. Paul did in last Sunday's epistle, "not as uncertainly," i.e., not vaguely! and to fight the Christian fight, "not as one that beateth the air," i.e., not ineffectively (not by fighting through ignorance with the wrong foe, or with the real foe wrongly), bearing in mind those splendid words of Goethe, with which I conclude:—"Every work of opposition is a negative work, and a negation is a nonentity. When I have called the bad bad, have I gained much by that? But if, by chance, I have called the good bad, I have done a great wrong? He who wishes to have a useful influence on his time ought to insult nothing. Let him not trouble himself about what is absurd; let him consecrate all his activity on this—The bringing to light of new good things. He is not bound to overthrow, but to build up."—Preface Life of Robertson.

And so I think we ought to aim to teach and to preach "definiteness of belief."

CHURCH DAY SCHOOLS.

(A paper read before the Diocesan Conference at Launceston on Feb. 10, 1898, by Rev. R. J. de Coetlogon, Rector of Forth and Leven.)

BEING that the time for reading a paper is limited to 20 minutes, and fully realising the intense importance of the subject now before us, it has seemed good to the writer to divide this paper into three distinct parts, each part dealing with the subject of Church Day Schools from a different point of view.

1. The necessity of Church Day Schools.
2. Some advantages of Church Day Schools.
3. Organisation of Church Day Schools.

1. We ask then, first of all: Are Church Day Schools a necessity?

Perhaps it may be argued by some that the education of the children is quite sufficiently attended to, from the secular point of view, by the State; and that from the religious side, the Sunday Schools of the Church supply all that is needful; so that there is really no need for the Church to add to her many responsibilities and labours, by undertaking the most difficult task of establishing Church Day Schools at all. But on further consideration, we come to ask ourselves, is it right, and is it in accordance with the mind of Christ, that, during, say, a period of seven consecutive days, five whole days be devoted to secular instruction, one day to a complete holiday, and two hours to instruction upon the great truths of our holy religion?

And we do not need to wait long for an answer to this question, for there is even now sounding in our ears the Divine command, "Boske ta 'arnia mon," "Supply my Lambs with food."

We are bound, then, to come to this conclusion, namely, that a purely secular education, however excellent in itself, is worthless without religion, and that if we are to be faithful to our master, we must bring up the children of the Church in the faith of the Church, and this can only be done in our own Church Day Schools.

Perhaps in this connection I may be allowed to quote the words of Sir Joseph Abbott when distributing the prizes at Christchurch Church of England Day Schools in Sydney. He said that when he looked round and saw the progress the Roman Catholic community were making in the direction of their schools, he asked himself what the Church of England was doing in the same respect. He asked himself whether the Church of England had not greater opportunities for erecting buildings for the education of its children than the Roman Catholic Church, the members of which were generally a poorer class of the community. He never lost an opportunity of urging upon the laity of the Church of England that it was a duty they owed to their children to bring them up in the religion which they themselves professed. He strongly believed in the maintenance of denominational schools. Although our State Schools afford opportunities for obtaining a good education, he believed that education without religion was absolutely worthless. Education without religion produced scepticism, doubt, and unbelief.

Such, then, is the opinion of Sir Joseph Abbott. Again, it must be evident even to the most indifferent churchman, that the Church of England is straining every nerve to maintain and to increase her schools. Every Bishop of the Church at home, of every school of thought, is urging upon the faithful in each diocese the absolute

necessity of not only maintaining the present number of schools, but greatly increasing them and adding to their efficiency.

And if Church Day Schools are so necessary in England where the Church is powerful, surely they are even more necessary here in Australasia. We cannot, then, remain satisfied with the purely secular system of the State Schools, good though the teaching in such schools doubtless is; we cannot, either, sit down quietly and contentedly, and allow many of the children of the Church to receive their education in Roman Catholic Schools; consequently it becomes an imperative duty and an urgent necessity to provide for our own children in our own Church Day Schools.

2. Advantages of Church Day Schools. What are they? First. They show clearly that religious and secular education must not be divorced from one another, but must go together.

Second. Children attending Church Day Schools are not only thoroughly grounded in Holy Scripture, but the contents of that priceless heritage of ours, the Book of Common Prayer, are fully explained to them, while the history of our great branch of the Catholic Church is carefully taught, so that the children come in course of time to realise that England's National Church has from time immemorial been the champion of true Catholicity, and of true liberty, and the unswerving opponent of foreign domination, and of whatever adds to, or takes from, the glorious faith once for all delivered.

If we desire that the Church of England shall take her rightful place in the great nation which is growing up here in Australasia, we must, with perseverance, self-denial, and determination, set up our Church of England Day Schools in every parish in the land, and whilst giving the best possible secular education, we must send out our children thoroughly equipped in Biblical and Prayer Book knowledge, and able to give to any who may ask it of them, a full and clear reason for the Anglo-Catholic faith that is in them.

Then, the next generation of our Church people would be actuated more by religious principle, and less by mere religious emotion and feeling; they would no longer be blown about by every wind of vain doctrine, but would be immovable, being founded upon the rock.

Third. Again, the daily religious instruction at the hands of God's ministers would have an unmistakable influence upon the children, and this influence would not be confined only to the school, but the children would carry it into their own homes, and, without knowing it, would be acting as missionaries among their own people.

And surely, a well taught, thoroughly disciplined scholar from the day school

would be invaluable in the Sunday School, raising the tone of it, and eventually, in many cases, becoming a Sunday School teacher, not by any means to be despised.

The Church Day school, then, should be the clergyman's recruiting ground for (1) confirmation candidates; (2) Sunday School teachers; (3) choir members. Consequently, it must be agreed that such a school becomes the absolutely necessary adjunct of every parish.

3. Organisation of Church Day Schools.—I feel that I cannot do better, under this heading, than to give some very valuable information and details, kindly sent to me by the head master of a large Church Day School in Australia.

Organisation.—The ideal is a school of three departments; boys, girls, and infants, but in all probability the promoters of a Church School would have to be content, at first, at any rate, with a mixed school of boys and girls. It is well to follow as far as possible the plan of classification, and the course of secular instruction, adopted in the State Schools. This is generally fairly correct, and the children entering the Church School from a State School, are able to take their places in the new school without any serious break in the continuity of their lessons.

Staff.—If at all practicable, a master should be appointed. This (1) ensures better discipline; (2) secures attendance of elder boys; (3) meets the wishes of the parents. A mistress would, of course, be needed for the younger children, and for the sake of the girls in the upper part of the school. Young people could be employed as pupil teachers. Sometimes it is possible to secure their services in return for lessons in advanced subjects, such as French, German, Latin, music, etc., otherwise they are paid a small salary (say, £1 a month), and receive instruction and training for the work of teaching.

In many places there are a few ladies with leisure time who are willing to volunteer help in such subjects as needlework, drawing, singing, etc.

Fees.—These would vary according to the class of children in attendance, and the pecuniary position of the school. A fee of 6d a week is a very general charge. In some instances, and especially in South Australia, the fees are regulated by the class in which the children are enrolled; namely, 6d for class I. up to 1s. 6d. in class VI.

Poor children might be admitted free, or it often happens that good Church people can be found who will pay the fees for them.

Expenditure.—After the establishment of the school, this will be confined principally to (1) salaries of teachers, which should be as liberal as possible; (2) school maintenance, i.e.,

supply of slates, pencils, ink, pens, reading books, etc. This may be reckoned at, say, 2s 6d per child per annum.

The writer of this paper, when speaking of the necessity of Church Day Schools before the Educational Chapter of the North-West Coast, and before the Chapter and Conference of Launceston, strongly urged the formation of the Diocesan Board of Education, with the Bishop as President, pointing out the great usefulness of such a Board, and it is well to note the opinion of the experienced master already referred to, on this very subject. He says, in answer to the question as to whether the formation of a Diocesan Board of Education was desirable, its objects would be—

1. To create and foster an interest in Church Schools throughout the Diocese.
2. To collect funds in aid of the schools.
3. To keep statistical returns and reports of the schools.
4. Probably, to arrange for inspection of schools.

While the clergyman of the parish would have the sole authority and management of his own school, the Board would help him by (1) defraying, wholly, or in part, the initial expenses connected with the establishment of schools; (2) making grants from time to time of books, or other school apparatus; (3) granting bonuses to poorly paid teachers.

I have received the following short answers to questions asked by me of the Hon. Secretary of the Diocesan Board of Education of the diocese of Adelaide.

1. Asked as to how they obtain their teachers, he says:—"We always find plenty who are willing to take up the work, and most of ours are state trained. We have no training institution for them, but the matter is under the consideration of my Board." 2. Asked as to how they establish a new school, he says:—"We establish a day school in a new locality by interesting the Church people in the matter, and opening with however small a number." 3. Asked as to how they pay their teachers, he says:—"The teachers are mostly paid a stipulated salary, but in my own case, I allow the teachers to take all the fees up to a certain sum. This encourages them to work the school up more." 4. Asked as to the sisters of the Church, he says:—"The sisters of the Church have one of our schools in their hands entirely, and have almost trebled the attendance in a year and a half."

He concludes—"On the whole, our system is working very satisfactorily, and we are making ourselves felt more than ever before. We have got over our initial difficulties, and the majority of our schools are now self-supporting."

Summary.—It will then be clearly understood that it is a duty binding upon the Church to feed the lambs of her flock, and that, in order to carry out this duty, and so to obey the Divine command, it is absolutely necessary to gather together all the Church's children into Church Day Schools, and to see that they are fully instructed in all the articles of the Christian faith, and at the same time receive the best secular education obtainable.

Again, it will surely be clearly recognised that the Church School is an immense boon to each parish as a missionary agency; as a nucleus from whence confirmation candidates, Sunday School teachers, choir members, readers, etc., may eventually be obtained. And as a place in which the wonderful story of the great Church of England, and the immense possibilities which in God's Providence are now opening out before her, as the final religious rendezvous of the nations, may be instilled into the Church's children.

Again, the question of organisation is of vital importance, and will doubtless be fully discussed at our forthcoming synod. The writer strongly urges the formation of a Diocesan Board of Education, as, to a certain extent, a Board of regulation and control; while at the same time, the parish priest would have sole authority in his own school.

The writer is firmly of opinion that the whole question of Church Day Schools is of greater importance than any other question which has come, or can come, before the Church in this diocese. Without such schools, our children grow up in virtual ignorance often of the very fundamentals of the faith; they fall an easy prey to the earnest and fluent teacher or preacher, whether Roman or belonging to other bodies outside the Anglican Church; they take up the fatal position that it does not matter what Church you belong to, as all are trying to reach the same place, not knowing or realising that the grace of God flows especially in the one divinely appointed channel, which is the Holy Catholic Church. And so, God helping us, we will obey orders, we will train up our children in the way that they should go, having God's holy word for it, that when they are old, they will not depart from it.

Logic.—A gentleman asked a country clergyman for the use of his pulpit for a young divine, a relation of his. "Really," said the clergyman, "I don't know how to refuse you; but if the young man should preach better than me, my congregation will be dissatisfied with me afterwards; and if he should preach worse, I don't think he's fit to preach at all."

ATHLETICS.

THE "Church Times," in a recent number, has the following on "athletics:—The close of the cricket season, the head master of Eton's decision respecting the Eton and Harrow match, and the opening of the football season, suggest a few remarks on the position assumed by athletics in the country generally, and public schools in particular. Anyone who has the temerity to hint at the danger of over-estimating the importance of games is at once reminded that Waterloo was won on the playing fields at Eton, and ought, of course, to feel crushed. A moment's reflection, however, will suggest that an enormous change in practice has taken place since first that rejoinder was made. In those days games were left much to boys themselves. The schoolmaster was not expected, as a matter of course, to organise his pupils' sports, to see that they developed them into a fine art. Still less did he encourage the idea that proficiency in cricket or football was the highest object to be obtained at school. That idea, whether encouraged by the schoolmaster or not, is becoming very widespread, and we cannot help thinking that the practice of games for the mere joy of them was healthier than the present tendency to cultivate them to the highest point of proficiency under the watchful eye of the pedagogue and the professional. For much of the mischief which is most certainly rife the sporting columns of the ordinary journals, and the publications specially devoted to games are responsible. They have fostered the aspiration for record breaking, and bred in boys and youths the craving to see their performances mentioned in print. Worst of all the consequences of over developing athletic skill is the huge advance of the professional element, and the conversion of games from the sport of the many to the spectacular performance of the few. It is probably true that, while in appearance we are an athletic nation, fewer boys and youths take part in games now than was the case twenty years ago. They look on while games are played nowadays, and bet on the chances of victory for the one side or the other. In our northern towns this aspect of athletics has assumed a most serious character. From now till April the one absorbing topic will be the contests between teams of professional and semi-professional footballers, and the wages of lads who never played a game in their lives will be consumed in betting on the performances. All is not well when such things are done. We are fast losing sight of the real purpose of games, to afford healthy recreation, and to develop bodily strength and manly character.



VIEWS OF LAKE SORELL AND TABLE MOUNTAIN.

THE NEW BISHOP OF WAKEFIELD ON RITUAL.

IN the course of an earnest address on Sunday on "Symbolism in the Church of England," Dr. Eden, Bishop of Dover, and Bishop-elect of Wakefield, said:—It has often been said of the Church of England that she lays too much stress on outward and visible signs. Forms and ceremonies, antiquated observances, and obsolete customs—these constitute to the outside critics, who know not her life, a great part of her activities. No one would deny that in every kind of outward custom or observance, frequently repeated, there lurks danger of formalism. But that is no reason for dispensing with such observances. That deep thinker, Bishop Butler, devoted a whole change to the subject of the necessity for outward forms, and urged upon his clergy the upholding of a seemly and dignified ritual. Symbolism in some form or other is indispensable to public acts. Our whole life is honeycombed with it. Not only do memorials, anniversaries, monuments, customs, and ceremonies keep alive in us the memory, and stimulate much in us that is elevating to human character, but the symbolism of daily life is even more sacred still. The bowing of the head, the lifting of the hat, the grasp of the hand, the sacred kiss of friendship—all those are very precious symbols of very precious things, and of all the symbols in the world none can compare in intensity with the Cross as the symbol of redemption.

BOYS' BRIGADE CAMP.

AT 7 o'clock on the morning of December 27, the yard adjoining the Patterson-street Wesleyan Sunday School wore a very animated appearance as a detachment of the 1st Launceston Company, the Boys' Brigade, paraded prior to starting for camp. The boys were in high spirits, and after a few remarks from Captain Ockerby, marched to the railway station, and were soon on the way to Devonport. After a very pleasant journey, Devonport was reached safely, boys and baggage landed, the ferry invaded, and arriving at East Devonport, all marched off to the camping ground at Little Rannock, in good spirits, and with big appetites. The site was a magnificent one, overlooking the sea, and close to a good supply of fresh water. When the inner man was satisfied, the pitching of the five tents was completed, camp boundaries marked off, camp rules laid down, exploration commenced. At dusk, sentries were posted, and soon after 9.30 p.m. the

bugle sounded for "lights out." The novelty of the situation kept many members awake until nearly 12 o'clock, and to the disgust of the commanding officer, awoke many soon after 4 o'clock the following morning.

At 6.15 a.m. pilot biscuits were served out. A good bathe at Pardoe Beach followed. Breakfast 8.30, dinner 1, tea 6. Each day, morning and sion, and a small amount of drill was

Whilst the camp was, to a great extent, a pleasure camp, all movements were carried out with military precision, and a small amount of drill was performed. During their stay, the boys were taken to the Bluff and shown over the lighthouse. Another day, two ferry boats were hired, and a boating excursion arranged to Latrobe and back, when there was racing galore, and an adventure in the shape of a shark, intent upon procuring a tender mouthful. Bathing parades were, of course, plentiful, and the way in which Father Neptune was charged, must have unnerved him. The cooking was done by the boys in squads, each boy doing his share, and was kindly superintended by Mrs. Ockerby. The day for return came only too soon. On Saturday, the 1st January, tents were struck, and a start made for home, some of the boys expressing a wish that it might rain so hard that they would have to stay at camp. The boys' verdict was—"Grand, and plenty of good tucker." They are looking forward to a repetition, and are very grateful to the Devonport people for many kindnesses. The funds for the camp were raised by each boy paying 4d per week until he had 8s to his credit, which paid all his expenses. This, with a little help, financed the undertaking.

The discipline was good, and the effect upon the boys in more ways than one has been capital.

Be in Time at Church.—A woman, who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early. She answered, "That it was part of her religion not to disturb the religion of others."

There is no Scriptural standard of holiness which, under God's guidance, we cannot obtain.

Some people are too strong for God to do much with them. If they were weaker in themselves, they might become stronger in God.

An editor has discovered a new way of stirring up delinquent subscribers. He publishes obituary notices of them, assuming they must be dead since he does not hear from them. By the bye, is your "Messenger" subscription due?

NOTES.

HIS Lordship the Bishop, Mrs. Montgomery, and family, returned to Tasmania on Tuesday, the 8th. The trip out had been rapid and pleasant, and the whole party seemed to have been greatly benefited by the change.

The Bishop has much to tell us of his English experiences during the past year, which we hope to hear soon; some of it, perhaps, through the columns of our humble "Messenger."

Mr. R. de Blakeney, B.A., has arrived from England to assist the Rev. R. J. de Costogon in the work of his parish. Mr. de Blakeney will shortly be admitted to the Diaconate.

Most distressing tales of the ravages of bush fires are still being received. It is a difficult question as how best to relieve all the sufferers. Money is undoubtedly the most practical and useful where it can be had, but the getting of it is the "crux." The amounts collected will afford but a tiny bonus to the losers. Ladies' work parties for the purpose of making clothes are already set on foot in several places. Could not others, who are unable to give money, help in this way? Shopkeepers always prefer giving their help in kind rather than in coin, and if ready fingers could be found to work up such gifts much could be done. There is, however, a strong and growing feeling that the Government ought to do a great deal more than at present it purposes doing. These continual claims upon a small proportion of private donors, are well-nigh more than can be borne. The State ought to be the peoples' resource in such an extremity as this.

Was it wilful or an oversight that Ash Wednesday has been selected as the day for the Launceston Regatta? Whichever it be, such an arrangement cannot but somewhat mar the proceedings and enjoyments of what otherwise is a wholesome and manly English sport. Let us hope the Executive next year will take the trouble to acquaint itself with the exact nature of the day selected, otherwise not only may the attendance suffer, but the £ s. d. may also fail to flow quite so freely as usual. We know of at least one guinea which has been withheld for the reason ascribed. Such a public body as the regatta committee has no right to violate the better feelings of a large proportion of our citizens. We are quite prepared, however, to regard the matter as an oversight.

PARISH ECHOES.

HOLY TRINITY, LAUNCESTON.

ON the 9th inst., the foundation stone of the handsome and stately edifice that is in due course to supplant the present Church of the Holy Trinity was well and truly laid by Mr. Charles Kent, a liberal donor to the funds of the new church, and an enthusiastic worker, and who was furthermore one of the members of the congregation when Archdeacon Hales took charge of the parish, 44 years and nine days ago. Mr. Kent, who used a handsome silver trowel suitably inscribed, and a polished blackwood mallet, declared the stone "well and truly" laid, in the following terms:—"In the name of Christ, and to the blessing of God, I declare that I lay this stone for a church to be called the Church of the Holy Trinity—in the name of the Father, Son, and Holy Ghost." A burst of cheers greeted the announcement of the laying of the stone, which was a substantial and handsome block, inscribed as follows:—

GLORY TO GOD.

This stone was laid by
Charles Kent, Esq.,
February 9, 1898.

F. Hales, Archdeacon of Launceston,
Took charge of the Parish
February 1, 1854.

Beneath were placed a scroll containing a historical précis of the event, and copies of the two local newspapers.

At the conclusion of the ceremony, the Bishop of Tasmania delivered a brief address, in the course of which he said he accepted the omen of his timely arrival as one of success, and referred in happy terms to the transformation of old churches into new. He had thought that St. John's would have been the first in Launceston to take this step, but in the providence of God the Church of the Holy Trinity had been the first to be so transformed. He eulogised the work of the Ven. Archdeacon Hales, and prayed that he might have God's blessing for it. This was an occasion when they might dream pleasant dreams, and he was sure that in years to come there would be troops brought to the font of that church to be baptised, and then confirmed, to be married, and take their place as upholders of the state and nation, and thousands to attend its services. Might God bless the building, and perform in it miracles beyond those that had been accomplished in their time, and might all who had to do with its erection have health and strength to put their best work into it, and accomplish it without accident.

The Bishop of New Guinea wished the new undertaking every success from two dioceses, that of Queensland,

in which until quite recently he had been working, and the missionary one of New Guinea to which he was now going. After a few remarks on church architecture, in the course of which he said he believed the plans for the new edifice were such as would worthily represent the Church of England, he went on to express a hope that it would create a like faith and a like devotion in the minds of those who used it, so that they would follow in the likeness of their Lord and Master until they were admitted into his eternal peace. He impressed upon those present the need of self-sacrifice on behalf of the churches in these young countries, and suggested that all should make such provision in their wills as they could, through the hands of the Bishop of the diocese, for the furtherance of church work.

A number of offerings totalling £76 were placed on the stone, the treasurer (Mr. J. C. Macmichael) read a financial statement, and the proceedings were concluded with the benediction and recessional hymn, "Through the Night of Doubt and Sorrow." Afternoon tea was provided by the Misses Hales in a large marquee, an attention that was much appreciated by the visitors.

S. JOHN'S, NEW TOWN.

ANNUAL Parishioners' Meeting.—The annual meeting of the congregation of this suburban parish was held in S. John's school-room on Thursday evening, January 20, when the Ven. Archdeacon Whittington presided over a small meeting, probably due to the inclement weather. The churchwardens' report and accounts showed that the year's revenue had sufficed to meet the liabilities, and the previous indebtedness of the parish had been reduced by nearly £30. The interior of the Church had been partly renovated, and the cemetery cleared and planted. The following elections were made:—Churchwardens—Messrs. H. C. Lovett (clergyman's), T. W. Sutcliffe, and T. L. Collier. Synodsmen—Messrs. C. J. Jorden and W. J. McWilliams, M.H.A. Parish Council—Messrs. McWilliams, T. Dunbar, F. R. Seager, A. Street, W. F. Stephens, W. Stewart, A. H. Pearce, and W. G. Andrewartha (secretary). Auditor—Mr. T. Dunbar. Upon the motion of the Archdeacon, it was resolved to convey to the Rev. A. and Mrs. Cass an expression of the hearty wish of the parish that they may have a pleasant holiday in England. A cordial welcome was offered to the Rev. J. S. Babington, who succeeds Mr. Cass. Votes of thanks were accorded to the office-bearers for the past year, the Archdeacon specially mentioning the cordial relations which had existed between himself and the churchwardens, for whose re-election he was personally

thankful; as also to Mr. H. C. Lovett for again consenting to act as clergyman's warden, an office in which he had done great service to the parish. It was decided to adjourn the meeting until some convenient date, to be fixed by the churchwardens and Parish Council, when the important question of the abolition of pew rents is to be specially considered.

Our Fete.—Despite very unfavourable weather and many other gatherings, our fete on the 12th ult. proved a gratifying success. The ladies who had made themselves responsible for the various stalls were:—Cake stall—Mesdames Whittington and Andrewartha and Miss Pierce. Produce—Mesdames Richardson and Brooks. Afternoon tea—Mesdames McWilliams and Gawne and Miss Richardson. Strawberries and raspberries and cream—Mrs. Jorden. Orange stall and fairy well—Mrs. W. Andrewartha. Christmas tree—Mesdames Innes and Bably. Flower stall—Mesdames Connolly and Duggan, and Misses Seager and Smale. Small fruits—Misses Mason. Curiosity stall and containing fancy articles—Misses Whittington and Harrison. Aunt Sally—Mrs. and Miss Harrison. Fish pond—Misses Adcock and Barwick. Sweets stall—Mrs. Pearce and Miss Innes. Gipsy palmist—Miss Fletcher. Wedding cake—Miss J. Richardson and Miss Wilmore. These all had worked well in collecting contributions, and our secretary, Mrs. Malcolm Harrison, controlled all the arrangements most cleverly and indefatigably. The total proceeds were, together with some small sums received from sales after the fete, just £50. But this amount included a handsome subscription of £4 from Mr. and Mrs. Watt, of Hildern, and 10s from Mrs. Archer, of Moonah. The parish is indebted to Mrs. C. R. Patterson too for her kindness in opening the fete, and to the many friends outside the parish who practically gave their support, both in contributions and being present as purchasers. The expenses will probably be about £13, so that a substantial sum will remain to the credit of the parsonage fund.

Our Sunday Schools.—The yearly feast for the children of the Sunday Schools took place on Wednesday afternoon, 19th ult., in the Show Ground, and the three schools, S. John's, Kamgaroo Valley, and Cross-street, combined for the occasion. Our hard-working Superintendent (Mr. W. G. Andrewartha) and his teachers devoted themselves to amusing the young folks, and through the subscriptions and other willing contributions of the parishioners, an abundant supply of sandwiches, cakes, fruit, and tea had been provided. It was only the closing in of the darkness which at length compelled the breaking-up of a very happy outing. On the Sunday afternoon pre-

vicious, at the close of the usual service, the Archdeacon distributed the prizes to the Kangaroo Valley children, and on the evening of Thursday, 3rd inst., at a gathering in S. John's school-room, the scholars of the parish church received their rewards, a pleasant couple of hours being spent in music and recitations.

Lent.—Again in the solemn season the Church calls upon us to offer the sacrifice of sympathy with our suffering Saviour, and the Psalmist of old tells us that the most acceptable sacrifice is "a broken and contrite heart." Therefore we must use all means to develop in ourselves the penitential spirit. At S. John's there will be a special course of sermons on the Sunday mornings upon "Repentance." On Sunday evenings, after service, there will be an instruction, and on the Friday evenings the addresses will be on "The Sacramental System and Sin." At the daily matins there will be a five minutes' devotional reading at the close of the service; and in the hope of getting some of our people to mark Lent by coming, at any rate sometimes, to the daily services, the hours during Lent will be 10 a.m. and 5 p.m.

Confirmation.—The Lord Bishop has fixed the Friday in Passion Week (April 1st), at 7.30 p.m., for our confirmation. The instructions will be continued as follows:—On Wednesday, at 3 p.m., in the school-room, for women and girls; after the Friday evening services, for men and women; and the instructions on Sunday evenings after service will be designed to specially help candidates for confirmation. All our people should pray for the clergy and candidates during this time of preparation.

S. JOHN'S, LAUNCESTON.

OWING to the pressure of other more important matter, our local notes this month must be very brief.

The first item needing notice is the annual meeting that was held in the schoolroom on February 8. The attendance was better than on previous occasions. If laymen only realised how much their presence helps the clergy, they would ever do their best to be present.

The churchwardens' accounts for 1897 were submitted, and on the whole, were pronounced "satisfactory." As these accounts were printed separately and scattered broadcast through the Churches, everyone doubtless received one, if not, there are plenty of spare copies to be had from any of the Church officers. The whole report, with audited accounts added, occupied some seven pages of foolscap, so we may reasonably be excused attempting a reprint of it. The treasurer churchwarden deserves high praise for the excellent way in which he has kept

these troublesome accounts. Though the huge debt on the Church is somewhat smaller, it still stands at very nearly £600. Could we not have a golden offertory to wipe all or part of this off? Surely it could be done!

The result of the annual elections were as follows:—Churchwardens, Messrs. W. Genders, E. Whitfield, M. Brownrigg.

Lay representatives to Synod:—Messrs. R. Green and W. Genders.

Parish Council.—In addition to the churchwardens:—Messrs. H. I. Bolam, L. P. Collins, A. Anderson, R. Cooke, S. Cox, F. R. Unsworth, W. A. Whitaker.

The Rev. E. C. Spink is away at Devonport for a rest for three Sundays. The rector of Devonport, the Rev. S. H. Hughes, is, meanwhile, supplying Mr. Spink's place.

The Rev. J. B. Gason lectured in S. John's school-room to a large audience on the evening of February 4. The lecture, which was on the work of the C.M.S. throughout the world, was illustrated by limelights, and was full of interest from first to last. The "baubees," however, were not over plentiful, only eighteen shillings being netted to pay for everything.

The Bishop of New Guinea preached in S. John's on February 6 at the 11 a.m. service, and the Rev. J. B. Gason at 3 and 7 p.m. All the addresses were of a high order and much enjoyed by everyone. The offertories, amounting to nearly £25, were given to the New Guinea mission.

FRANKFORD

THE annual meeting of the congregation of S. Saviour's Church took place in the Church on Sunday, January 31, 1898, presided over by our lay reader and clergyman's warden, A. Pritchard, who was again appointed vicar's warden. The retiring people's wardens, Messrs. J. J. Durand and O. T. Knight, were re-elected. The treasurer presented his report and balance-sheet, which was considered very satisfactory.

The Sunday School choir treat took place in a nice paddock kindly lent by J. J. Durand, where the children had a good tea, and plenty of games and fun, the mothers and friends also enjoying themselves. We should have liked to have seen more, but it was rather an unfortunate time, as the harvest is in full swing here, and every one so very busy. Great praise is due to Mr. H. Robinson for kindly acting as superintendent and organist, and we trust by perseverance to get a better choir, as there are some of the children with really good voices; also, thanks are due to Miss Etta Lovell for helping with the Sunday school. At the close of the evening, the children gave hearty cheers for Mr. Robinson and Mr. Durand, and then wound up with singing "God save the Queen."

BELLERIVE.

THE last fortnight has been a very busy one here, all the Clarence parish being anxious to show the Rev. C. Rhodes Hall some mark of their esteem before his departure for England. Thursday, February 10th, was fixed upon for having a social in the Bellerive Institute, to which the Rector and Mrs. Hall were invited, when an illuminated address, the work of a gentleman of the parish, handsomely bound by a lady helper, was presented, as well as a purse of sovereigns, the purse being the gift of a lady. Some very kind speeches were made, to which the Rector replied in a very feeling manner. The attendance was very large.

On Saturday, the 12th, our Sunday School feast was held, to which the children of the church were all invited, and taken over to Rosny in boats, where a very enjoyable afternoon was spent. The Rector spoke very kindly to the children in wishing them goodbye, to which they responded with very hearty cheers. About 120 were present.

The Rev. Mr. Hall preached his farewell sermon on Sunday evening, the 13th February, to a crowded congregation.

BOTHWELL.

The Rectory, February 5th, 1898.

MY dear Friends,—Since writing my last letter, death has claimed Mr. McDowell, of Logan, one of the old-time worthies who had a hand in everything that was good, noble, and improving in the early days of Bothwell.

Mr. Simon Arnett, the respected Council Clerk and Registrar of Bothwell, has gone from us, his somewhat sudden demise coming as a shock to everyone.

On February 5th, a vestry meeting was held in S. Michael's Church, to elect Wardens for the year. The Rector alluded to the loss to the parish of the services of Mr. Maudeville, and requested that the expression of general regret at that gentleman's departure from Bothwell be recorded in the minutes.

All the remaining Church Wardens were re-elected. After Mr. Goddard had been nominated Ministers' Warden, Mr. C. T. Jones yielded to the unanimous wish that he would represent the district in Synod.

The Rector thanked the paid and unpaid officers and workers of the Church for the satisfactory discharge of their duties, and for their courtesy to himself.—Your affectionate Pastor,

WILLIAM H. WEBSTER.

Baptisms.—Beryl Evelyn Bowden, Cecil Eric Bowden.

Marriage.—John James Williams to Margaret Catherine Moodie.

Death.—Simon Arnett.

Ruri-decanal chapter meeting and conference was held on February 2nd. Seven members were present. Letters of apology sent by the Rev. H. V. Boot and several of the laity.

Holy Communion was celebrated in S. Michael's Church, and the Rev. J. K. Wilmer (Rural Dean) preached the sermon.

At the conference in the afternoon, the subjects dealt with were:—

1. Report of Diocesan Council on General Church Fund grants.

2. The suggested re-apportionment of grants for 1898.

3. Arranging for subjects passed at last year's conference to be brought before the Synod.

Resolutions were passed, protesting against the proposed reductions of the grants to Brighton and Bothwell, on the ground that the sum received from the parish for the stipend of the Rector last year forms no true ground (for reasons stated) on which the expected amount for 1898 may be based.

WILLIAM H. WEBSTER,
Chapter Clerk.

S. LEONARDS.

SINCE our last contribution of notes, we have been able to purchase a new organ for the church, through the assistance of many kind friends, and by disposing of the old instrument. It is a much-appreciated improvement. There is still a small amount owing, but this we hope soon to be able to pay.

We were all much surprised and grieved to hear of the death of Miss Gertrude Pitt, better known perhaps as Nurse Pitt, in Queensland on Christmas Eve. Much sympathy was felt throughout the parish for Mr. and Mrs. Pitt and family in their bereavement.

On January 12th, the annual Sunday School picnic was held down by the river, and a very enjoyable day was spent. Several visitors were present.

The annual meeting of parishioners for the election of Churchwardens and other business, was held on Thursday, January 27th. The Rev. Mr. Roche opened the meeting with prayer. The balance-sheet for the past year showed receipts £165, expenditure £162 odd. We are still £40 in debt. We commenced the past year with this deficiency, and have not yet been able to lessen it. It is, nevertheless, satisfactory to find we have not drifted further behind. Let us hope the present year will see it cleared off. Churchwardens Messrs. W. F. Figgis (Minister's Warden), W. Gerrard, and G. J. Braithwaite were re-elected for the ensuing year. A Parish Council, consisting of Mesdames T. Smith, P. Pitt, C. Summers, and Miss Valentine; Messrs. P. Pitt and R. W. McKenzie, was appointed. It was decided to ask the Hon. N. E. Lewis to continue to represent the parish in Synod.

On February 3rd we were visited by the Rev. J. B. Gason, who lectured on "Foreign Missions," illustrated by lantern views. There was a good attendance, and the lecture was heartily enjoyed.

QUAMBY AND HAGLEY.

THE 30th ult. being the fifth Sunday in the month, there was no afternoon engagement for the rector, so he held a children's service at S. Mary's, which was attended by the Sunday scholars and many of their parents and friends. There were special hymns, and an acrostic address on the word Sunday, Sabbath being represented by the capital letter, but only the capital, the idea of the Lord's day being far more comprehensive than that of Sabbath. The prizes were afterwards distributed. The Bishop of New Guinea spent a couple of hours here on his way to Deloraine. Like everyone else who has seen it, he admired the church very much, regarding it as about the best he has seen in the colonies.

S. JOHN THE BAPTIST, HOBART

CANON Finnis having left Hobart by the Waikare, January 7th, for Melbourne, the parish was left until Wednesday, 12th, without a resident priest, the services on Sunday being taken by the Rev. A. Wayne and the Rev. J. J. Brydges. The Rev. E. T. Howell then came to the Rectory, and the regular work of the parish was taken up.

The annual meeting of the congregation took place on January 6th. The Warden's accounts showed a great improvement, the offertory having been increased by £32 6s 11d, and the Stipend fund by £35 15s 4d, making on these accounts alone an addition to the parish revenue of £68 2s 3d. With this and other help, arrears had been paid up, and the liabilities reduced from £193 7s to £105 10s, the present amount of overdraft. The names of the officers and Parish Council will be found in the S. John's Almanac, which has just been printed, and which the acting Rector hopes will be found in every house of members of the congregation. He asks those who take it to pay 2d for each copy, as there is no other means of preventing the cost of printing (about £2) falling upon the parish revenue, which, while there is an overdraft, ought to be spared every unnecessary expense.

The first meeting of the Parish Council took place February 1st. Present—The acting Rector (in the chair), the Wardens, and Messrs. Chambers, Graham, Johnson, and Chatterton. After the minutes of the parish meeting had been read, Mr. Chambers was re-elected Secretary, and Mr. Johnson elected Treasurer to the Council. The

acting Rector expressed his satisfaction at the great improvement in the finances of the Church, and stated that it appeared that for the ordinary inevitable expenses of the parish about £480 a year would be required, independent of special collections, repairs, and improvements. To provide this would be quite possible if the same amount was received during the current year as in 1897. He felt that for safe finance it is always necessary that the Warden should bring up a budget of ways and means as soon as elected, and that the parish should know what the regular monthly outgoings would probably be. In this case, they were £40, and he hoped that, the offertories continuing to be not less than the present average, the collectors would endeavour to gather in what was needed to make up the full amount required, if not each month, yet by the end of each quarter. Thus no large sum would be asked for at any time from any contributor, and payments, he thought, would be easier. If necessary, the last offertory in the quarter might be the special occasion for making up any deficiency. The Secretary promised to issue cards to the collectors at once. The envelope system was discussed, and its great advantage in securing a steady income pointed out. Its introduction will be a matter for further consideration. The acting Rector hopes that the Wardens will soon see their way to the monthly payment of salaries, etc., feeling sure that this is a great help towards keeping from an accumulating deficiency. The S. John's people, he sees clearly, are liberal, united, and ready to do their utmost to keep the parish clear of debt; and he believes that during the present year the overdraft will be at least reduced by half, after all expenses are paid.

With the consent of the Wardens, a movement for the purchase of a new bell has begun. This is not to interfere with the general revenue, and no collection, either in church or out of it, will be made for it. All that is given will be voluntarily offered, and small sums may be placed in boxes near the church door, marked for that purpose. The estimated cost of a bell of the same weight as the present (3cwt.) is about £20. Nearly £4 is in hand already, and there is every probability that the amount required will be furnished before the end of the year. The acting Rector will be glad to receive donations for this object.

The S. Andrew's Brotherhood is continuing its good work in the parish, one new member having been admitted after evensong on January 30th.

The Sunday School teachers meet every Friday evening for instruction at 6.50 p.m., when a copy of the notes of the lesson is given to each. Some of the members of the Guild are busy repairing the cassocks and surplices of

the choir, many of which, however, are too much worn and torn for further use. There is great need for a few more men's voices in the choir. At present the two or three who attend regularly, and do all the work, find the strain on their voices much too great. The Acting Rector will be very glad to hear from any one who will volunteer to help.

A steamer excursion, kindly arranged for by Mr. Grahame, took place on Saturday, February 5th, a little disappointment being caused by the fact that the strong wind made it impossible to go to South Arm as advertised, the trip being to Brown's River instead. However, a very pleasant afternoon was spent, the chief regret being that the return passage had to be made so soon. It is possible that we may get to South Arm before Ash Wednesday. There is a sad deficiency in the list of district visitors in the parish; will not a few ladies volunteer for this most necessary work? The parish priest never can do his duty fully without them.

Offertories.—January 1st, 4s 11d; 2nd, £4 17s 6½d; 9th, £3 18s 7d; 23rd, £4 7s 1½d, 30th, £4 6s 4½d; total, January, £17 14s 6½d.

Marriages.—January 11th, Francis John Chatterton and Florence Maria Alice Allen (by the Rev. J. Babington); 26th, Nicholas Marinus Wessing and Annie Elizabeth Appeldorff (by the Rev. S. Bucknell); 31st, William Newman McGuinness and Josephine Alice Lewis; February 3rd, Archibald Henry Lindsay Crawford and Catherine Alice Clarke.

Baptisms.—January 18th, George Robert Mann; 26th, Arthur Beresford John Golding.

Burials.—January 17th, Henry Hawke; 27th, Stanley Norman.

CORRESPONDENCE.

DIOCESAN CONFERENCE AND LAYING OF FOUNDATION-STONE AT HOLY TRINITY.

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

Sir,—Will you allow me to acknowledge through your pages the sympathy and gratuitous help given in connection with the above events. For the missionary meeting and conference Mr. Munnew lent an organ. For the laying of the foundation stone an organ was lent by Mr. Issell; and Messrs. Youngman, Lithgow, Fraser, Bryn, and Haslam assisted with instrumental accompaniment; and an old member of Trinity congregation, Mr. West, kindly carted the organ free of cost; and Mr. Stott did much extra work with his accustomed willingness.—Yours truly,

W. HARRY EDWARDES,
Clerical Sec. of Conference.

BUSINESS COLUMN.

Arrears received:—J. C. Harman, 1s 3d; W. A. Brown, 2s; Miss Lennell, 16s; H. Robinson, 1s 3d; J. J. Durand, 1s 3d; Higgs, sen., 3d; Mrs. Adams, 1s 6d; Mrs. Gooch, 3s; C. F. Henry, 6d; R. R. Roberts, 6d; Mrs. Greenhill, 6d; C. J. Youl, 1s 6d; Mrs. Muir, 4d; Mrs. Rockwell, 4d; Mrs. Weedon, S. John street, 9d; Miss Ricketts, 3d; C. J. Mackenzie, 3d; Mrs. Murray, 5d; Rev. J. H. Corvan, 3s; Mrs. Warren, 1s 6d; Mrs. Oldaker, 1s 6d; Mrs. E. D. Harrop, 3d; Miss Horne, 6d; Mrs. J. Gunn, 3d; Mrs. Shadwick, 1s 6d; Mrs. Emmett, 1s 6d; F. Napier, 1s 6d; Mrs. Spurs, 1s 6d; J. T. Stubbs, 1s 6d; Captain Croucher, 6d; J. A. Long, 1s 6d; J. M. Bladen, 1s 3d; Miss Stokell, 1s 3d; Mrs. Carter, 5d; Mrs. Windsor, 3d; P. Evans, 1s 6d; Chas. Jacobs, 5d; J. J. Towers, 1s 6d; S. O. Lovell, 6d; Mrs. Armstrong, 6d; Mrs. E. Huxtable, 6d; Mrs. Darby, 1s 6d; W. M. Bisdée, 6d; Miss Ogilvy, 1s 6d; Miss Ellis, sen., 6d; D. Brown, 6d; Mrs. Picken, 6d; Mrs. W. H. Ellis, 3d; Miss Lovett, 1s. Total, £3 3s 8d.

Subscriptions for 1898 received:—J. F. Robertson, 1s; W. A. Brown, 1s; J. J. Durand, 1s; Mrs. Adams, 1s; C. F. Henry, 1s; R. R. Roberts, 1s; Mrs. Greenhill, 1s; C. J. Youl, 1s; Mrs. Weedon, St. John-street, 1s; C. J. Mackenzie, 1s; R. S. Sanderson, 2s; Mrs. Murray, 1s; Mr. Hart, Waratah, 15s 3d; Rev. F. B. Sharland, 1s; Mrs. Goss, 1s; Mrs. Pedder, 1s; W. Hampson, 1s; Mrs. Fernandez, 2s; Mrs. Squires, 1s; Mr. Yates, 1s; E. A. Morris, 1s; Mrs. Bowden, 1s; Miss Furlongs, 1s; W. G. Porter, 1s; Miss Priestley, 1s; Mrs. Young, 1s; Mrs. Oldaker, 1s; Mrs. E. D. Harrop, 9d; Miss Spotswood, 1s; Miss Horne, 1s; Mrs. J. Gunn, 1s; Mrs. Emmett, 1s; F. Napier, 1s; Mrs. Spurs, 1s; J. T. Stubbs, 1s; Captain Croucher, 1s; J. A. Long, 1s; J. M. Bladen, 1s 9d; Miss Stokell, 1s; Mrs. Carter, 7d; Mrs. Windsor, 1s; Mrs. Huggill, 1s; Mrs. Mace, 1s; Mrs. Goodwin, sen., 1s; Chas. Jacobs, 1s 7d; Rev. H. H. Vale, 1s; J. J. Towers, 1s; Mrs. Armstrong, 1s; Mrs. Taylor, 1s; Mrs. E. Huxtable, 1s; Miss Darby, 1s; W. M. Bisdée, 1s; Miss Ellis, sen., 9d; D. Brown, 9d; Mrs. Picken, 9d; Miss G. Harrex, 2s. Total, £3 13s 2d.

Subscriptions for part of 1898, received per H. Button and Co.:—Rev. J. H. Corvan, £1 10s 3d; Rev. C. J. Brammall, 15s 9d; Rev. Huggill, 16s; Miss Fletcher, 11s 3d; Mrs. Shepherd, 3s; Mrs. Roach, 9d; R. Hogarth, 9d; Mrs. Hurst, 9d; Miss Horne, 9d; Mrs. P. O. Fysh, 9d; Miss A. Blyth, 9d; Mrs. A. Evans, 9d; C. James, 9d; E. G. Gisborne, 9d; Mrs. Terry, 9d; E. Whitfield, 9d; Miss Winter, 9d; Mrs. J. Jones, 9d; Miss Harris, 1s; F. C. Greene, 9d; C. H. Ferkham, 9d; Miss Harris, 9d; Miss Pyke, 1s; S. Ritchie, 9d; W. L. Stokes, 9d; Rev. J. R. Currie, 9d; Miss

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* Expires in August.
** Expires in September.
*** Expires in March.
All not specially marked expire in June.

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