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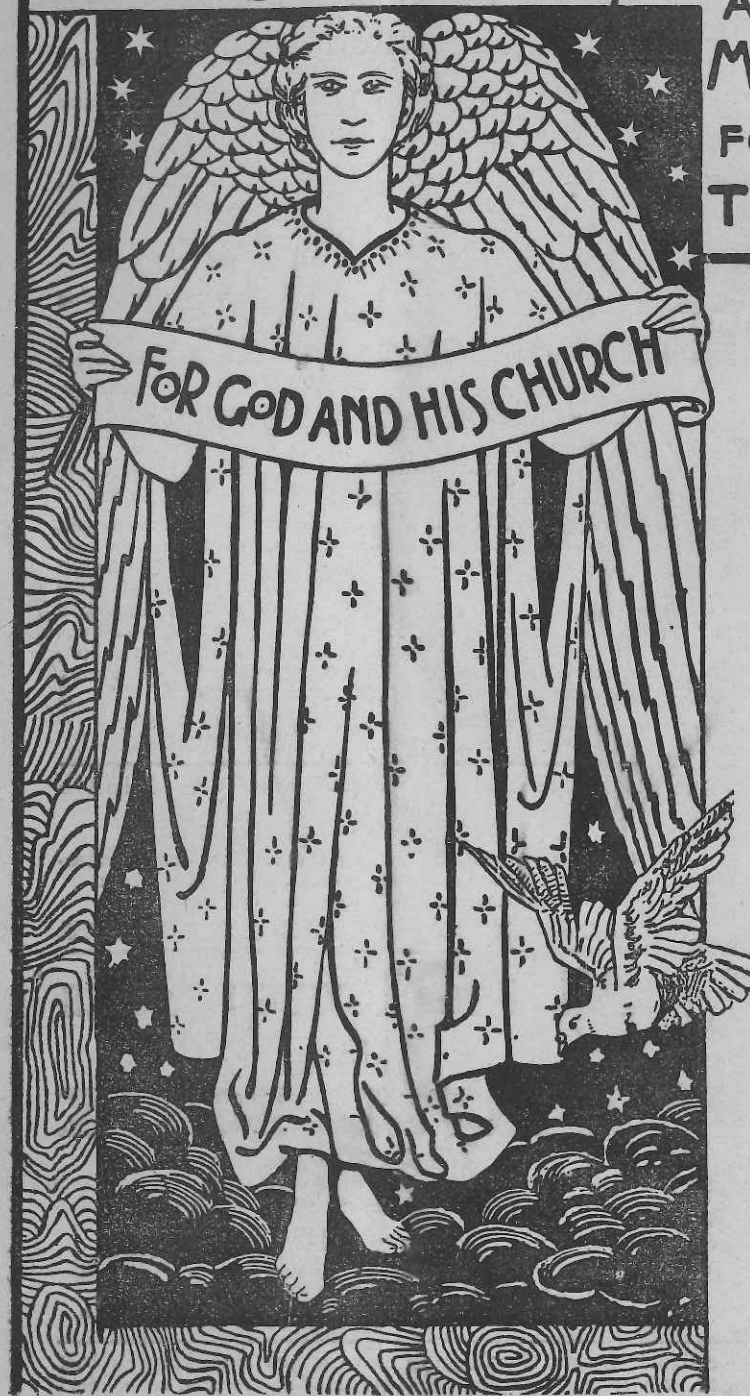
Vol. III. No. 8.

PRICE ONE PENNY.

MARCH 19, 1898.

# THE CHURCH MESSENGER

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



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VOL. III. No. 8.

MARCH 19, 1898.

PRICE, ONE PENNY.

**ART AND MORALITY.**

WITHOUT allying ourselves to those  
 offensive and self-opinionated  
 disciples of prying pruriency, who  
 see, or who think they see, or if  
 they do neither, force themselves to  
 see, all that is demoralising in any  
 make, shape, or form, from which they  
 wish to deduct a moral, let us be al-  
 lowed in all honesty to state a plain  
 case for reflection on a subject which  
 has been prominently before the Laun-  
 ceston public of late. Art is one con-  
 sideration, and a great one too; stand-  
 ing as it does on a glorious founda-  
 tion from time immemorial. The  
 prostitution of it is another considera-  
 tion, and of a much later date. We  
 could all take our wives, our sisters,  
 our children to innocently admire the  
 beauties of a Venus of Milo, amongst  
 hundreds of other kindred artistic pro-  
 ductions. But if this same Venus  
 were on show in some crowded fair,  
 let us say, solely on account of her  
 pronounced personality, and invidious  
 distinction, we should unhesitatingly  
 hold aloof from the exhibition. Ap-  
 pealing to one's love of nature and the  
 beautiful, and pandering to the  
 sensualities of the weak and easily  
 tempted, although they may be cast  
 on the same lines, in a way, are poles  
 asunder in their effects. All hinges  
 on the manner of their introduction.  
 We cannot say how many persons  
 paid their shillings to view the picture  
 lately so plenteously advertised in  
 Launceston, but we can say, almost  
 without fear of contradiction, that  
 those who did pay had a conscious

feeling that they were doing some-  
 thing they felt ashamed of. Did one  
 in a hundred of the visitors, if there  
 were a hundred, look on the painting  
 from a purely artistic point of view  
 only? Did not a morbid and repre-  
 hensible curiosity draw the majority?  
 And was the figure a real work of art  
 after all? one likely to find a place in  
 the salons of Europe? We doubt it.  
 Now, with all the glib sentimentality  
 and uncton brought to play at times  
 against those who stand up for moral  
 development in our midst, can one  
 word honestly be said against our  
 denunciation of an exhibit like the one  
 in question, with an undoubted im-  
 moral tendency, and standing alone  
 as it did on its own questionable  
 merits? What would be said of a com-  
 munity which quietly countenanced  
 such a source of contamination with-  
 out an immediate and substantial  
 protest against its continuance? In  
 this case, a protest was made, but it  
 proved unavailing. For where does  
 the law help us? Where?

**OUR POSITION.**

WE are often called upon as a Church  
 to define clearly what our posi-  
 tion is; and it is well and good that,  
 in a spirit of love and charity and per-  
 fect truthfulness, we should from time  
 to time plainly declare the true posi-  
 tion of the Church of England.  
 The Church of England is a valid  
 and true branch of the one Holy Catho-  
 lic and Apostolic Church. She is one  
 with the Catholic Church in origin, in  
 doctrine, and in government; she re-  
 cites the Catholic creeds at her ser-  
 vices; she appeals to the "ancient  
 authors," "fathers," and "decrees" of  
 the Church, in her ordinal, homilies,

and canons. She did not separate her-  
 self from the Catholic Church at the  
 blessed Reformation, but, God helping  
 her, she purified herself from un-  
 Catholic accretions, and so became  
 more truly Catholic, and more in touch  
 and sympathy with the Catholic  
 Church of the early centuries.

She rejects the un-Catholic doctrines  
 of—

1. Transubstantiation.
2. Refusal of the chalice to the laity.
3. Of certain Sacramental Rites being  
 of equal value and efficacy with  
 baptism and Holy Communion.
4. Papal infallibility.
5. The treasury of merits.
6. The sale or granting of indulgences.
7. The invocation of Saints.
8. Of purgatory and pardons as taught  
 by the Roman Church.
9. The apocrypha as of equal value  
 with Holy Scripture.
10. The worship or adoration of  
 images, reliques, etc.
11. The immaculate conception and  
 worship of the Blessed Virgin  
 Mary.

Every one of these doctrines being  
 unknown to the primitive Catholic  
 Church.

She specially calls attention in her  
 Book of Common Prayer to the 30th  
 canon of 1603, which contains the fol-  
 lowing words:—"So far was it from  
 the purpose of the Church of England  
 to forsake and reject the Churches of  
 Italy, France, Spain, Germany, or any  
 suchlike churches, that it doth, with  
 reverence, retain those ceremonies  
 which do neither endanger the Church  
 of God, nor offend the minds of sober  
 men; and only departed from them  
 in those particular points, wherein  
 they were fallen from their ancient  
 integrity, and from the Apostolic  
 Churches."

She possesses a true Apostolical suc-  
 cession, tracing the Holy Orders of her  
 bishops, priests, and deacons in an un-  
 broken line from the Apostles of  
 Christ. Colbert, Bishop of Montpel-  
 lier, in the catechism published by his  
 authority for the use of the clergy of  
 his diocese, 1701, pt. 1, sect. ii., chap.  
 iii., sec. 7, p. 297, ed. 1795, "Demande—  
 Vous ne pouvez pas nier au moins que

la succession Apostolique ne convienne a plusieurs Eveques de l'Eglise qu'on nomme Anglicane, meme depuis qu'ils se sont separes de la communion de l'Eglise Romaine?" "Reponse—Je conviens qu'il peut y avoir quelques—uns de ces Eveques qui aient cette succession." (You cannot deny, however, that the Apostolic succession holds good in the case of many bishops of the Church they call Anglican, even since they have separated themselves from the communion of the Roman Catholic Church? Reply—I admit there may be some of these bishops who have this succession).

Lingard, the Roman Catholic historian, in his History of England, vol. viii (7), note i., says of the ceremony of Archbishop Parker's consecration—"Of this consecration, on the 17th of December (1559), there can be no doubt."

The Church of England being truly Catholic, we now pass on to define her second position.

She is also truly Protestant, and this does not mean that she is a "Protestant Church," for the object of our faith is not a negation; and our religion does not consist of a mere protest against error. But the Church being truly Catholic, is as truly Protestant as was the Catholic Church at the first four General Councils; protesting at Nicea against Arianism; at Constantinople against Macedonianism; at Ephesus against Nestorianism; and at Chalcedon against Eutychianism. So in the same way, our Church being Catholic, protests firmly against all that takes from, or adds to, the Catholic religion. In this sense we rejoice in the name of Protestant. It should be remembered that the term "Protestant" originated in Germany, and was first given to certain German princes and others, who at the second Diet of Spire, held in 1528, "protested" against the revocation of a resolution of the first Diet of Spire in 1526. Therefore, we see that in addition to other things, even the term "Protestant" was "made in Germany." D'Aubigne, in his "History of the Reformation," concludes his account of the second Diet of Spire with these words—"Thus, in the presence of the Diet, spoke out those courageous men whom Christendom will henceforward denominate The Protestants."

The Church of England, however, through her convocation, in the time of William III., distinctly refused to use the words "Protestant religion," or to include the Church of England among the Protestant churches. (See "Hutt's Dictionary of the Church of England, page 487).

We are then, as a true Catholic Church, as truly Protestant as the Catholic Church has ever been, but we do not, and cannot, occupy the position of the Lutheran body, and of the

various Protestant sects, who, though numbering good and holy people in their ranks, cannot claim to be true members of the Holy Catholic Church. We will sum up our true position by quoting the well-known extract from the will of Bishop Ken., a.d. 1710—"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

### THE NEED FOR AGGRESSIVE CHURCH WORK.

(A paper read before the Diocesan Conference at Launceston on Feb. 10, 1898, by Archdeacon Whittington, of Hobart.)

EST the form in which my subject is proposed should fill some nervous churchman with the fear that I am about to sound the tocsin of controversy with our fellow-Christians, let me say at once that I have no such intention. If anything warlike is in my mind, it is distinctly of a campaign to be carried on within our own camp. Keeping to what I suppose is the more strictly classical derivation of the word "aggressive," my purpose is to consider a policy of advance by ourselves, rather than of attack upon others. But I confess to a very real desire to fill all our hearts with a deeper conviction of the need for girding on our armour. The "panoply of God" is never to be laid aside—so S. Paul teaches—by the Christian, even in relation to his individual spiritual life; much less can he afford to do without it when he takes his place to grapple with those corporate responsibilities to which the Captain of our salvation calls us in the never-ending conflict with the kingdom of evil. And is there not continual need to keep before our souls the fact that we are, here and now, in the arena of the Church militant? That answer of Father Benson (of the Oxford Brotherhood) to the well-meaning evangelist as they journeyed together in the train was as profound as it was brilliant. "Are you at peace, brother?" asked the questioner. "No, I'm at war," was the prompt reply. But it must be a little difficult for both clergy and people to think of the Church as "at war" as we go through our round of ordered services, and minister to our (generally) highly respectable congregations. Thank God, a great deal is being done at the centre of the Anglican Communion to remove the taunt that the Church has lost her hold upon the masses of the people. But the question I want to suggest for reflection is whether the splendid example of both clergy and

laity in England is inspiring us in the colonies, as it ought to do, to holy emulation? And although there may be peculiar difficulties—particularly, I suppose, on the financial side—in our colonial position, yet the larger freedom of action which is secured to us by severance from the State has its special advantages in relation to advance movements in religious work. Moreover, do we rightly gauge the possibilities of the English Church in the colonies? Some time ago I had to look into the ecclesiastical part of the distinguished New South Wales statistician, Mr. Coghlan's, "Seven Colonies of Australasia," and his comparative figures for the two decades—from 1871 to 1891—will, I am sure, interest you. He shows that in 1871 the Anglican Communion numbered 39.1 per cent. of the population of Australasia; the next highest on the list being the Roman Church, with 25.1 per cent. Ten years later the English Church exactly maintained her previous percentage, while the Roman Communion had fallen to 22.2, and the Methodists of all branches had grown from 10.5 in 1871 to 10.9 in 1881. At the close of 1891 the English Church remained precisely as before. The Romans had suffered a further decrease to 21.1; but the Methodists had continued to grow until they reached 11.4 per cent. of the population. In our own colony of Tasmania I was startled to notice a steady down grade of our branch of the Church from 53.5 per cent. in 1871 to 51.7 ten years later, and to 49.9 at the end of the next decade; but it is reassuring to find from the figures kindly supplied by our own able Government Statist, Mr. Johnston, for our Diocesan Year Book for 1897-8, that of a total population of the colony on January 1, 1897, of 166,113, the Church could reckon on 89,319, or 53.77 per cent.—that is, a stronger position than she occupied when Mr. Coghlan began the compilation of his intercolonial statistics. The Roman Communion is returned by Mr. Johnston at an advance, on Mr. Coghlan's latest decennial record for Tasmania of 17.6 per cent., to 18.24; while the Methodists had gone up from 11.7 per cent. in 1891 to 12.12 at the beginning of 1897. I quote these comparative figures for two reasons—first, to show that on the percentage of population, both in Australasia as a whole and in our own colony, much the heaviest part of the responsibility for the spiritual care of the people rests upon the English Church; and, secondly, that we may encourage ourselves to take up the burden which is laid on us by recalling the fact that we have at our back by far the largest proportion of the population professing to look to us for leadership, not only in respect to their own religious life, but also as regards that of the whole community, of whom they form so considerable a section, and towards

whom, therefore, they owe the undoubted spiritual duties which flow from numerical preponderance.

One of the highest of those duties, surely, is to show a Christlike anxiousness about those who are uninfluenced by the ordinary ministrations of religion. It is a feeble Christianity, we all agree, which satisfies itself in the exercise of its own spiritual privileges, and feels no concern as to those who are outside—especially if, as I confess I myself believe, the position of the outsiders is to no small extent due to the attitude of the insiders towards them. The indifference of the so-called "better" class to the ordinary life of their neighbours—and this in the country, as well as in the towns—may explain, more than is generally recognised, the absence of so many of the people from churches or chapels. Again, the conditions under which the wage-earning classes—whether in shops or mines—toil for their daily bread must act upon the sympathy or otherwise with which they look at the profession of a religion chiefly supported by those who live upon the returns of their labour. Do you remember the story of Goldsmith submitting to his fiancée that verse in "The Hermit":—

"No flocks that range the valley free  
To slaughter I condemn;  
Taught by the Power that pities me,  
I learn to pity them,"

And the lady suggesting as a revised version—

"No flocks that range the valley free  
To slaughter I condemn;  
The butchers kill the sheep for me:  
I buy the meat of them!"

No; we cannot rid ourselves of our indirect accountability.

The most serious question, then, before the Church is how to extend her influence over a larger proportion of the people. And this leads me to say at once that I believe we shall only accomplish this duty by the use of other than the ordinary machinery of the Church. The parish priest and the Prayer Book are institutions admirably adapted for the circumstances under which they were developed; but I make bold to say that there are very few colonial parishes where can be found those circumstances—viz., of people trained from infancy, under the direct control of the clergy, and fully taught in the Church's doctrine and worship. Even of those who do come to our services, the most part can scarcely be called instructed church-people. Therefore, if we are to reach the outsiders, it must be by simple and direct means, easily intelligible by those to whom strictly liturgical worship would—at least at first—be strange, if not altogether irksome.

One of my brethren, who worked in the "Wapping" district of our Cathedral parish, told me that when once

remonstrating with a "Wapping" youth, who was more or less associated with the Campbell-street Mission, for deserting the Church services for those of a Nonconformist preacher, the young fellow excused himself by saying that at Mr. —'s all they did was to sing a hymn and have a prayer, and then go on to the preaching; but when he came to church he had always to be turning over the leaves of the Prayer Book to find the places.

Now I opine that it is not at all obligatory upon the reader of a Church Conference paper to lay down the practical lines by which the object he pleads for is to be achieved; for a prime value of a conference is that it opens the door to much that is merely suggestive. Yet I suppose no one patiently thinks out a matter without forming in his own mind some ideas of action in respect to it. To me, then, it seems that in that widening of the Church's borders which I am contending for, regard must be had to two distinct types with whom the Church of to-day is specially out of touch: First, the thoughtful folk of our upper, middle, and artisan classes, who hold very lightly—if at all—by the fundamental truths of Christianity; and secondly, the poorer people who are unaffected by religion—mainly, I believe, because the grinding necessities of their daily existence hedge them in with—humanly speaking—an all but impenetrable barrier against the perception of things spiritual.

As to the first, do we not want some of the clergy, and laymen too, to definitely qualify themselves for that evidential mission work in which the Rev. A. J. Harrison, the lecturer of Christian Evidences (best known by his excellent books, "Problems of Christianity and Scepticism," and "The Church in Relation to Sceptics") has been so signally successful? Of course it would be best of all if a few men could altogether devote themselves to his difficult duty (How much our own branch of the Church suffers from the want of specialists!), but this is not essential, for Mr. Harrison, I think holds a parish. Is it presumptuous to hint that the Bishops might help and encourage men who showed a taste and capacity for the study of Christian evidences and modern thought to pursue the subject, with a view to placing themselves occasionally at the disposal of the parochial clergy in the different dioceses? Sunday afternoon services for "men only" do not, I think, usually ask a congregation when conducted by someone who knows what his message is, and how to deliver it. And perhaps some of my brethren will agree with me that there are many amongst those who do come to church who would get upon firmer ground, and hereby probably be kindled into a little enthusiastic activity, if their hold

upon the cardinal verities of the faith were strengthened by accurate evidential instruction.

For the second class of those who—for want of a more expressive name—I have called "outsiders," surely the first need is that the clergy should closely identify themselves with all movements which aim at improving the conditions of life for our poorer brethren. For myself, I must say in all candour that when I have visited some insanitary and overcrowded home (and such are to be found both in Hobart and Launceston), it has seemed to me almost a mockery to speak of the elevating virtues of the Christian character to people who live in such an atmosphere. Of course in these colonies the extent of the evils of unhealthy dwellings is insignificant compared with its dreadful proportions in the big towns of the Old World. But is it not our wisdom to try to nip the evil in the bud? The strain upon the poor, by reason of high rents for poky houses, has come under the notice of many of us. In England much attention is being given to a plan which has already been largely adopted, whereby municipalities advance up to the market value of a dwelling to the poorer citizens for house-building, and the occupants, in place of rent, repay the principal outlay and interest in varying terms of years until they have extinguished their indebtedness and made themselves possessors of a wholesome home. This is, in fact, the principle of the Irish Land Purchase Act, and the Marquis of Londonderry only last year introduced and passed in the House of Lords a bill which provides for the working of the system by municipal bodies in reference to homes for working people. The Corporation of Birmingham tried the experiment with twenty-two cottages, and found it both a blessing to the tenants and also quite satisfactory in its financial aspect. And the present leader of the House of Commons (Mr. A. J. Balfour) has said of the scheme:—"I can conceive no object which any statesman could aim at with a clearer certainty than that he was doing permanent good to the whole fabric of society." Here, then, is a project which serves as an admirable instance of those social economies which I feel should claim the sympathetic study of the clergy, so that we may assure the poor of our active interest in their daily life, and so best open the way to our spiritual ministrations.

But even for that spiritual work we want, I feel, a far freer use of what are usually spoken of as evangelistic agencies. Has not the time come when in Australasia we should try to form a representative band of clergy who would be open to calls to conduct parochial missions, in the way such organisations do in England and

America? There ought not to be any necessity, with about 1000 clergymen from whom to make a selection of missionaries, to send to the other side of the world—at great cost and other disadvantages—when missions are felt to be needed. Surely all that is requisite is some inter-diocesan action, to provide the Colonial Church with an ever-available supply from among her own parish priests of these mission clergy. And until these home missionaries are forthcoming, might we parish clergy not do a little of the work for ourselves? I know that the question of open-air preaching has its difficult side; but I often feel, as I go down the streets of both towns and villages, particularly on Sunday nights after church, and see the knots of people dawdling away their time, that perhaps we clergy ought to just lift up our voices then and there among them, "whether they will hear, or whether they will forbear."

Then ought not the "Church Army" to have thoroughly acclimatised itself under the Southern Cross before now? Canon Body (no mean authority on such a question) has said of it:—"My interest in Church Army work grows stronger every day. My confidence in it advances with my increasing knowledge of it." That it commends itself effectually to the labouring classes is, I think, very significantly shown by the fact that in one year the working people of England contributed (mostly in pence) £13,000 to the Church Army, as against £4500 subscribed in the same time by their richer brethren. And is it not a reproach to our English Church—while it may well be the glory of the Salvation Army—that the establishment of Prison Gate Brigades in the colonies has been achieved by others? But if the Church Army cannot meet all our needs, we ought to be able to organise a similar agency for ourselves. All honour to the Diocese of Brisbane for its venture of faith in establishing, under the direction of one of the clergy, "The Home of the Church Evangelists," where six months' training is given, in return for board and lodging, to those who feel a vocation for evangelistic work; and if the probation prove satisfactory the man then becomes a paid member of the brotherhood. Why should not this institution become inter-diocesan? And I trust that while I am advocating the fuller use of these somewhat irregular forces of the Church it will be borne in mind that I am thinking of them for other purposes besides that of revivalist preaching. Reluctantly I am coming to the conclusion that with an under-manned clerical staff in almost all our parishes, it is impossible for the clergy to keep abreast of their pastoral duty, unless they neglect study and devotion, to

which, as well as the care of the flock, we must not forget we are pledged by our ordination vows. Of course as much visitation as we can do will be recognised by all as equally a privilege and a solemn obligation. But if our work out in the parish can be shared by evangelists, sisters, deaconesses, and sucklike organised workers, to supplement the excellent but necessarily tentative help given by district visitors, and that noble association, the Brotherhood of St. Andrew our wisdom, without question, is to agitate for and foster such agencies with all our power. And will it not be a thousandfold better to have a large contingent of trained lay helpers who are well-equipped intellectually and spiritually, to assist the clergy, rather than to flood the sacred ministry with men who have been hurried into assuming an office which, if at all adequately fulfilled, makes the most imperious demands upon the mental as well as the spiritual part of our being?

I have been shooting many arrows into the air. It is delightful to have had the freedom to do this. But I have said nothing, I hope, without a full sense of what is due to the seriousness of a subject which has long pressed itself upon me, and of which the call for action seems to me to grow more and more urgent year by year.

## FOR THE CHILDREN.

### JENNY'S CURLS.

(Written for the "Messenger" by M. Faithfull-Davies.)

COME here, Jenny, and let me curl your hair."

It was a weak voice that came from the bed, and the woman who spoke looked worn and ill. There was a hectic flush on her thin cheeks, which was no sign of health.

"Yes, mother," was the cheery reply, as a little figure perched itself upon the bed.

Jenny was eleven years old, but she was so slight and small that at first sight she looked less, yet a second glance at her face revealed a womanly expression in the firm set of the little lips.

Slowly the fingers of the woman began to unroll the tightly twisted curl papers from Jenny's hair, but in spite of the effort she had to make her face had a pleased, proud look, as she arranged the stiff curls in formal array around the child's neck, dipping her fingers now and then in a tumbler of water which stood near, to make the hair stay in the proper place.

"Am I a nice-looking girl?" asked the child suddenly, as her mother twisted and smoothed and patted.

"When I was your age," said the woman, "folks used to think me very

pretty. My mother did my hair just like this—such a trouble she used to take. Good girls don't think about their looks, Jenny, and it's not for me to say you're nice-looking; but if the artist gentleman and the young ladies do like you they'll give you a shillin' an hour just for sittin' still in a chair."

"I hope I am nice-looking," said Jenny, while the colour crept into her pale cheeks. "The gentleman told Mr. Johnson he wanted a nice-looking girl. I shall be so frightened when I go to see him, mother; suppose he does not like me?"

"I wish I could go with you, dear; but you won't be afraid if Mr. Johnson takes you into the room—the studio, I think he calls it."

No answer came from Jenny, as she slowly put on her hat, and with lingering fingers fastened her cloak. The colour had died from her face, and she looked very pale, paler even than the poor invalid, who lay propped on the pillows, following with eager eyes every movement of her child.

"I shall not see you for three hours," said the woman, with a farewell kiss. "Don't be frightened, dear, its nothin' but just sittin' in a chair."

The sick woman raised her head, and listened to every step which the child took, as she descended the steep stairs, passing the rooms of the other lodgers without a pause. She listened still more intently to the faint echo of Jenny's footsteps on the pavement outside, until they were lost in the mingled sounds of the street traffic, and then she sank back on her pillow exhausted.

Few noticed the demure little figure which passed so quietly through the streets. A dozen times the child felt inclined to go back, but she never turned or halted, she only trod more firmly and quickly. The girl's mind and her outward action reacted one upon the other, her determination to persevere making her press forward in spite of the longing to return, and her hurried steps seeming to give support to her determination. Never a glance at the shop windows, not a look at the passers by, only a steadfast gaze forward, until at length the house, which was her goal, was reached. It was a tall, narrow building, between two shops, and the door opened straight into the street. Jenny did not wait an instant before the door, but snatched at the bell handle with nervous energy, and then trembled to hear the peal which followed. Her friend, Mr. Johnson, the caretaker of the house, opened the door to her, and led the way upstairs. Jenny followed him with a dazed air; she heard a door open and the cheery voice of the man say, "Ere's the little girl, sir," and then she was half conscious of being pushed into a room, and of the door being shut behind her. At first she only saw dimly a

crowd of smiling faces all turned towards her, which seemed to fill the room. Then the crowd appeared to fade, and she saw six or seven ladies standing about the room, most of them with palettes and brushes in their hands. Suddenly she realised that a gentleman was seated astride a chair, leaning across the back, and looking at her through his pince-nez with an amused expression.

"Well, little girl, so you want to be a model, do you? Take off your hat."

With trembling hands Jenny obeyed, and, letting the hat fall on the ground, stood with stooping shoulders and hands hanging down. Some of the ladies were laughing. Were they laughing at her?

"Do you ever arrange your hair differently?" asked the gentleman, glancing with a smile at the hair smoothly plastered down on her forehead, and the six smooth, shining curls hanging over her neck.

"No, sir," came the trembling reply. "Supposing I were to paint her head, what would they think of me at Burlington House?" said the artist, rising from his chair with a laugh.

"I don't think much of Johnson's taste," remarked one of the ladies, and then it seemed to Jenny that they were all laughing except one tall, fair girl, who looked at her pityingly with a kind smile.

"It is too bad of you all to laugh," said the fair lady; "it is not the child's fault. Think how much trouble her mother must have taken, poor thing."

The artist shot a quick glance at her, and then turned to Jenny. "I am afraid you will not suit us, little girl," he said. "Tell your mother that we have engaged another model."

How Jenny made her way out she never knew; she vaguely felt that the fair lady tied on her hat for her, and led her to the door, but she was never sure about it. When she found herself in the street she stood still for a minute, and all that had happened came back to her mind with a rush. "They don't want me," she muttered; "they laughed at me—they don't want me—they laughed at me."

The poor child was still confused. "What shall I do?" she said to herself, "I must think." with a sigh of relief she remembered that her mother would not expect her for three hours, and, after a few minutes' thought, she determined to go to a quiet street where there was a seat on which she might rest. She began to move down the street with her usual quiet, steady walk, when, happening to look up, she met the eyes of a passer-by, a gaily dressed woman, who glanced at the child with a merry remark to her companion. Probably they did not really notice the little girl at all, but Jenny felt sure they were laughing at her, and, full of nervous misery, she went

on, with her head hanging down, afraid to look up, and feeling as if all eyes were upon her.

At last the seat was reached, and she sat down to think, covering her face with her hands. Poor mother, how could she tell her all that had happened? Mother thought her nice-looking, but the ladies called her a funny little figure. Mother thought her hair so pretty, and loved to curl it, however ill she was, but the gentleman and the ladies laughed at it, and everyone looked at her, and smiled as she came along, she was sure of it.

Poor mother, how could she tell her?

Then came a sudden thought, which made her gasp. Why should her mother know at all? Jenny need only say that the gentleman had engaged someone else; she need not mention all that he had said. But, then, she would always have her hair in the same curls, she would always be laughed at, and how could she bear that? Mother was so ill, and it might make her worse to tell her; it might even kill her. The child dropped her hands into her lap, and clasped them together. "I will not tell her," she said aloud; "no, I will not."

Although her mind was made up, she sat still for some time longer, dreading the busy streets through which she would have to pass; streets which she had known since her babyhood, and which she had never feared before. When at length she started it seemed to her that never before had the roads been so long and so crowded with people. As she turned into the dull street where her mother lodged she saw their landlady standing on the steps of the house, and gazing down the road with her hand over her eyes. When the woman saw Jenny she beckoned eagerly, and the child hurried faster along.

"Well, I'm glad you're back at last, child," she said, as Jenny reached the house. "Your mother has taken worse, and I've sent for the doctor. Susy is stayin' with her now, but as you're come, Susy can go back to the baby."

All that day Jenny watched by her mother's bedside, and tended her, but the mother never knew her little girl, or called her by her name. The poor woman lay in a sort of stupor nearly all day, and when she roused a little she seemed to think that she was in her old home. "Annie, my little sister, Annie, have you come back to me?" she would murmur, stroking Jenny's hair, and to the poor child this wandering was the most terrible part of her mother's illness, for it seemed to be someone else lying there, and not mother at all.

When the long summer day drew to a close, when the sun set, and the light faded until the room seemed full of strange shadows, Jenny's mother died. The short life, which had been so full

of pain and trouble, was ended, and the tired frame had found repose at last.

Mrs. Carter came in with her candle, and found Jenny sitting by the bed. She drew her gently out of the room. "Your mother don't want you any more," she said, and Jenny understood.

So it happened that the resolution which had cost Jenny so much was needless after all, for she was never able to tell her mother what the artist had said.

All next day Jenny went about with a white, set face, not speaking unless she was obliged. She had to take care of the baby and help Mrs. Carter, while Susy sat at the table sewing a black frock for the little girl to wear at her mother's funeral.

Jenny had to sleep with Susy that night, sharing her bed; and, as the two girls were undressing, Jenny asked suddenly,

"Susy, will you curl my hair? I want it in papers just like mother did it."

"Of course I will, if you like," answered Susy, inwardly wondering, "You want it for the funeral, I suppose?"

But not another word would Jenny say; she only sat patiently while Susy combed out her hair, and twisted it tightly in the papers.

At five o'clock next morning the rising sun was shining in through the bedroom window, but Susy was a heavy sleeper, and the sunshine did not rouse her. Jenny slept lightly, and, as soon as the room was light, she crept out of bed, and seating herself before the tiny mirror, began to take off her curl papers, and arrange her hair as her mother had always done. She found it a difficult task, and her arms were tired before the curls would hang as straight and smooth as usual. This done, Jenny wrapped herself in a shawl, and, softly turning the handle of the door, slipped upstairs to the chamber where her dead mother lay. Jenny looked across the well-known room with one swift glance at the bed where the outline of her mother's form showed through the sheet which covered it. A work basket stood on the chest of drawers, and from this the girl drew a pair of scissors. Standing before the mirror she carefully cut off her curls one by one.

There they lay in a row, six glossy curls, and Jenny trembled at the sight more than she had trembled at seeing the stiff figure on the bed. For a moment she turned giddy, and clutched the edge of the bureau for support, but she soon recovered herself, and carefully lifting the curls, she crossed the room, and gently turned down the sheet from her mother's face. When Jenny saw that dear face again there was no fear left in her heart.

The face of the woman was perfectly peaceful as she lay seemingly asleep, with her hands gently crossed on her breast. A great tear splashed down on the dead hands, as the child gently raised them, and placed the curls underneath.

"Oh, mother," she sobbed, "there they are, you loved them," and the tears which had been pent up for so many hours found vent at last, as the child threw herself on her knees beside the bed, weeping convulsively, while her tears rained down on the coverlet.

Here it was that Mrs. Carter found her, when Susy ran to tell that Jenny was gone. "There, child," said the kind woman, lowering her voice in the presence of the dead, "there, child, don't take on so—though, I dare say, you will feel all the better for a good cry." So saying, she raised Jenny from her knees, but when she saw her in the light she forgot to speak softly. "Why, Jenny," she cried, "where are your curls?"

### Personal Recollections of Bishop George Augustus Selwyn, of New Zealand.

By his son, Bishop John Selwyn.

MY boyhood, alas, can remember little of my father. I can remember him suddenly appearing in the middle of the night, fresh from one of those voyages which laid, with so much daring, and so much forethought, the foundations of the Melanesian Mission. I can recall the dingy cabin of his little schooner, creaking and groaning in a gale of wind off the coast of New Zealand, and a figure in wet and shiny oilskins coming down from the long watch on deck to see how my mother and I were faring below. I can see him arranging with consummate skill, born of long practice, the chaos of luggage in the little cabin in which he came home from New Zealand, and then, when all was shipshape, sitting down, with the infinite satisfaction he always felt when he conquered outward surroundings, to compose an analysis of the Bible, which he hoped might assist missionaries in the labour of translation. I also remember our arrival in England, and the welcome which greeted him (1854). Twelve years passed before I saw my father again. They had been years of great gladness and of great sorrow also. They had seen Coleridge Patteson join in his work in Melanesia, and finally take supreme charge of it as its first Bishop. But the very year (1861) in which Patteson was consecrated saw the outbreak of the New Zealand war; it nearly broke my father's heart, especially as the Maories misunderstood his going with the troops, and thought that he was leading them as

a guide, and thus turned against him also. In the midst of intense obloquy from the colonists he held firmly to the point that the natives had been wronged, and a judicial decision at the end of the war has proved that he was right. But while thus upholding the right of his native flock he was equally ready to care for the spiritual wants of the troops who were sent to combat them. Ten thousand men were poured into New Zealand, and at first they came without a single chaplain. The Bishop did his utmost to minister to them, and he filled all his clergy with a like energy. With a little tent that weighed 4lb., with some biscuits in a craftily contrived bag which rolled up in a waterproof sheet, with a spare suit, with a piece of bacon on one saddle bow, and a tin pot and a couple of plates on the other, he moved from post to post, holding endless services, visiting the sick, comforting the dying.

It was towards the close of the war that I joined him in 1866. Shortly after I reached Auckland we started on a tour of about six weeks to visit the Waikato country, which had just been annexed, and was still held by an English regiment. We carried everything on our horses—tent, food, clothing, bedding, and were perfectly ready to encamp at a minute's notice at any place where there was grass for the horses, water for ourselves, and a couple of trees to hang our tent between. I was cook and bedmaker, and it was my duty after the horses were cared for to hoist the tent by the line which formed its ridge pole, stake it out, fill it with clean fern, and then fry rashers of bacon on slips of fern with the biscuit below as dripping pan. It was splendid training. I well remember the first stream we came to on our first day's march; it was deep. We had to ride 30 miles before night, and I looked at my boots and trousers, and thought that they were more comfortable dry than sopping. While I looked my father was half way across, all standing, and I never looked again. And at night, when with our bit of candle tied to a stick between us, we had read our Bible and prayers, each sitting up gravely in our blanket beds for the purpose, my father would wriggle down into his, and as he laid his head on the saddle would always turn over with the mysterious word 'Long's.' It meant supreme content with his surroundings, mingled with a feeling of satisfaction that he would not have to pay a pound a night for the accommodation, as he would have done in that famous hostelry in Bond-street. And, be it remembered, that he was living this life constantly and on duty. He was not merely roughing it now and then as a pastime, but he deliberately went about after this fashion to avoid expense, and to be able to reach all the scattered parts and farmsteads,

which lay outside the beaten track. He never told anyone to do what he would not do himself, and few men lived on harder or more scanty fare than did the Bishop, who was toiling for their souls. Not by word—for he never said anything unless you shirked a plain duty which lay before you—but by his own cheerful example, he was always teaching men, and especially young men, not to care a scrap what they did as long as it came in the day's work; not to care for surroundings or comforts, but to make the best of everything. I well remember the blank astonishment with which he asked what I was laughing at, as I made the gloomy interior of an old blockhouse on the spurs of Pironghia (a mountain in the Waikato, on the border of the country still held by the Maories) ring again, as I saw him sitting up on the mass of soft creepers which formed our bed, mending, with spectacles on his nose, his one pair of nether garments, which had been grievously torn in the bush ride that day. I was thinking how little that figure agreed with the common notion of a Bishop. And yet he was a Bishop all over, and we were in that dingy abode simply because he did not like to burden any of the villagers below with the expense and trouble of entertaining us. And this leads to another point in his character which that journey impressed on me, namely, his exceeding thoughtfulness for others. Again and again he would say, 'John, I think I will leave you to encamp here, and go on and so end it. They have only one room, and I know they will turn out of it for us. So get all ready here, and then I can make that an excuse to come back to you.' And if we did stay in a house, he was sure to give less trouble than anyone else in it. I should be sent out to ferret about, and find how we could help, and then some ready joke would set people at their ease, and he would find something for us to do which would be a real help in itself, and make the givers of this hospitality forget the care of it, in the feeling that we were for the nonce part of the family. And with his courtesy he was also the tenderest of men. Some thought him hard. Woe betide you if you neglected some duty, or were idle or priggish; there was little mercy or tenderness then. But if anyone was sick or suffering, if there were distress to be alleviated, sorrow to be comforted, no woman was more tender or gentle than the Bishop. There were endless stories about this through the length and breadth of New Zealand. . . . Such was the man. . . . as I saw him when I was first emerging into manhood. Since then I have had to tread in his steps, and I have been brought into contact with those who have known him in different parts of the

world; and from them I have learnt how he impressed them. The Islanders of the Pacific, the colonists of New Zealand, the soldiers and sailors who were employed in the war, scholars like Sir William Martin, saints like Bishop Patteson, the undergraduates of 1854 (now elderly men), his clergy in New Zealand and Lichfield, the English laymen, the child of the parsonage, all alike felt the impress of a nature which moved them all by its sincerity, its absolute devotion to duty, the thoughtfulness and love which underlay much that was seemingly hard and stern. I have known men who have reached and moulded others in various ways, men of eloquence, of gentleness, of devotion, but I have never known anyone who reached so many different classes of men, not so much by what he said, as by what he was.

To God all praise and glory.

### PASSION WEEK, OR THE GREAT WEEK, OR HOLY WEEK.

Sweet the moments, rich in blessing,  
Which before the Cross I spend;  
Life and health, and peace possessing,  
From the sinners' dying Friend.

DURING Lent we gather close to the Cross of our dear Lord, who loveth us, and gave Himself for us. The sweet shadow of that Cross falleth across the pathway of our life, and we sit under its shadow with great delight, and its fruit is sweet to us. But there is one week which the Church has always kept with greater solemnity, and treated with greater reverence, than the rest of Lent, and that is the week before Easter. It was called "The Great Week," or "Passion" week; that is "Suffering" week, for passion means suffering; and more recently "Holy" week. And a great and holy Bishop named S. Chrysostom says:—"It was called 'the great week' not because it consisted of longer days, or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods spoiled, sin abolished, the curse destroyed, Paradise opened, Heaven became accessible, men and angels joined together, the middle wall of partition taken down, the barriers removed, the God of Peace made peace between things in Heaven and earth; and, therefore, it is called 'The Great Week,' because it is the head of all other weeks."

So it was the custom in this week for the primitive Christians to show their great reverence for it, by fasting,

some one day, some two, some three, some four, some five days; eating nothing all the week till Easter Sunday. And even those who fasted not kept the days of this week by living on dry meats, namely, bread and salt and water, which they used only at evening. All slaves rested during this week, and many were freed, in imitation of the spiritual liberty which Christ at this season procured for all mankind. It was the Week of Weeks.

And what it was to the early Church, it was to the Holy Evangelists and Apostles. A week to be had in remembrance for ever. For they linger over every day in that week. It is the only week in the life of our blessed Lord in which we know what happened day by day. It takes up one-third of the New Testament account of the life of Christ our Saviour. So precious, so dear, so wonderful, is that one week, that the Evangelists give it ten times more space than the six weeks of the Resurrection. And the reason is plain. Jesus of Nazareth was to them, as He is to us, the Son of God, the only begotten of the Father. Therefore, it was only natural that He should rise from the dead, for He could not be holden by the pangs of death, so they write little about it. But for God to be obedient unto death, even the death of the Cross like the two thieves by His side; this was indeed a sight to make men wonder and angels weep, and the events of that blessed week so stamp themselves on our minds and memories, that they recall with painful pleasure almost every daily incident.

And, therefore, we ought to observe this week more seriously and devoutly than the rest of Lent, for by so doing we are but following the example of the glorious company of the Apostles, and the white robed army of Martyrs; and to help us do this the Church has arranged special Lessons, Epistles, and Gospels for each day of this week.

As the swift moments fly  
Through the great week,  
Read the blest story the  
Cross will teach.

And this story is contained in these special Lessons, Epistles, and Gospel for each day. Read them. Meditate on them.

#### GOOD FRIDAY.

Oh come and mourn with me awhile;  
Oh come ye to the Saviour's side;  
Oh come, together let us mourn;  
Jesus, our Lord, is crucified.

"It is nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My sorrow."

As the week before Easter is "The Great Week," the chief of all weeks, so there is one day in it, which is the great day in that great week. The day when the dear Lord was crucified. The day when He obtained eternal redemption for us, by shedding His own blood. The day when He made there

upon the Cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. The day when by this sacrifice of Himself He obtained such unspeakable good things for His people, that it has ever been called Good Friday. This day has always been regarded with the greatest veneration. It and the following day, called the great Sabbath, were, in the Primitive Church, passed in silence and in prayer and in fasting. And is it any wonder it should thus be passed? For on that day there was nailed to the bitter Cross, not a man only, but God! Jesus Christ, the Eternal Son of God, the Mighty God! The Everlasting Father! The Prince of Peace! By whom all things were made! Who upholdeth all things by the word of His power! This August and Majestic Being, because of His vast and mighty love, took on Him the form of man; and on this day was betrayed, and by the hands of wicked men taken and slain. They stripped Him, they spat on His sacred face, they struck Him with their fists, they slapped Him with the palms of their hands. They scourged Him with rods. They mocked and derided Him. Even the very scum of the people laughed Him to scorn. They hung Him between Heaven and earth, as if unworthy of either; they crucified Him between two thieves, as if He were the chiefest sinner. And—oh, wondrous love—He bears it all and murmurs not. As a sheep before her shearers is dumb, so He openeth not His mouth. His hands and feet are fast nailed; His throat is parched, blood dims His failing eye! And yet there were twelve legions of angels waiting to rescue Him, had He but given the word. But no word did He give them, but instead seven times He spake seven words of love; and all three hours His silence cried for mercy on the souls of men.

Is it any wonder, then, that Good Friday was observed with such solemnity and love by the early Christians? Is it any wonder it was such a precious day to them? No bells were rung, no hymns sung. The services of the day partook of the sad character of the day. Little food was eaten, generally none at all. All work was stopped. Even as late as 1710 all the shops in London were shut on Good Friday, in order that the people might assemble for worship. It would be well if some of the reverence of the early Church for this holy day could be observed now. No business should be carried on, no pleasure parties arranged. The food should be sparing and of the plainest. The services of the Church attended. And as far as possible we should strive in all ways to hold fellowship with Christ in His sufferings. We keep the anniversaries of the deaths of our loved ones. Our beloved Queen every year has a solemn service on the anniversary of the death

of her much-loved husband, and she only voices the universal feeling. Surely, then, it is but a natural and right thing for Christians to keep the anniversary of the death of Him who laid down His life for them, and on their behalf poured out His soul unto death. Others may pass by and revile Him, but we—His own, to whom He has given life by His death—will stand by the Cross and gaze on the face of our Beloved. We will open our hearts to the sweet pleadings of His love, and our eyes to the vision of His sorrows.

Come let us stand beneath the Cross,  
So may the blood from out His side  
Fall gently on us, drop by drop;  
Jesus our Lord is crucified.

A broken heart, a fount of tears,  
Ask, and they will not be denied;  
Lord Jesus may we love and weep,  
Since Thou for us art crucified.  
This, and this only, is the right way  
to observe Good Friday. May God  
give us His Holy Spirit to enable us  
so to keep it.

### YOUNG MEN FOR CHRIST.

(An address delivered by Dr. Craig.)

IT gives me great pleasure to accept the honour of addressing this Conference, as one of the clergy in earliest ministry in Tasmania, and for 36 years in Australia; and here I have to gratefully acknowledge sympathy, help, and kindness from all in every place. 1500 years before Christ, the Greek poet, Hesiod, wrote—"Give me the love of the children, the works of the young men, the counsels of the fathers, the prayers of the aged; then you give me a happy and prosperous country." He wrote these precious words, no doubt, at the foundation-stone of Athens. The same gift is needed by every country now; and, in my address of "Young Men for Christ," I hope I may not speak unkindly, but reverently, of the strength and beauty of our human race—our young men. We read S. John's grand description of the Christian youth of his day. "I write unto you, young men, because ye have overcome the wicked one; because ye are strong; and the Word of God abideth in you." How far is this true of our youth now?

There is the sad, dark side often, culminating in disorder, mischief, and wrong. There is the bright side also, of generous help, courage for the truth, and for the Church, and the inestimable benefit of a good example.

How, then, can we help to raise up, and keep, our young men for Christ? Firstly, by home influence and the godly pattern of parents; secondly, by words of kindness. Young men, WATCH your words, your actions, your thoughts, your companions, your habits; thirdly, our sisters must help to brighten their armour, as the three

at the Palace Beautiful, by gentle love, and choosing life union only with those who fear God; fourthly, by finding some place of help for young men in Church work. Then, by guilds and brotherhoods, brigades and societies, Dei gratia, we shall have our young men "good soldiers of Christ," in armour bright; and, as another Greek writer has it, "Living into goodness, into benevolence, into courtesy, into right." So will our young men strive; and let our constant prayers ask this at the Throne; to make their country most honoured, most honourable, the best, the noblest, in this great, good world.

### THE NEW GUINEA MISSION.

QUARTERLY INTERCESSION  
PAPER.

No. 1.

January, February, and March, 1898.

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified."—II. Thess. iii. I.

#### THANKSGIVINGS.

"In everything give thanks."—I. Thess. v. 18.

N.B.—It is suggested that the words "We thank Thee," etc., or "We beseech Thee," etc., be used after each paragraph as in a Litany.

1.—For the establishment of the Bishopric.

2.—For blessings already vouchsafed to the work of the Mission.  
We thank Thee and bless Thee, O God.

#### INTERCESSIONS.

"Desire of Me, and I shall give Thee the heathen for Thine inheritance: and the utmost parts of the earth for Thy possession."—Psm. ii. 8.

1.—For a blessing on the work of the Australian Board of Missions amongst the Chinese, Aborigines, South Sea Islanders, and Papuans.

2.—That Church people in Australia may recognise their obligation to this the authorised Society for carrying on the missionary work of the Church.

3.—For a blessing on the special effort for freeing the Board from debt.

4.—For the new Bishop, that he may be endued with power from on high.

5.—For the extension of the Mission to Collingwood Bay.

6.—That the six white, and nine coloured teachers, needed for the extension, may be led to offer themselves.

7.—That the new Bishop's appeal to the various dioceses may be freely responded to.

8.—For the health and safety of the Mission workers.

9.—For the native teachers of the Mission.

10.—For the schools of the Mission.

11.—For the lady workers and their influence on the girls.

12.—For Eleonora, Rhoda, and Elisabetha, lately admitted to Holy Baptism.

13.—That a due regard for the sanctity of marriage may be impressed upon those reached by the Mission.

14.—That the spread of Thy Kingdom in New Guinea may not be hindered by the unworthy lives of our own countrymen.

15.—For one who is exposed to a special temptation.

We beseech Thee to hear us, good Lord.  
Our Father, etc.

"Lift up your eyes, and look on the fields, for they are white already to harvest."—S. John iv. 35.

Let Us Pray.

Bless, O Lord, we beseech Thee, with Thy special favour, those whom Thou hast called to extend Thy Kingdom in New Guinea. Endue them with Thy Holy Spirit, watch over them in the hour of danger, keep them close to Thy side, and enable them continually to do Thy will.

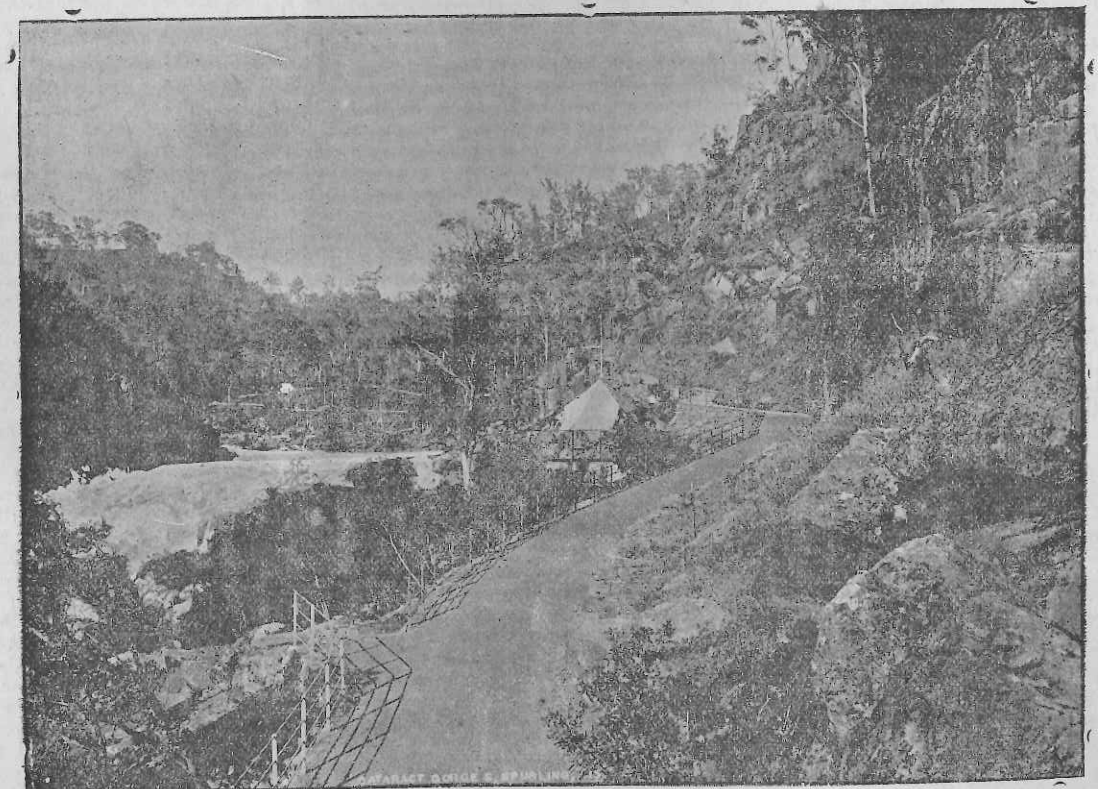
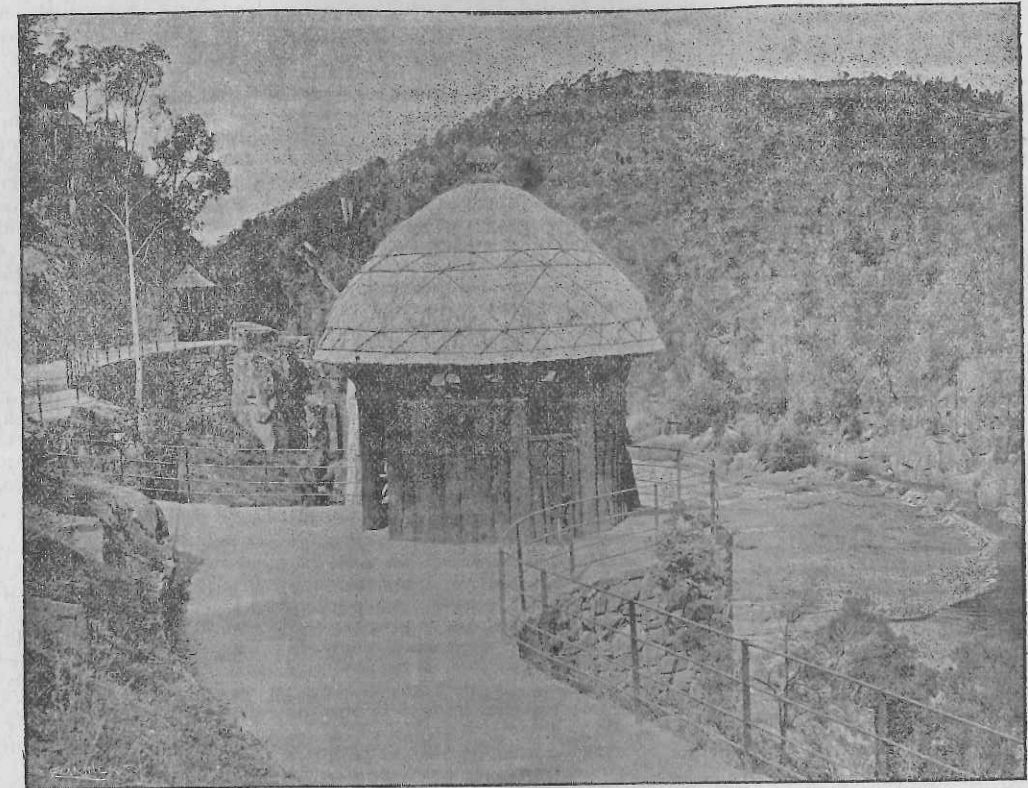
Touch the hearts of those who shall hear the message delivered in Thy name, and grant that all who accept it may rise to newness of life.

And to all of us in this favoured land vouchsafe the spirit of prayer and almsgiving, that many more labourers may go forth to gather in the harvest of the souls, for whom Thou hast died. Who with the Father and the Holy Spirit livest and reignest, one God for ever and ever. Amen.

The Church is the State's support; together they stand or fall. "It is not possible in any Christian commonwealth that the Church should melt, and the State stand firm. For there can be no firmness without law, and no laws can be binding if there be no conscience to obey them. Penalty alone could never, can never do it, and no school can teach conscience but the Church of Christ."—Life of Archdeacon Laud, by W. H. Hutton, B.D.

Clergy (says the "Record") should really be careful about the banns of marriages. A few Sundays ago the rector of a fashionable church forgot to publish them after the second lesson. To the relief of the expectant couples he remembered the omission in time to take the banns book with him to the pulpit. He announced the banns. The last couple were "John —, widower, and Elizabeth —, spinster." He followed up these names by giving out the text:—"Now the last state of that man is worse than the first."

If we are to turn the world upside down and right side up, we must have earthquake power.



VIEWS OF CATARACT CLIFF GROUNDS.

## NOTES.

EASTER DECORATIONS must not be overlooked or forgotten by all devout church-goers. A bare sanctuary at such a season shows a barren faith and a disinclination to do anything for One who has done so much for us. All who have flowers should save the choicest for God's house, and, if possible, go themselves and help decorate. Recently—it was Christmas-tide—we heard quite a smart young lady detailing to a certain devoted churchwoman the startling fact that in a somewhat remote country church, near which she lived, the Rev. Mr. So-and-so had not travelled some ten miles to decorate this especial church—one it seems out of at least five in his large parish. "I am so glad to hear it," replied our friend. "It is not the clergyman's duty to serve at tables, nor to do work such as you now describe. His work is of a higher and more important nature, and many a promising ministry is ruined by forgetting this." Then, turning to the aforesaid young lady, said, "Of course, Miss Limejuice, you and your sisters did not permit the absence of your over-worked vicar to stop your doing the decorations yourself?" The young lady immediately changed the subject.

At the end of the service for Holy Communion in your Prayer Book is this simple command, which, from the time of the Apostles, has been observed faithfully by all true Christians—"And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one." This is binding upon each of us. Doubtless in every church preparation classes for this solemn Easter Communion will be arranged by the clergy. Try to attend one such class if you can. Should you not be able to do so, leave no "stone unturned," as we say, to get to your church for this purpose on Easter. It is largely the fashion in these days to make Good Friday and the whole of Easter-tide the opportunity of a "big" outing, during which religion takes a back seat. To such people we have nothing more to say than that neither the spirit of their fathers nor of their Christ reigns in their hearts; but to those who are really in earnest and value any word of guidance, we shall not have spoken in vain. To them their Easter Communion is a glad evidence of their risen Saviour's presence now, and a sure pledge of their own glorified immortality hereafter.

May we again remind our many readers of a simple but oft forgotten duty, rarely omitted by our old British

forefathers, viz., "The duty at Easter-tide of making some offering in coin or kind to one who is the servant, and yet the friend, of all—their clergyman. In these days of pinched clerical incomes such an observance is doubly necessary. It is not a hard matter for each parishioner in the country to send some useful, though it may perchance be a small, gift, of farm produce, to help along the shrunken stipend. We will not suggest gifts, knowing full well the parishioners are the best judges of what is needed. Could not all the various churchwardens so arrange, too, that the offertories on Easter Sunday be devoted to a like object? We feel sure, if such were done, there would be no perceptible loss at the end of the year. We trust to be able to record many such instances of "kindly good-will" in our next issue.

The Rev. F. B. Sharland, B.A., Cantab, has been preferred to the living of Bellerive, vice the Rev. R. Hall, resigned. Mr. Sharland has been some 14 years in the parish of Westbury, and has endeared himself to all with whom he has been associated. Westbury has suffered terribly from the emigration of its people. The village, once one of the most flourishing in Tasmania, has of late years become a poor shadow of its former self. The gradual depletion of the population has had a serious effect upon the Church in that parish. Henceforth it will be attached as a curacy to Deloraine. Meanwhile we congratulate Mr. Sharland upon securing one of the nicest parishes in Tasmania, and feel sure the people will hail the advent of such a scholarly and deeply spiritual pastor to fill the place of their old and much beloved rector.

The Rev. Rhodes Hall's return to the old country will be a distinct loss to our island diocese. Mr. Hall takes with him the best wishes of a very large circle of friends, all of whom hope to hear soon that his abilities have received that recognition which they merit.

An exchange has been arranged between the Rev. J. K. Wilmer, of Brighton, and the Rev. S. H. Hughes, of Devonport. Both these gentlemen have done splendid work in the diocese, and may they both long be spared to do even better work. Mr. Wilmer has been some seventeen years at Brighton, and Mr. Hughes about six at Devonport. The date of exchange will probably be Easter. The parish of Devonport is a compact and fairly populous one. Wiseacres declare the town of Devonport will one day be the Liverpool of the North. There are many very loyal Church families there, and, on the whole, this cure is amongst the best and most attractive in Tasmania.

The parish of Brighton has recently been augmented by the addition of the old cures of Green Ponds and Richmond. In area it must now contain very little less than 1500 square miles, with some 20 centres where services ought to be held. To work this Mr. Hughes is to have one curate, but two men, in such an extent of country, will find the work an onerous one. Like Westbury, Green Ponds and Richmond have since the erection of the railway been largely drained of their population. It is now a recognised axiom in the history of railways that the termini are enriched whilst the intermediate villages and towns, from a commercial standpoint, are ruined. We are confident, however, the choice of Mr. Hughes—young and very active as he is—has been a wise one in the best and highest interests of the new parish. We look for great things from his administrative ability.

We are sorry to hear the popular rector of George Town, the Rev. A. Ross, has been seriously indisposed for some weeks. Elsewhere will be found the account of a somewhat startling accident which happened to that gentleman. This probably will have had something to do with his illness. We trust soon to hear he has been restored to his usual vigour.

The Rev. Frank Parnall has written to a friend here under date of February 1st, reporting himself as being well, and notifying his removal from Fort Beaufort to Barkly East, in the N.E. corner of Cape Colony, on the borders of Basutoland, 70 miles from the rail, and two posts a week. It is a cool locality, being 6500 feet up among the spurs of the Drakensberg. The district is a Dutch one, with English farms few and far between, but in the village the people are mainly English. Mr. Parnall thinks he is settled at last, that is, he says, if he can settle anywhere away from Australia.

Mr. Parnall speaks well of the Kafirs: he likes them far better than the ordinary run of Dutch. The educated and civilised of the latter are decent enough, he says, but the Boers, the low Dutch or poor farmers, he has no fancy for. He knew that they were conservative, ignorant, and very dirty, but was astonished to find that truthfulness and honesty were almost unknown qualities with them. The storekeepers all keep their weather eye on these latter gentry when shopping, and take no immediate notice of the little odds and ends being furtively pocketed, but keep a mental note of them all the same, and charge four or five times their value in the bill, which is quietly settled for fear of exposure.

We are extremely sorry to hear the Venerable Archdeacon Hales is again confined to his bed. Recently the Archdeacon was able to preach in his old church twice on one Sunday, and all his many friends hoped he would soon be quite restored to health. We trust our next issue may contain more cheerful news of our old and valued friend.

Stray rumours which reach us convey the pleasing intelligence of the success of the Rev. Tryon Wilson's work in the parish of Emu Bay. We should be thankful if someone would send us regular accounts of Church matters in those parts, and thus let others be encouraged by the example Burnie sets them.

"Old Salt" writes to us from Low Head, giving an account of an accident which befell the Rev. J. A. Ross, on the 20th of last month, while on his way to George Town to hold service at the above place. It appears, that while driving in his buggy along the coast line, his horse took fright, and bolted into the sea, where it and the vehicle became firmly embedded in a quicksand. Mrs. Ross, who was with her husband, was quickly carried ashore by him, and the Low Head congregation, hearing of the mishap, turned out to a man, and speedily had the horse and buggy on dry land again at the willing cost of a little despoilment of their Sunday clothing.

Country rectors have lamentably failed in too many instances to send in any parish notes for this month's issue. One of the main objects in starting the "Messenger" was to provide them with a medium of communication throughout their far-reaching districts. Why this privilege is not regularly and fully taken advantage of is most unaccountable. Let it be clearly understood for the future that all "notes" must be forwarded not later than the tenth of each month. All "notes" must be forwarded on the date specified, a notice of which will be given each month. To allow time for country correspondents to forward full particulars of their Easter services, etc., communications for the next number will be received up to April 14th.

In our sub-leader, "Our position," we fearlessly reply to our correspondent who asks for some definition of these words recently used by us where, in speaking of the need of teaching our children the faith once for all delivered to the saints, he declared that it was that alone which can save them from becoming "a prey to Vaticanism, Protestantism, and absolute Atheism."

The following remarkable extract appeared recently in the "Irish World," a Roman Catholic paper, published in the United States:—"The Catholic Church has lost in this country to an extent that is simply appalling—she is losing to-day, and every day. We may look this fact in the face or not as we will, but it has been a fact, it is a fact, and it will remain a standing fact until we do."

The well-known Abbe Charbonnel writes, under date of October 14, to the Archbishop of Paris, that he no longer belongs to the Roman Catholic clergy, nor to the Roman Church. He says that he cannot remain in connection with "an ecclesiastical organisation which makes religion an administrative subtlety, a dominating force, a means of social and intellectual oppression, a system of intolerance, and not a prayer, an elevation of heart, a search after a Divine ideal, a moral support, a principle of love and brotherhood—in short, which is a miserable human policy, and not a faith." The Abbe has been a doubtful adherent for some time past. He has been forward in seeking reform within the church, and his latest effort was to advocate a congress of religions, which should usher in the coming millennium with a universal faith. It is well known that many of the Paris clergy are equally eager for reform; but the Abbe has failed to gain a following, and so he has come out himself. The actual secession has, nevertheless, caused a great outpouring on the part of the 'Univers,' and other clerical papers against French Protestantism, Swiss Old Catholicism, etc. But no one ventures to question the honesty or sincerity of Abbe Charbonnel; apparently he intends to devote himself to literature and the press, and not to be a Protestant preacher.

The venerable Society for Promoting Christian Knowledge—or, to use the familiar abbreviation, the S.P.C.K.—celebrated its two hundredth birthday on the 8th of this month. The Bishop had issued a request asking that in all large centres of population the bi-centenary of this great society should be commemorated by a special service and sermon. Unfortunately there was that absence of unity in the northern part of the diocese which we so often have deplored. The archdeacon of Launceston, without consulting his fellow-rectors, resolved to hold such a service in Holy Trinity, and left it an open question as to whether others would join or not. S. Paul's, feeling it had some right to be consulted in the matter of an united service, refused to join Trinity, and the efforts of the rector of S. John's to get his people

to attend the service on the occasion, and for the same reason, were abortive. The result was that about fifty only were present, exclusive of the choir. The Rev. C. H. Brammall preached an excellent sermon, and drew some fine pictures of the great and varied works of the Society. Canon Beresford and the Rev. W. Harry Edwardes were the only other clergy present. The musical part of the service had been especially well prepared, and many expressions of deep regret were heard on all sides as to the failure, for reasons given above, of what should have been one of the finest commemoration services ever held in Launceston. The offertory—a couple of pounds—was devoted to the work of the Society.

The following clipping from a recent copy of the "Church Times" gives an excellent epitome of the said Society's work:—"The year 1898, like its predecessor, will be interesting for some anniversaries of church institutions. The friends of the C.M.S. are entering upon their third year of preparation for the centennial commemoration of their origin, which will be kept in 1899; and the two Primates have issued a joint letter reminding church people that the Venerable Society for Promoting Christian Knowledge will be 200 years old on the 8th of March next. The S.P.C.K.—to use the familiar abbreviation—is entitled to the veneration of every churchman. It was, as the archbishops point out, the first society to provide religious education for the poor, to send missionaries to India, to circulate wholesome literature at home and abroad, to translate the Bible and Prayer Book into foreign languages. It is the parent of the Society for the Propagation of the Gospel (1701) and the National Society (1811). These daughter societies sprang into existence to take over departmental work which the over-taxed energies of the mother society could not manage. In its present condition the S.P.C.K. is of enormous benefit to the cause of religion here and in the colonies. To take the latter only, it has helped largely to found and endow fifty-four colonial and missionary sees. The work which it has in hand at the present moment, and which is constantly on the increase, needs a vast addition to its funds. The archbishops ask for additional friends and supporters, and think the bi-centenary a fitting occasion for putting forth an appeal.

Communion Vessels.—A beautiful set of well-plated vessels, quite new, for sale, Flagon, Chalice, gold lined, and Paten, medium size, price, £6. Write to B.S., care of Canon Beresford, S. John's Rectory, Launceston.

Manliness is good, godliness is better.

## PARISH ECHOES.

## S. JOHN'S, LAUNCESTON.

ASH Wednesday was observed with all due solemnity. On previous years the festival of S. John the Evangelist, our patron Saint, as we say, had been set aside as a quiet day for church workers. But that festival, coming exactly two days after Christmas and just after the holidays have begun in earnest, is not a convenient one to select. A fitting substitute has now been found in Ash Wednesday, which was so regarded this year. H.C. was celebrated at 8 a.m., matins, with address, at 10, commination service, with a second address at 11, Litany, with a third address, at 3 p.m., and late evensong at 7.30, with a fourth address, concluded the day's observances. Remembering that the Launceston regatta held its annual gathering, when every public effort was made to regard the day as a very big, enjoyable holiday—remembering this, our attendance was excellent. The course of meditations which was delivered by the rector dealt with "The life of the Christian in the outer world," "Amongst his friends and in the home circle," "The inner life of the soul," "The life of renunciation." The only music was the solemn litany, sung kneeling, "Lord, in this Thy mercy's day." Though so many hours were spent in the church, yet the day passed quickly and very happily. Would, indeed, that in all our churches this solemn initial Lenten day could be observed more in this way. In such a quiet day there comes to the poor jaded soul much the same kind of refreshment which the body is conscious of during a well-earned holiday.

During Lent there are daily matins at 9.45, and evensong at 5.15. On Thursday, evensong is at 7.30. Short devotional readings or addresses are given at evensong each day—that on Thursday being of a somewhat more marked character. We want all the parishioners to take more interest in these daily services.

On March 1, the monthly meeting of district visitors was held. It was pleasing to see such a good attendance. We need at least a dozen other ladies who could help in this excellent work.

Immediately after the above meeting a large number of ladies assembled to plan the work parties in connection with the S. Barnabas' Association. This society meets every week during Lent to make up garments for the children at the Norfolk Island mission station, which is the key to Melanesia. We are thankful to see so many really interested in this good work. We hope to report progress later on. The visit of the

Bishop of New Guinea has given a great impetus to mission work in Launceston.

The annual meeting of S. John's Union Jack Gymnasium, under the presidency of Canon Beresford, was held in the school-room on the 10th instant. Only the male portion of the club was represented. The ladies and girls meet later on. From statistics submitted it appears there are 64 seniors and 45 juniors. We understand the membership of ladies and girls is in excess even of these numbers, so that the organisation is a very strong one, exceeding 200. During the year two open nights were given. At the first a sum of about £87 was netted, and given to the Launceston Benevolent Asylum. At the second £34 was taken, two-thirds of which were given to the bush fires relief fund. The remaining third went towards the expenses of the club. The total income of the club for the year was £172 7s 8d, and the expenditure £170 8s 5d. The small balance added to the previous sum in hand leaves the club with a clear credit of £9 3s 10d.

The club received the resignation of the popular secretary, Mr. J. B. Scott, with much regret. Mr. Alex. Gee was elected to take his place. The committee for the year are—Messrs. Mayhead, Spurling, Lakin, J. B. Scott, and Whitelaw, Messrs. E. Whitfield and W. Perrin being the vice-presidents.

Classes are being formed for confirmation. The rector and the Rev. E. C. Spink would be thankful to have the names of all intending candidates, or of any who would care to attend the classes, without any promise to be confirmed, at the earliest possible date.

There will be a meeting in S. John's school-room at 8 p.m. on Thursday evening next (March 17), to form a Mutual Improvement and Debating Society. We trust all the young men interested in such a work will try to be present, and become enrolled as members. Full particulars as to membership will be given at the meeting. Will all who come bring at least one friend?

Mission House.—Matters are again in full swing. The mothers' meeting, girls' sewing club, boys' club, girls' club have each made a vigorous start. A weekly class for confirmation has been organised, and things on the whole promise well.

The annual meeting was held in the S. John's school-room on the 3rd instant. The attendance was good. The balance-sheet showed a sum of £106 6s 6d standing to the credit of the building account, and £12 7s 10d to the credit of the general account. Mr. F. J. Read, to whose efforts the healthy financial state of the institution owes so much, was re-elected secretary, Mr. W. Martin treasurer, and two strong committees, one for

financial purposes and the other for the general management, were also elected.

Sunday Schools.—Since our last report the prizes have been distributed at S. John's and S. Aidan's, the selection of books giving great satisfaction. A pleasing feature was the preference given by the children, especially the younger ones, for Bibles instead of story books. Mission House get their prizes on Palm Sunday.

The annual meeting of teachers held on February 16, brought a large number together, the four schools being well represented. An elaborate report was presented by the general secretary, which, with the statement of accounts, was considered very satisfactory. Financial support to missions came in for special attention, and a sum of £5 was voted from the mission fund to the Bellenden, Ker, and New Guinea Mission. This amount is additional to £19 provided by the School and Young People's Union for the Melanesian Boy. The officers appointed were:—S. John's—Superintendent, Mr. W. Genders; secretaries, Messrs. Hewey and Tevelein; librarian, Mr. Gooch. S. Aidan's—Superintendent, Rev. C. E. Spink; librarian, Mr. Littler. S. Oswald's—Superintendent, Mr. Cooke. Mission House—Mr. McDonald. General secretary for Parish Schools, Mr. Tevelein; general treasurer, Mr. Lakin; general auditor, Mr. Gooch.

S. Aidan's has received the inspector's report of the Diocesan Examination, which is satisfactory, this being their first year. The Bishop's prize is awarded to Harry C. Littler, who obtained 132 marks out of a possible 150, he being in the upper middle division. Roderick Douglas, in the lower division, gained 117 marks. Both papers were marked as very satisfactory. S. John's are anxiously awaiting their report, which will be a lengthy one, there being over 200 papers sent in.

## BOTHWELL.

The Rectory, March 7, 1898.

MY Dear Friends,—My combined "work and rest" trip to the Lakes was a great success as far as weather was concerned, but the pleasure of dry camping ground was much modified by the thought that rain was sorely needed. The air was thick with smoke from bush fires, and the dwellers round the Lakes were fighting the flames for the fences, and sometimes for their homes. A good shower would have given them the victory, and saved the landowners much expense. The Browns, at Patrick's Plain, narrowly escaped; the Johns at Arthur's Lakes had the flames at even closer quarters; and the Brandums had everything in readiness to vacate their 34 years

home. I held service at The Steppes on the two Sundays I was absent, and the room kindly placed at my disposal by Mr. and Mrs. Wilson was quite full each time.

We camped for two days at The Steppes, and nothing could exceed the kindness of Mrs. Wilson in thinking of many little things for our comfort. Mrs. Webster's trip was entirely spoiled by a succession of painful ailments, which prevented her from carrying out our plan of visiting all our Lake friends together.

The Great Lake road was pleasant to travel throughout its length. I wish I could say the same for that between The Steppes and Interlaken. There are still some very rocky places on the otherwise good road from the latter place to Bothwell. I was sorry to find so many sick people on my return, but glad that a personal visitation showed that all were in a fair way to health.

While returning thanks on Sunday for the refreshing showers of last week, I felt constrained to continue the use of the prayer for rain. We need so much more.

I have before alluded to the departure of Mr. Maudeville. All wish him prosperity, whatever work he may undertake.

Mr. and Mrs. Wood will soon make a home for themselves in the hearts of our people, for they bring with them from Melbourne a record of kindness and goodwill towards all. Mr. G. Goddard kindly acts as minister's warden for 1898, and Mr. C. T. Jones, of Berriedale, as our representative in Synod, where he will soon have an opportunity of speaking up for Bothwell. I am grateful to him for taking my services during my absence.

Those who have known Mr. Doctor for many years will be glad to welcome him back to his work. May this Lenten season be to many of you a time of blessed and thoughtful preparation for the joyful remembrance of Easter, the open grave, and the glimpse of heaven. May His peace be upon you.—Your affectionate pastor,

WILLIAM H. WEBSTER.

Marriage.—John James Williams to Margaret Catherine Moodie.

Baptisms.—Leonard Stanley Downer, Minnie Wayalnah Brazendale, Walter Royal Neil, Archie James Hilder.

## S. JOHN'S, NEW TOWN.

PARISH MEETING.—The adjourned annual meeting of parishioners took place in the school-room on Wednesday evening, February 16, to consider the question of abolishing pew rents. There was a good attendance, and an animated discussion resulted in Mr. C. J. Jordan moving—"That the question stand over for the present." Mr. W. G. Andrewartha (secretary of

the Parish Council) urged that a circular should be sent to each member of the congregation, asking for an expression of opinion on the subject. The Archdeacon suggested that the mover should incorporate this idea in his resolution; and Mr. Jordan thereupon agreed to an addition to his motion, directing a circular to be issued to each adult attending S. John's, asking—(1) Whether they would support the payment of quarterly subscriptions, in lieu of stipend fund and pew rents; sittings to be allotted to applicants, irrespective of the amount of their subscriptions. (2) Whether they favoured every alternate pew being kept free so that there should not be the present marked division between those sitting in the free seats and those in the rented pews. (3) Whether they thought it best of all that all contributions should be made through the offertory. In this form the resolution was seconded by Mr. E. B. Gawne (a strong supporter of free seats), and carried.

Farewell to Rev. A. and Mrs. Cass.—There was a large gathering in the school-room on Tuesday evening, March 8, to say good-bye to Mr. and Mrs. Cass, who leave for England on the 18th inst. The Rev. A. Wayn acted as chairman, and in a warm-hearted speech presented to the guests of the evening a handsomely engrossed address (the work of Mr. C. S. Payne, of Moonah), in which cordial reference was made to Mr. Cass's labours in the New Town Charitable Institution, and as president of the local "Gleaners' Union." Together with the address were handed over a rich black opossum skin rug and a travelling bag. After the presentation had been feelingly acknowledged by Mr. Cass, a programme of music followed, and refreshments were partaken of. The Archdeacon was only able to get back from a service in the Cathedral towards the close of the evening, but was in time to add his testimony to Mr. Cass's diligent work in the Invalid Depot, and to wish him and Mrs. Cass a happy holiday.

A Sixpenny Society.—At the March meeting of churchwardens it was decided to introduce a plan for giving all the parishioners an opportunity of contributing to the Stipend Fund. The proposal is to form a "S. John's Sixpenny Society," to consist of all who are not now regularly subscribing to parish funds, and who are willing to give sixpence a week to the Stipend Fund. It is intended to form a band of collectors, each of whom shall collect weekly from only ten subscribers, so that the work need not be a burden to any collector. Mr. T. L. Collier (churchwarden) has most kindly consented to be secretary and treasurer of "The Sixpenny Society," and he will meet the collectors monthly and hand over the result of their labours to the churchwardens. Every subscriber will be supplied with

a book, in which the collector will enter the subscriptions as they are paid, and the book will be submitted to the secretary monthly to be initialed by him, and then returned to the subscriber. The churchwardens believe that by some such simple plan as this the finances of the parish may be materially strengthened, if only some of our people will come forward and offer themselves as collectors, and then do their work with regularity week by week. The names of those willing to help in this movement, either as collectors or subscribers, may be sent to either of the churchwardens.

Holy Week and Easter.—The subjoined is the list of services, which are the same as in the preceding years of the present incumbency:—There will be in the Holy Week on Monday, Tuesday, Wednesday, and Maundy Thursday:—Holy Communion, 8 a.m.; morning prayer, with devotional reading, 10 a.m.; evening prayer, with address, 7.30 p.m. Good Friday:—Ante-Communion, 8 a.m.; children's service, 10 a.m.; Matins and Litany, 11 a.m.; and from 12 to 3 p.m., the Service of the Three Hours, with short addresses on the Passion of Our Blessed Lord. People can leave the church at any part of this three hours' service during the singing of the hymn between the addresses: but it is hoped that many will, in devotion to our suffering Saviour, remain throughout. Evensong and sermon will be at 7.30 p.m. Easter Eve (Saturday)—Matins, Ante-Communion, and devotional reading, 8.30 a.m.; evensong, with preparation address for Easter Communion, 7.30 p.m. Easter Day:—Holy Communion, 7 a.m., 9 a.m., and choral, after choral matins and sermon at 11; children's service, 3 p.m.; choral evensong, 7 p.m. N.B.—The Prayer Book says—"And note, that every parishioner shall communicate at the least three times in the year, of which Easter be one."

Easter Decorations.—Offerings of flowers (especially white) and foliage for the Easter decorations are asked to be sent to the church by 10 a.m. on Saturday (Easter Eve), at which hour the church decorators are requested to be in attendance.

Confirmation.—The Lord Bishop has appointed Friday in Passion Week (April 1), at 7.30 p.m., for Confirmation.

## HUONVILLE.

THE annual Sunday-school picnic was held in Mr. Tom Frankcomb's paddock on January 12, but the pleasure of the children was considerably damped by a heavy shower, which prevented them from indulging in the usual games and races, but judging from the way dishes and baskets were emptied they thoroughly enjoyed the good things provided by the ladies. Everybody had to take shelter under the trees in a large marquee. A



shower was a great novelty, there having been no rain for months. The distribution of prizes took place on Sunday, February 6. The children were in full force, and looking very pleased as each received a prize from the rector. Some of the elder children preferred, instead of the usual story book, a prayer and hymn book combined. The election of churchwardens took place the same evening after service, the retiring wardens (Messrs. Newbon, Frankcomb, and Linnell) being re-elected. Mr. Newbon was elected lay representative for Synod in place of Mr. Frankcomb (resigned).

Owing to the terrible bush fires raging through the length and breadth of the Huon, the "Messenger" was forgotten until it was too late for publication of our notes in February number. The devastation is widespread, crops of fruit and vegetables being completely swept away, beside the homes, and everything they contained. Thanks are due to all those who responded so liberally to the request of the rector for clothing, etc. The welcome rainfall last week was never more anxiously looked for. Though it did an immense amount of good in extinguishing the fires and saving the parched crops, more is still required to develop the fruit.

#### FORTH AND LEVEN.

THE first meeting of the Parish Council for 1898 was held on February 24 at the rector's house, the attendance being good. The treasurer of the parish, Mr. Barkworth, read his financial statement for 1897, which showed that the year ended with a credit balance of £37. The indebtedness of the parish has also been much reduced. Mr. Barkworth was heartily thanked for his excellent work as treasurer, and it was agreed that the financial position was very satisfactory.

On Easter Monday sports are to be held in Ulverstone, the church supplying the refreshments. A committee of ladies has been formed in connection with the undertaking, and we hope to do well.

In the evening a "gift concert" is to be held, which, being a novelty, and affording much amusement, is sure to be well attended. The proceeds go towards the debt on the Ulverstone church. We hope after Easter Monday to have paid off £100 of this debt, leaving only £50 more to pay.

The communicants of the parish church are putting aside their Lenten savings in order to obtain a beautiful chancel carpet for the church. It is intended that this carpet shall be in its place on Easter Sunday.

We learn that the Bishop has appointed Sunday, March 27, as the date

for the ordination of Mr. Blakeney. The ordination service will be held at Holy Trinity Church, Ulverstone, at 11 o'clock, when no doubt parishioners from all parts of the parish will be present. The Bishop will hold a confirmation service in the Ulverstone Church on the evening of the same day, Sunday, the 27th, when the candidates from Ulverstone and Penguin will be (D.V.) confirmed. We rejoice to know that the Bishop will spend all the Sunday in the parish, and we are confident that all who possibly can do so will attend the services. Mr. Blakeney is working hard, and the outlying centres of Forth, Leith, Kindred, Sprent, and Upper Castra will furnish him with ample scope for visiting, etc. We pray that God's blessing may rest upon him and his work, and that a most useful life may be before him.

On Friday, March 25, a service of sacred selections will be given in Ulverstone Church. The Bishop will be present, and will give a short address. Organist and choir are working hard in connection with these selections. Perhaps friends from Forth, Leith, Abbotsham, and North Motton may be able to get in for this service. Doubtless on Sunday, the 27th, many from all the outlying places will be present at the ordination and confirmation services.

We heartily congratulate our friends at Penguin on the great and well-deserved success which has attended their "variety fair," which was held the last week in January, with the object of reducing, if not altogether clearing off, the debt existing on the pretty Church of St. Stephen, at Penguin. The untiring zeal of the Hon. Secretary, Mr. C. Brown, well backed up by other members of the same family, and the efforts of the ladies of the congregation and other friends, brought about an excellent show of things. It is most satisfactory to know that the whole of the debt has been paid off, and the hearty thanks of the parish are due to the Rev. W. Earle, and his fellow workers at the Penguin, for their energy and perseverance in this good undertaking.

The annual meeting of the congregation of Holy Trinity Church, Ulverstone, has just been held, and it is most encouraging to know that the offertories at this Church for 1897, show an increase of £18 on the year before, while £70 has now been paid off the debt on the Church. All the wardens were re-elected, having been previously heartily thanked for past valuable services. Hearty thanks were also given to all officials connected with the Church. The treasurer of the parish has been carefully preparing his annual balance-sheet, showing the financial position of the whole parish for last year, and we un-

derstand that the said balance-sheet shows a credit balance of £37 for 1897. At the same time, £135 have been paid off various parochial debts. We have, therefore, good reason to be very thankful, and we intend (D.V.) this year to try and pay off remaining debts. The same churchwardens have been re-elected for Forth and Leith, with the addition of Mr. Saville for Leith; and it has been decided to fence in the Leith Church very shortly.

Mr. Blakeney has arrived from England, and is now working in the parish. He resides at the Forth, and will, we trust, very shortly be made deacon by our Bishop.

The Bishop of New Guinea has just paid us a visit, and a special mission service was held, at which the Bishop preached. Although a week night, and harvest time, the congregation numbered over a hundred, and the service was most hearty; the offertory amounting to nearly £4. His Lordship was pleased to specially commend the hearty service, and we desire to thank the Revs. Tryon Wilson and W. Earle, and Messrs. Daniel, Shaw, and Blakeney for making special efforts to attend the service, which was fully choral, with processional hymn at beginning and close of service. The Rev. S. H. Hughes would have been present, but was, unfortunately, prevented.

#### CARRICK.

THE results of the diocesan examination are to hand. The inspector says:—"I am glad to be able to report that the answers are better than in 1896, the candidates having in almost every case obtained higher marks in 1897." Alice M. Dineen passed in catechism (84 marks), and in Church history (64 marks), and Lizzie Guest in catechism (69 marks). Ivy Ayton obtains the Bishop's prize by excellent answering (116 marks in both subjects).

The annual meeting of parishioners of S. Andrew's was held on February 18, when Mr. George Dineen, the treasurer, presented a most favourable balance-sheet, leaving after all liabilities were settled a small balance to be carried forward. Messrs. John Miller, Geo. Dineen, and Alfred Frost were elected churchwardens for the ensuing year. Mr. H. R. Dumaresq, M.H.A., was elected lay representative to Synod. Thanks are due for the labours of the past churchwardens, to Mr. Dumaresq for his past services, to Mrs. R. Royle for her services as organist, so ungrudgingly given, with a hope of a speedy return to health, and to our lay readers, Messrs. Geo. Arthur and Robert Royle, who have travelled several miles to fulfil Sunday duties for the welfare of our parishioners.

#### S. JOHN THE BAPTIST, HOBART

DURING Lent there have been the usual Wednesday evening services with special preachers, the Bishop kindly coming to us March 2nd; the others have been or will be Canon Shoobridge, 9th; Rev. G. S. Bowyear, an old friend of S. John's, 16th; Dean Kite, 23rd; Rev. S. Bucknell, 30th. The acting Rector takes the Friday evening addresses.

In Holy Week there will be daily addresses, and on Good Friday the congregation will be invited as usual to attend the Three Hours at the Cathedral. Due notice will be printed and circulated of these and other services of Passiontide and Easter. It is proposed to hold a service for young men in connection with the Brotherhood of S. Andrew on Wednesday evening in Holy Week.

The acting Rector would like to bring under the notice of parents who send their children to the Lansdowne Crescent Sunday School, the fact that the rent of the room, paid by the wardens of S. John's, is £6 10s a year. They have recently made an appeal to the trustees of the institute to get this amount reduced, but without effect. This being the case, another affair of the parish requiring the strictest economy, the acting Rector would ask parents to send a small contribution every Sunday by each child, unless there are many of one family, and so to make the school self-supporting. It is doing very good work, and has excellent teachers, and it would be a great pleasure to all connected with it if they could feel that it was paying its way. The acting Rector has taken the oversight of the school, and teaches there every Sunday, so that he can speak from experience as to its usefulness. In S. John's School we sadly want two teachers in the afternoon, one for boys and one for girls. Will any offer themselves?

Some of the ladies of the Guild have done a great deal of work in repairing cassocks and surplices during the past few weeks, and the thanks of the choir and congregation are due to them. It would be a good thing if someone would undertake, as is done at the Cathedral and elsewhere, to brighten up the brass ornaments every Saturday—namely, the alms dish, candlesticks, and vases.

The Bishop has authorised the use of a special prayer for the needs of the parish. This will be frequently used in S. John's on week days. Copies may be had of Mrs. Williams. They will be useful if gummed into a prayer book, both in church and at home.

We need many more district visitors. The parish is at present divided into ten districts, and of these five have no visitors. Let the congregation think what this means for a parish priest

the priest forgets them consider how he is placed. He has 280 families to care for, many far from S. John's. How often can he visit each?

The bell fund is getting on very fast; up to March 9th, there had been received as donations £10 14s 6d, and from the alms boxes £1 5s 9d; in all, £12 0s 3d. It will be seen from this that there is no fear of our not getting the bell.

The parish has sustained a real loss in the departure of Mrs. Ling for England. She was always a staunch friend to S. John's, and very kind to the poor. We could very ill spare her. She wished to be remembered at S. John's, and asked that the hymn for those at sea might be sung once while she was on her passage.

Baptisms.—March 5th (private), Gordon McGregor Allsebrook; 9th, Phyllis Marguerite Bone.  
Burials.—February 9th, Eliza McWilliams; March 7th, Gordon McGregor Allsebrook.

Offertories.—February 6th, £4 10s. 6½d.; 13th, £4; 20th, £4 7s. 11½d.; Ash Wednesday, 3s. 9d.; 27th, £3 15s. 11½d. Total for February, £16 18s. 2½d.

#### CORRESPONDENCE.

(To the Editors of the "Church Messenger.")  
The Rectory, Deloraine,

Ash Wednesday.

Sir,—A layman in my parish, Mr. A. Horne, has undertaken to speak to several congregations with a view of suggesting that, where possible, a bag of grain be set apart at the time of threshing, and marked with a cross for the church. This was done on a small scale last year, and £5 raised. If taken up generally a large sum (for stipend) could be realised. The plan might well be adopted in other parishes. People will readily give in kind, and local storekeepers give the market value. Of course, all kinds of produce might be offered. On Easter Monday again we are to have a sale of general produce, after our usual luncheon and tea, which are always so successful.—I am, etc.,

L. T. TARLETON.

#### BUSINESS COLUMN.

On account of pressure on our space, the list of amounts received up to March 14 is unavoidably held over till next month.

Any special donations towards the expense of publishing the "Messenger" will be gladly received by the manager, care of Canon Beresford, S. John's Rectory, Launceston.

"Notes by a Naturalist."—Received with thanks. Will be inserted in next issue.

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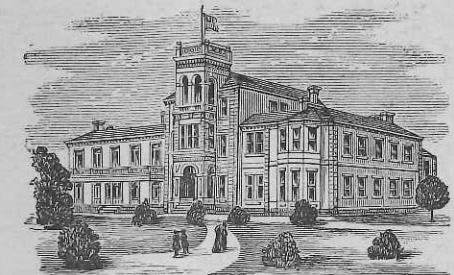
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