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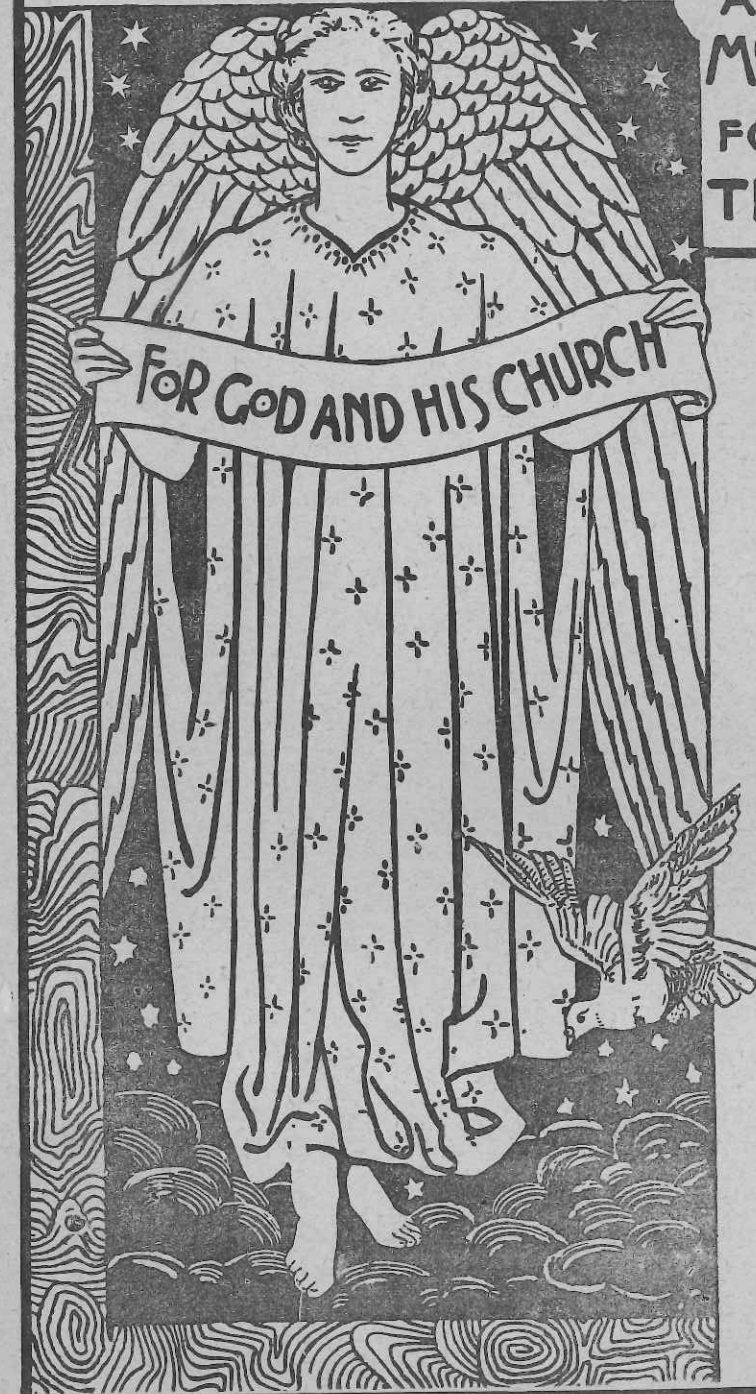
Vol. VI. No. 5.

PRICE ONE PENNY

DECEMBER 21, 1899

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE. . .



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181 BRUNSWICK ST., FITZROY, Sept. 23, 1898.

To W. WEBBER, Esq., Proprietor of Vitadatio,
Launceston, Tasmania.

Dear Sir,—Believing that this testimonial will be the means of inspiring some poor sufferer with hope, and knowing it to be my duty to let others know of the benefit I have received from your medicine, I gladly do so. On the 30th day of November, 1894, I was suddenly seized with a violent hemorrhage from the lungs; I at once sought medical aid, and was obliged to remain perfectly quiet. Two days after I had another bad attack of hemorrhage, and this time a piece of my lung came away with the blood. Once more, a fortnight later, I had another attack, and the doctor held out no hope of my recovery. However, with skilful attention, I slowly recovered and went back to business. I often after that time expectorated blood, but not in very large quantities; I would feel well for a month or two, and then I would have another bad turn. I went to the doctor, who said I must reduce my hours of study. A friend of mine asked me to consult another doctor, who, after examining me, said, "Mr Wylie, I am very sorry for you; you are in consumption." He also ordered me away to Echuca. I went away to Echuca, and the doctor who examined me said that he agreed with the other medical men, and that I was suffering from consumption. I came home from Echuca, and a week after I was seized with another violent hemorrhage. My father, who knew Mr. Palmer in New Zealand, and knew that Vitadatio had cured him, wrote to me whilst in Echuca, telling me about your medicine. I was very sceptical, and only laughed at the idea of a patent medicine doing me any good. However, I consented to visit Mr. Palmer, and did so: directly he saw me he said "I can cure; I laughed at him, and told him about my health, and how long I had suffered. He said, "Never mind, I can cure you, and he persuaded me to take a bottle of Vitadatio home with me. I had taken six bottles when I discontinued it. I received great benefit from the contents of the six bottles, but as soon as I discontinued taking it I drifted back into a bad state of health again. The hemorrhages came on and I was exceedingly weak and ill. Mr. Palmer once more urged me to try Vitadatio, and to give it a fair trial. I consented, and started to take it again. The result is all I could wish for: I can truly say I never felt better. I have increased in weight 14 pounds (one stone), and my friends are unanimous in praise of Vitadatio. A reverend friend of mine, speaking about me, said, "Thanks to God and Vitadatio, he is a perfect miracle." Another friend said to me just a day or two ago, "You never looked better in your life." I thank God that Mr. Palmer ever persuaded me to take the medicine, and I do most strongly urge upon others to try your marvellous remedy, Vitadatio. To show you how ill I have been, I may mention just here that I have received over £80 from my lodge, and on the 13th day of September (this year) my doctor declared me off the funds of my lodge, and said I was fit to do light work again. I need hardly say that you are at perfect liberty to make what use you like of this testimonial.—Believe me to be, faithfully yours,

Arthur J. Wylie.

GEORGE STREET BAPTIST CHURCH, FITZROY,
October 3, 1898.

I have known Mr. A. J. Wylie intimately for the past three years, and it affords me much pleasure in testifying to his high Christian character. I regard him as one upon whose word I could place the strictest reliance, and whose natural ardour of temperament has developed into a fixed and permanent habit. His restoration to health is little short of miraculous, knowing as I do how, for a long time, his life seemed to hang upon the slenderest of threads.

Edward Isaac,
Minister of the above Church.

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VOL. VI. No. 5.

DECEMBER 21, 1899.

PRICE, ONE PENNY.

CHRISTMAS AND NEW YEAR.

OUR fathers always wished one another a Merry Christmas and a Happy New Year, and we must not depart from the good old ways. We are sometimes tempted to do so, or at least to alter our phrase to a "Happy Christmas" rather than a "merry" one. We think, perhaps, that the word "merry" is hardly the right one, and that at all events it is beneath the dignity of the Church. And yet it is a scriptural one. When Solomon kept the Dedication Feast he "sent the people away unto their tents glad and merry at heart for the goodness that the Lord had showed unto David and Solomon and to Israel." And in the parable of the Prodigal's Son, when the feast was made on the Prodigal's return, we read "They began to be merry." Not even the revised version has cared to alter the word, and even the sorrowful prophet, Jeremiah, speaking of God's love to Israel, says (xxxii, 4), "Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Joy, mirth, gladness—these are some of the gifts of the spirit of God, not poured upon us daily, but from time to time, and seem good to him. A year of joy no one could expect nor wish for; a year of Christian happiness, peace, quiet, and prosperity we may pray for and hope for.

But for a few days of real joy, of more than usual cheerfulness, we may wish. They will brighten both the past and the future, give us new courage and new hope, and if we desire them for our readers now it will be at the season when God himself seems to bid us be of good cheer, when his dearly beloved Son comes to be one of us, and the light from Heaven becomes a blaze of sudden glory and angels tell with joy the good news to men. May He give to every family amongst us a Merry Christmas and a Happy New Year.

THE "GUILTY EXCLUSIVENESS" OF THE CHURCH.

AT the annual meeting of the Northern Council of Churches, held in Launceston, November 22, the outgoing President made some remarks about the Church of England which it may be well for us to notice. There seems always to be a certain amount of misapprehension of our position amongst those who dissent from us, and we ought never to be weary in endeavouring to remove it. In this case we are glad to hear that the object of the association is to "discourage the unnecessary multiplication of churches in small townships," and to "stimulate one another to love and good works," to show that all "churches" have much in common

compared with points of difference, and must "seek after the things that make for peace and things whereby one may edify another." We hope these good counsels will prevail. We may confidently say that we hope that they are the principles on which we of the Church of England will always try to act, and that our courtesy in matters of controversy with those that dissent from us will not generally fail. We wish we could feel that the Council of the Churches had always acted in the same spirit; for instance, in the correspondence on the matter of Mr. Pillinger's funeral, and in the general use of such expressions as "guilty exclusiveness," "priestly assumptions," and the like, as applied to those who simply adhere to the teaching of the Church as to holy orders from the days of the Apostles themselves. As an instance of the misapprehension mentioned above, we may draw attention to the elaborate exposition in the address of the fact that in a very distinctive sense the Apostles had no successors. Every well-read Churchman would admit this at once. The first Bishops undoubtedly, as the Church always has confessed, stood on a totally different footing from the holy Apostles, just as they themselves were on a totally different plane from the Great Apostle and Bishop of Souls. The Church never taught this supposed equality. What she always did teach was that Jesus Himself received

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His Apostleship from the Father by open sign of appointment. He took it not on Himself, but was called from above. Then that He Himself passed a subordinate kind of Apostleship to His twelve, breathing on them, and saying, "As My Father sent Me, even so send I you." And the Church, before the Apostles died out, handed on this power and vocation in the degree suited to the times by the solemn act of "laying on of hands," with invocation of the Holy Spirit, thus creating the order of Bishops. By this Apostolically ordained rite we stand or fall. For fifteen centuries the Church in all its branches lived by it. No one denied it, nor attempted to set it aside. It was only when men's minds became revolutionary, and, as in the time of the Judges, every man did that which was right in his own eyes, that bodies of Christians, separating themselves from the unity of the Church, elected ministers for themselves. They were inevitably led to dispense with the sacred rite of ordination, as received through all those long centuries of Christian life, typifying as it does in the most powerful way the great fact on which the Church is built—that God has Himself given her a mission to the world, and has specially called, and will ever call and endow with gifts and authority for these higher offices which belong to the ministry, those whom He wills to serve Him in this way. The Church never has admitted, nor ever will admit, that

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any body of men can take upon themselves the solemn office of admitting to the ministry of the Word and Sacraments. The Apostolical succession is not, and cannot be, a "mechanical succession." It is an outward sign of a commission derived from on high, and the laying on of the Bishop's hands to confer the gift of holy orders is as dear to the Church as the ministration of Holy Baptism or any other ordinance of God. We confidently say that, with all the wide divergence (healthy divergence, mostly) of opinion in the Church of England, there is hardly a man or woman in her pale who would see without a shock one who had not received ordination from a Bishop stand and minister the Holy Communion in Church. Is this arrogance, "guilty exclusiveness," or "assumption?" It is simple faith in God's historic way of giving commission to His ministers. It involves no claim to moral or spiritual superiority. We of the Church say of our separated brethren, "By their fruits ye shall know them." When we find Christian zeal, love of righteousness, love of souls, we honour them, and see in them the fruits of the Spirit. We do see these in all demonimations, and we admire and wish them well. But is it too much to ask for a little more charity in relation to ourselves and our firm hold on principles we have received from our forefathers since the days of the Apostles? They are very precious to us. May we not be loyal to our convictions and also well disposed to those to whom they seem idle? We may hope so, at least.

The number of ordained missionaries, including twelve Bishops, whom the Society for the Propagation of the Gospel is maintaining at the present time, is 744, and they are thus distributed:—In Asia, 249; in Africa, 171; in Australia and the Pacific, 29; in North America, 209; in the West Indies, 48; and 38 chaplains in Europe. Of these 127 are natives labouring in Asia, and 50 in Africa. There are also in the various missions about 2900 lay teachers, 3200 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa.

AN ADVENT PASTORAL, 1899.

I WISH to address a Pastoral to our Church people, to our Clergy, and our Laity, at this solemn season, for two special reasons.

First, in order to impress upon them, as the Advent season dawns upon us, the peculiar solemnity of the year which for the Church has just begun.

Secondly, in so leading them to face great duties and problems, to draw them away from those internal controversies which, in my opinion, may now with advantage to us all be terminated.

The New Year.—I find it difficult to find words to express adequately what an Advent this is. If ever there were a tide in our affairs which, taken at the flood, should uplift us, it is at this time. Even the most thoughtless will pause as we enter the last year of a century. A period unique in the annals of science, equally famous for noble music, marvellously great in reference to the expansion of our Empire, and marked for ever in our annals as the Victorian age, that is, famed for the unexampled nobility of our Sovereign, and the far-reaching consequences of such a fact—all this lies behind us. And yet it is not all. It is a period equally great for the expansion of Christ's Spiritual Empire. Since the year 1800 we have learnt (as we could not have learnt before) that the Message of Christ is indeed fitted for every race of men, savage or civilised, for all have heard it and received it. It would probably be hard at this day to find any race on the earth's surface some of whose members have not become the convinced servants of our Blessed Lord.

It is a wonderful thought that, spiritually, morally, scientifically, we are living in the midst of such forces: no wonder that we are bewildered, for we cannot digest our experiences. We have looked up, and have received Grace and Truth from God. We have looked down, and are overwhelmed with the rush of new discoveries of the powers and mysteries of God's earth.

I wish to ask you whether we cannot gather up our experience into one head and make it a fruitful idea. I cannot doubt what that idea is. The experiences of the dying century teach one supreme lesson—the Imperial Claim of Christ.

Spiritually, morally, scientifically, He claims all men and all the earth. This is the great idea I ask you to realise. If any ask, what is the value of an idea? we answer—"In politics the value is only to be measured in continents; in business, by hundreds of millions; in the spiritual life, by the regeneration of races, and the uplifting of man." Churches of Christ

will be in the year 2000 in great part what our prayers and strivings and ideas now prepare them to be in due time.

Conscious in some degree of the solemnity of these days, I call upon all who follow with us to lay aside selfish and petty thoughts, to banish disunion, and to enter this new year with a sense of awe, attempting to realise, as we have never done before, what Advent should mean. Let us do this for the sake of Christ's Church to-day, and also for the sake of unborn generations, who will lean upon our ideals and feel the effect of our prayers and efforts. We are responsible not only for the present, but for that distant future which we may make or mar by our own lives. What the Ancient English Church may be a century hence amongst her own race, and those among whom she has found a home, we cannot tell, but no one must prevent us from so dreaming dreams, and also praying and working that posterity may have no cause to reproach us for poor and mean and unworthy ideas of the Imperial claim of Christ our Lord.

To realise this claim is the purpose of a nine days' meeting in Sydney, commencing on August 19, 1900, it being the fiftieth anniversary of the work of our Australian Board of Missions: our own leaders, Clerical and Lay, will of course be there. There, too, we are to meet leading and thoughtful Churchmen from many parts of the world; they come because they are stirred by the thought that the Church in Australasia will attempt at that gathering to frame an idea fruitful of great deeds, great enough to dominate for good the work of a coming century.

The Archbishop of Capetown longs to be present; the Bishop of South Tokyo in Japan comes; the Bishop of Waiapu represents New Zealand; a zealous missionary from Delhi is the first representative from India; we look also for delegates from England, from the United States, and from Canada. This, however, is not all.

No sooner has the nine days' meeting ended, than the General Synod of Australia and Tasmania comes into session. This body, composed of all our Bishops and of the leading Clergy and Laity, has been called together for 1900, which is twelve months before the usual time, in order to unite its energies with those of the Mission gathering. Can we doubt that the tone of General Synod will be raised in consequence? Fresh from forming anew for the Church the great idea of Christ's Empire, there will be no room left for narrow views or selfish aims in Australasian Church legislation; and we shall strike a note in our great Church Council which will reverberate through the coming years to the greater glory of God.

I ask you also, members of the Church, to remember that this is not

merely a subject for those who attend these congresses, it is for you all. It is for the whole Diocese to set the note and kindle the enthusiasm. Would our contingent have been sent to S. Africa with good augury of success had they not departed amid the cheers and the prayers of the people? If you will sustain a high level of hope and faith in God half the battle will have been won by those who represent you in the Nine Days' Jubilee and in General Synod. Let us remember what our noblest theologian has said: "A great society cannot exist without great ideas, and great ideas perish unless they find worthy utterance." Listen to what a Russian poet says, "Measure thy powers on thine undertaking, and not the undertaking by thy powers." We can do this because we hear echoing across the centuries the voice of One who lives for ever, saying, "Be of good cheer, I have overcome the world." "If ye shall ask Me anything in My name, that will I do."

II.—Our Internal Controversies.—In view of such times and such noble work, you will not be surprised that I desire to draw you away from controversy. For this reason I ask you to read the following lines, remembering as you read them that I write them as in some sort a Judge—as one who does not seek to push his own opinions, but to see that justice is done to all loyal Churchmen.

It is still amazing to me that anyone can suppose that the protests of sensible Churchmen at home are in any sense levelled at our quiet ritual and sober doctrine here. Were it so it would mean that Churchmen at home had taken leave of their senses. It would mean that a very small party deliberately, and a larger party from ignorance, were attempting to thrust out of the Church the great and solid mass of the High Church party, which is, and always has been, loyal to the backbone. Each school of thought has been in its turn in danger in this way, and at such times it is the duty of Bishops to oppose such injustice. It is the duty of the leaders

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of the Church to remind Churchmen what a wonderful family the Ancient English Church is, unique in the world's history, containing types so diverse that our brothers can satisfy the needs of men of most varied temperament. It comes to this indeed, your leaders in days of controversy have to repeat that all the names given below are those of loyal Churchmen:—Bishop Andrewes, Archbishop Laud, Dr. Pusey, Simeon, Venn, Bishop Ryle, Arnold, Maurice, Robertson. Consequently, any who desires to label any of these men and their views as disloyal will have to reckon with the whole force of the Episcopate, who will not permit such injustice. If this is so, then to make such attacks is useless, and can have but one result—delight among our enemies, and injury to our mission in the world. It has also surprised me to note how many have seemed to have been led astray by pressing one analogy too far. The Army and the Navy have been instanced as the perfect type of Church life. It is so of course in many aspects, but if pressed too far the analogy leads us astray, and I suppose there is no more fruitful cause of error than this. The necessarily cast-iron rigidity of the Army, which affects the character to a certain extent, is not the point which makes the Ancient English Church like an army. At this point we change the figure, and paint the picture of a family of sons and daughters freely developing in their own special ways, but all loyal to the broad family tradition. Brothers of strong and vigorous type are the result, often most unlike except that they possess the family likeness, so varied in temperament and opinion that together they are the admiration of the world. That brothers so different in development are likely to get out of temper with one another is certain, especially if they are all in deadly earnest. But it is the duty of leaders to point to the larger issues and the wonderful gains, and never to permit the breadth of the family life to be curtailed. At this time it would seem that in our Diocese some of the brothers are really trying to eject Bishop Andrewes from the family on the plea of disloyalty. If you doubt this fact, I beg you to read of Andrewes' life and work, remembering that the Church owes a debt to him second to none in the whole Reformation period.

Whilst the Bishops at home are slowly and wisely winning back the few who may have transgressed the family tradition of the English Church, we ought to be rejoicing that we are entirely free from those extremes here. It is a temporary obscuration of vision which makes some of us confuse the different conditions at home and among ourselves. At all times I am ready to investigate definite charges. One such complaint has been laid before me, and I can only say that, after in-

vestigation, I found the charges so preposterous that it is difficult to see how anyone could have made them.

At a time when the level of spirituality and of loyalty to the Church among our Clergy has, upon the whole, never been so high as at the present day, it is not asking you too much to refuse to throw out indefinite charges of disloyalty which can neither be proved nor fairly met.

Look on that picture and then on this; recall the ideal of the year's work that is coming. In the face of that we must have no family quarrels, for there is no ground for them here.

In the name of our Common Master, and as Advent approaches, let each brother dwell upon the excellencies which are not his own; let each at the same time do his utmost to promote his own aspect of truth, only in a brotherly spirit. I will guarantee him justice and freedom from persecution.

His own aspect of truth will carry him just as far as it ought, and then it will have to be supplemented by the work and character of the rest of the family, probably most of all by the vision of truth revealed to that very brother who has been his pet aversion. That is for us all a very common, a very humbling, and a very salutary lesson. I for one stand aghast when I think what we should have lost if we had permitted one or other of our Church family to have been thrust out. Had we permitted it the history of English thought and English greatness in this 19th century would in part have been shorn of much of its glory. It would have been a veritable national calamity. It might be a still greater

calamity for our whole race in the coming century were such injustice ever to be done. I never knew a time when it comes more from one's heart to say to you all—"Sirs, ye are brethren, we need you all, every one of you; you are loyal sons of the Church here. Keep the family character intact and broad in its sympathies. By the help of you all, first because you are so different, may our beloved Church be the spiritual mother of millions of our race, and so under God's guidance may we fulfil our destiny, setting an example to Christendom of the widest charity, and the most complete loyalty in the what seems to us freest and most liberal branch of the Ancient Catholic Church."

H.H., Tasmania.

TALKS ON NATURAL HISTORY.

(By "Woodpecker..")

XX.

"WHY, Woodpecker, wherever have you been? I have not seen you for an age!"

"An age of what? Are you thinking of a Tortoise, or an Elephant, or of one of the Ephemeridae?"

"Oh, I don't know what they are." "They are creatures that live for only a few hours."

"Well, it must be nearly two months since we had a talk. Have you done any collecting lately?"

"No, not much chance of that now, Tommy. I found a Summer-bird sit-

ting on three eggs the other day; but I have as many as I want, and so let her 'hatch out' in peace. But I have seen quite a new bird since we last met."

"What! A bird new to Tasmania?"

"Oh, no; I doubt whether there is such a thing. There might perhaps be some inconspicuous little bird in the scrubs on the West Coast that has not been described. Prospectors would not notice it, and I am not aware that any naturalist has been there. The bird I saw was only new to me. It was the White-fronted Ephthianura (Ephthianura albifrons). Of course, I had heard of the bird, and recognised it at once, but I had never seen it before."

"And what was it like?" "It had a snow-white breast, as the name implies, and a black, velvety collar below, which broadened out over the wing-coverts, and its beak was curved like that of the Spine-billed Honey-eater. There were a pair of them together, drinking at a water-hole. I noticed that the male was much handsomer than the female, a circumstance which appears to hold good throughout the animal kingdom—the genus homo always excepted, Tommy. But I only saw these birds for a moment, and could not attempt to describe them fully."

"Are they very uncommon?"

"No; I believe they are plentiful in the north-east districts—about Cape Portland, Bridport, and Ringarooma; and I have heard of odd specimens being seen in the Midlands; but they do not occur on the N.W. Coast or South of Hobart, or I should have seen them."

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"Did you look for the nest?"

"No, for I wanted them to breed, for they are very beautiful birds, and we must encourage all natives, if only to relieve the brown monotony of everlasting sparrows."

"But how is it, Woodpecker, that you are always seeing things? I never see anything, and yet I am always trying to be on the look out."

"Perhaps your eye is not trained to see, though I fancy there is another reason."

"What?"

"Well, I have an idea that you make too much noise; for I can remember my own

"Salad days, When I was green in judgment."

and since then I have, on account of my sins, occasionally taken a troop of boys into the bush."

"And didn't you see anything?"

"Nothing but the trees, and occasional glimpses of the sky; for they began at once to cut thick sticks with tomahawks, and went jumping over the logs, and made such a yelling and commotion that every living thing kept at least a mile ahead of us. Even the beetles crawled away out of sight, and we got nothing but exercise."

"Then, pray, how should we go into the bush?"

"Like one of your favourite Red Indians, to be sure. You might omit the warpaint, considering the keen vision of wild animals, but you might retain the moccasins, and be careful to tread as lightly as possible, and proceed very slowly. Indeed, it is always a good plan when you get in amongst the trees to sit down for half an hour, for probably some bird will come into your area of vision, and you may have a chance of seeing it to advantage. And be careful to take not more than one companion; but you must not talk, or break dead sticks, or make the slightest noise. I have had one or two experiences of the value of silence in bush ramblings; indeed, I have always been most when I was quite alone."

"Tell me some of your experiences, Woodpecker, will you?"

"I will, with pleasure. Once upon a time, as the story-books say, I was hunting for the nest of a Black-duck near Ultima Thule, round the edge of a little lagoon. A pretty spot it was, too. You walked over the high sand-banks from the beach, and came upon the lagoon, surrounded by tea-trees and a little low scrub. On the opposite side the ground rose abruptly into a steep hill, perhaps 500ft. high, the lower slopes of which were dotted here and there with native box-trees and low bushes. Higher up masses of the bare rock protruded right to the summit. I felt certain there must be a nest somewhere about, for every year I had seen the old birds near, and more than once some young duck-

lings. But do you think I could find that nest? Not I. I tramped over every square foot of the ground, and waded in the water to every clump of sedges, and only succeeded in wetting and tiring myself. But nobody ever can find a duck's nest unless he happens to tread on the bird. I remember once treading by mere accident on a patch of Mesembryanthemum amongst some rocks near the sea, and suddenly heard a most dismal croak right underfoot. I gave a jump, wondering whatever I had trod on, when out crawled a Teal, with thirteen eggs under her."

"I wonder why ducks' nests are so hard to find?"

"Partly, I think, because they select such unsuspected places to breed in, and also because they invariably cover up the nest very carefully before leaving it."

"And so you got nothing by your trip to the lagoon?"

"I got no eggs, but I had a pleasant walk, and afterwards a most delightful experience such as I did not anticipate."

"What was that?"

"Well, I think I told you that the day was hot, and I was rather tired; besides, my feet were wet. So I went round to the other side of the lagoon, and climbed a little way up the hill. There I took off my wet boots, and lay down on the slope with my head in my hands like a tired brick-maker. There were low bushes in front, between which the sea shone bright and blue in the sunshine. Presently, by some involuntary impulse, I threw my eyes backwards, and spied an Allied-Harrier poised motionless just above the top of the hill, and a little on this side of it; and I watched him, and began wandering how he could manage to keep afloat there, without exertion of any kind, for he appeared as if suspended by an invisible wire. 'Now, whatever is the meaning of this?' I said to myself. 'Of course, he is watching a snake or a lizard somewhere, but however can he keep himself in that position with the wind blowing against him? Ah, the wind! Yes, that must be it. Let me see, is it not a law of optics that the "angle of incidence equals the angle of refraction?" Yes, of course it is. But, then, would this law hold good with a mechanical force like the wind? Of course, the wind will strike against the bare slope of the hill, and some of it will be deflected upwards. Ah, I see. Yes, that must be it. The wind exerts a force which exactly counteracts the weight of the bird. Ah! cunning old chap to know this, and just spread his pinions and look out for snakes. Curious, is it not? I wonder if—ha!—hum!"

"Whatever do you mean, Woodpecker?"

"Well, my boy, I told you the day was hot, and that I was tired, and warmth and heat, with a reclining position, are conducive to slumber. And the fact is, Tommy, that at that particular point I fell asleep. How long I slept there I do not know, but when I got my wits about me again I found the sun had disappeared behind the hill, and the Hawk had either got his snake or gone somewhere else to find one; and the breeze had freshened, and it was decidedly cold. But, mind, these were not my first sensations on returning to consciousness."

"What were, then?"

"Well, I can hardly describe them to you. I fancied I heard some music, or a beautiful song, but it was faint, and sounded distant. It was

"As if a door Were shut between me and the sound."

Fortunately, I merely opened my eyelids without other movement; and, after a second or two, I saw a Reed-lark on the top of a little bush, not six feet away from me, and singing as if his life depended on it. His little head was thrown back, his eyes closed, and his throat quivering with the melody of his lay. Now, I had never heard a Reed-lark sing before, and have never heard one since. They are shy birds, and it is impossible to get near enough to hear them."

"And did you go home then?"

"Yes; but I thought I would have a look at some bushes not far away, for I had an idea that there might be somebody else interested in that musical performance. Ah, it was grand! If only I could have switched an audiphone on to that bird, somehow, I believe he would have beaten the night-gale all to pieces. What did you say? Oh, yes, I found the nest handy enough, with the hen bird sitting on her four brown eggs."

"Did you take the eggs?"

"No, Tommy; I would not have touched those eggs for the Koh-i-noor!"

"And what was your next experience, Woodpecker? Did you surreptitiously hear another bird singing to his mate?"

"No; the next opportunity I had of sighting wild-life at short range had no connection with birds. It came about in this way. Two friends of mine at Ultima Thule had agreed with me to make arrangements for a proper night's black-fishing—our old friend 'Cadopsis,' you know, Tommy, who is so much more respectable and palatable than the Brown Trout."

"Oh, yes, I remember."

"Well, as all the rivers near the settlements had been thoroughly fished out by pot-hunters of all sorts and sizes, we decided to try and hit off one of these rivers by going through the bush a good distance towards its source; to some point, in fact, where there had never been any fishers before. So one fine morning we started, a party of three, and I could not have wished for better mates on such a trip. One of them was a first-rate bushman, and the other was a born humourist; so

if we got no fish, I felt sure of one thing, that we should have some fun, and not be likely to lose our way. I remember, after leaving all the clearings, we kept south, and passed through a fine forest of Celery-top Pines (*Phyllocladus rhomboidalis*), and afterwards we entered upon an open forest of Myrtle (*Fagus cunninghami*), through which we could ride without any difficulty. Hereabouts I noticed the most beautiful specimen of *Aristolochia pedunculata* which I have ever seen. It must have been fully six feet high, growing by itself on a single stem, and covered with its lovely heart-shaped berries. It must have been quite six o'clock in the evening before we struck the river, just below a rocky gorge, with a little waterfall; leaning over which was a large *Eucryphia*, showering myriads of its white blossoms in the water. Here we decided to camp. There was a patch of Leech-fern (*Lomaria capensis*), clear of timber, and we soon cut away a space of this with our sheath-knives, so as to have room to make a fire, and afterwards spread our blankets. The bushman very soon had his fire alight and the 'billy' slung, while the other man and I cut slices of bacon and began toasting them. When all was ready we sat down upon our folded blankets, and had our dinner and supper in one. We were pretty 'sharp-set,' I can tell you, and oh! wasn't that bacon good; and the tea, hot in the pannikins, with plenty of brown sugar in it! I do not think it possible for anyone to relish a meal in a house, sitting at a table, as we relished that one. Nobody spoke, we were too busy eating, when suddenly—flop! and, without a word of warning, a Kangaroo jumped right in the middle of us. He just missed the fire, and just missed me, but I could have touched his brown body with my finger."

"What did he do then?"
 "Oh, he was off before you could say 'knife.' With a bound, he leapt clear of everything, and all we heard were a couple of faint 'thuds,' and we saw him no more. 'Why didn't you nab him, 'Mister'?" said the bushman. 'Nab him,' I replied; 'not so easily done.' And I doubt whether we could all have nabbed him, even if we had suspected him coming; for he was off like a flash. But I had time to see his beautiful brown eye, and see his nostril twitching with alarm."

"It must have been a pretty sight."
 "It was. Of course, I have seen plenty of Kangaroos, but they have either been dead, or at a distance, or else presenting a bedraggled and melancholy spectacle, as I have seen them in the Regent's Park in London; or leading a forlorn and pitiable existence among the fowls and pigs of some settlers' back-yard. Here the creature was seen in its natural surroundings, full of life, health, and vigour. I

tell you, Tommy, I would willingly have taken the journey for that sight alone."

"Did the other fellows say anything?"

"Not much. I think the humourist said it was a pity that somebody hadn't the manners to ask such a distinguished visitor to stay and have a drink of tea, but I forget exactly how he put it."

"Tell me some more stories, Woodpecker; I like them."

"Do you? Well, that's a good sign. But I have not many more to tell, and time passes. However, I remember another incident which confirms what I have said on the necessity of keeping very quiet and still if you want to observe animals. I remember on one occasion, many years ago, I happened to be camping out at Sandy Cape, with a solitary companion."

"Where is Sandy Cape?"

"On the West Coast, about midway between Cape Grim and Macquarie Harbour; and I remember the place interested me much, being a gigantic formation, very much denuded. We got there about sundown, after a very long day's ride. After rigging up our little tent, we had supper, and, as the dusk of evening was coming on, my companion said, if I did not mind being left alone for a bit, he would just go and get a kangaroo. So he called his dog, 'Simon,' and went off. I sat in the tent-opening on my blanket, and lit a pipe, thinking what a weird and lonely place it was; for you must remember that at that time there was no West Coast as we know it now. Heemskirk, Zeehan, and the other mountains now famous were, of course, there, but there were no mines, and no men, and I do not think anybody thought there ever would be. Well, I sat there thinking, and wondering if my mate would ever find his way back to camp, and, if not, whether I should ever find mine to the nearest settlement; and then, what do you think I saw?"

"I haven't an idea."

"A large Diamond Snake (*Hoplocephalus superbus*), within a yard of me. I was too much frightened to move, but he never saw me, but passed slowly from the left, right across the opening of the tent, and so close that I could almost have touched him. He looked splendid, just like a bright streak of live seaweed, and was evidently quite unconscious of my presence."

"I suppose you had often seen these snakes before?"

"Oh, yes; indeed, I saw them frequently when looking for my horse in the paddock at Ultima Thule; but I had never had such a fine opportunity of watching a snake before. When you come across them in the bush they are off like a jug-handle, and any study of them is out of the question; and then, dead specimens of things are never so interesting as living ones."

"I wonder how they manage to move so quickly and easily, having no feet; though I have heard people say that snakes have feet."

"Oh, that is all nonsense. The reason that snakes can travel along so smoothly is because their numerous ribs are all joined to their 'vertebrae' by 'ball and socket' joints; and the under surface of their bodies has a series of transverse horny shields, which are much wider than they are long. Each of these shields corresponds to the ends of a pair of ribs, and thus, by straightening out the fore part of the body, when a firm hold is obtained, and drawing after it the hinder part, a fairly rapid means of progression is obtained. But I may as well tell you that certain snakes still retain vestiges of true hind legs in the shape of a couple of spur-like projections from the hinder part of the body. Thus, naturalists are unanimously of opinion, from this and other evidence, that snakes trace their descent from reptiles with four complete limbs."

"Well, I never knew this before."
 "I assure you it is quite true, for I have examined skeletons; and if you can get a look into Lydekker's treatise on the 'Reptilia' you will find it all clearly explained."

"And what about the other man, who went kangaroo hunting. Did he come back?"

"Oh, yes, he came. I heard his step just as the darkness was setting in, and I was not sorry; but all the same, I hardly recognised him."

"How was that?"

"Well, you know, he 'went for a kangaroo,' but he had five, hung about him somehow, and big ones, too. How he managed to fix them and walk back to camp with such a load I don't know. He asked me to 'give him a hand to unload,' which I did as well as I could, and then he brewed another 'billy' of tea and turned in. But I must be off, Tommy, and so must you. Now mind, when next you go into the bush, try to keep quiet. Don't go with half a dozen other boys, and begin tearing and trumpeting about like a mob of young elephants—that is, Tommy, if you are anxious to see anything."

Dec. 12.

The majority of the High Church party seem inclined to obey the Archbishop's decision to give up the use of incense and processional lights. Lord Halifax, President of E.C.U., has issued a kind of Delphic manifesto urging the laity to stand by the clergy and support them—if the clergy obey the order, or if the clergy disobey the order. We opine the laity will exercise the English love of a compromise, and see in the Archbishop's decision such a compromise, and will, as a whole, insist on obedience.

THE ANGLO-SAXON CHURCH.

(By the Rev. Edwin Price, Vicar and Rural Dean of Auckland.)

II.

"Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah li., 1.

THE last note sounded was the death knell of the Celtic Church in this our North Country. It is sometimes hard to recognise the overruling Providence of God "ordering all things in heaven and earth." It must have been hard for those who remembered the glories of Aidan and Oswald and Cuthbert to see God's hand in the defeat of the Celtic Church after the Council of Whitby, and the retirement of those devoted men, who left Lindisfarne for ever for their first home, Iona.

Nevertheless, we can recognise God's hand, and more particularly in the events which followed.

The kings of Northumberland and Kent, the two foremost of the Heptarchy at that time, Oswy and Egbert, had agreed to make Wighard Archbishop of Canterbury. He had gone to Rome for consecration, but while there he died of the plague, and so to save time these two kings requested the Bishop of Rome, Vitalian, to choose another. He chose an Eastern monk, Theodore, of Tarsus—"a citizen of no mean city."

Theodore arrived in England A.D. 669, and was perhaps the most acceptable person to both the Northern and Southern Church that could be imagined. He was acceptable to the Northern Church because he came from the East, whose traditions were prevalent in the Northern Church; he was acceptable to Kent because he knew the Roman customs too. Thus he welded the two different parties together.

With Archbishop Theodore was associated a very learned monk, Adrian, and these two men travelled about England learning the needs of the Church, establishing schools for the clergy, improving Church music, etc.

When the whole position was clear to Theodore, he set about arranging the affairs of the Church as there was need, and all must recognise that he was a great benefactor to the Church.

He assembled a synod or council of the bishops of the Anglo-Saxon Church at Hertford, when there was an agreement made that they should all unite under the Archbishop of Canterbury, that they should adopt the general method of keeping Easter, and other common ceremonies.

This is a most important date in the history of the Church of England. It

was the date when the various Churches in the Heptarchy became one Church of England.

Archbishop Theodore made new dioceses, subdividing the large ones which had existed with the same limits as the Kingdoms.

There were thus through Archbishop Theodore's arrangements sixteen Sees in England, all under the Archbishop of Canterbury.

We are sometimes told that the Church was established by the State. It is truer to say that the State was made one kingdom by the action of the Church, for long before there was a king over all England there was an archbishop over all the dioceses of England.

The Church became one by this synod of Hertford in 673 A.D., and the kingdom one in 827 A.D., more than 150 years later.

It is also said sometimes that the Church was established by Parliament.

Now the first Parliament of England was held in the Chapter House of Westminster Abbey in 1265 A.D., but the Church was one 600 years before, and the bishops and ecclesiastics sat side by side with the barons in the councils of the kingdom, and, as an historian has pointed out, the Church synods and councils became the model for the national Parliament.

It is well to have this clearly before us. There was no time in the past when the nation said by its Parliament, "There shall be a Church for the nation." The Church had been in existence, moulding the national life, long before there was union in the State. Parliament could not possibly have established the Church. When it began its work it found a certain Church organisation, which it accepted, and which has continued ever since.

At the Council of Hertford the discipline of the Church was made more strict. Steps were taken to make the clergy an educated clergy. Stress was laid upon the duty of keeping the Sunday strictly, and other good things were furthered. The people were all ready and prepared for these new blessings.

England became in a little time a fountain of light and life. Christianity had made a deep impression. It died down later, but it was all this then.

We have seen that an essential part of Archbishop Theodore's work was the dividing up of the very large dioceses which he found. The subdivision of the Church in Northumbria led to important results.

Wilfrid, Bishop of York, objected to the subdivision of his diocese. When appointed to York he objected to be consecrated by British bishops, but went over to France. There he remained two years, during which time the people of Northumbria, growing

tired of the delay, requested that another bishop should be consecrated, and S. Chad, the saintly brother of Cedd, the Bishop of London, was appointed. When Wilfrid returned he would not go to his diocese of York, but appealed to the Pope, who ordered that Wilfrid should be restored to York. Wilfrid came home with the papal bull, as it is called (that is a deed or document, called a bull from the leaden seal, which in the Latin is "bulla"). Egfrid, the King of Northumbria, not only refused to receive the bull, but put Wilfrid in prison for nine months for committing such an unheard-of offence as subjecting the affairs of the Church of England to the decision of the Bishop of Rome. Archbishop Theodore was one with the King in this, protest against the Pope's interference.

Wilfrid then left York and went into Sussex, where for ten years he did most devoted and valuable work, converting the people to Christ, and building a church at Selsey, on the south coast, on a spot now covered by the sea. There he gained the allegiance and devotion of the people, not only by his Christian teaching and example, but by his practical sympathy with them in their everyday life. He taught them how to make nets and catch fish, and gained their confidence, so that they were ready to receive other and higher instruction from him. The King of Sussex gave him a large tract of land, and upon it two hundred and fifty captives, all of whom he baptised and made free.

After ten years he again returned to York and became bishop for a time, the bishop then occupying the See retiring in his favour.

Not long afterwards it was proposed to raise his monastery of Ripon to the dignity of a bishopric.

Wilfrid again protested against the subdivision of his diocese, and was again banished by the king. This time he took refuge in the neighbouring kingdom of Mercia, and in 691, on the death of the bishop of Leicester, he was appointed to that See.

In the year 702 Beretwald, a Saxon Archbishop of Canterbury, successor to Theodore (who died in 690), called a council together to consider Wilfrid's case, which had become an object of sympathetic interest to the whole Church, except perhaps to the clergy and people of the diocese of York itself. Wilfrid was asked if he would consent to Archbishop Theodore's plans for the dividing of the diocese.

This he refused to do, saying that he owed no allegiance to any but the Bishop of Rome, and charging the bishops present with having resisted the papal decrees for twenty-two years. He was again deprived and excommunicated. He went to Rome to plead his cause, and the Pope gave orders that he should be restored. "King

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Aldfrid refused to alter a sentence issued by himself, the Archbishop, and all the dignitaries of the land for any writings coming (as they called it) from the Apostolic See."

As the king lay dying he relented, and begged that Wilfrid should be restored to York, but the people and clergy and bishops demurred.

A compromise was effected.

John of Beverley, the Bishop of Hexham, was transferred to York, and Wilfrid took the bishopric of Hexham and the monastery of Ripon, which he founded, and where to this day some substructures of his work are to be seen.

Wilfrid is famous in the history of the Church of England as the first Romaniser. But every page of this period of history tells us that the Anglo-Saxon Church was independent in its origin of Rome, and we can place our finger upon the very point in our story where these appeals to Rome began.

We need not, however, be blind to Wilfrid's great qualities because we must blame his unconstitutional conduct.

His desire to see beautiful and reverent churches and services, his wish for order and organisation were admirable, and even his desire to have the influence of Rome upon the Church of England represents nothing whatever of what the same influence is now. Our protest now means that he strove to break a fundamental rule of the Church of Christ, which, as I pointed out last time, forbade the intrusion of one bishop into the diocese of another.

There are two famous names then in this period—Theodore, the organiser of the Church of England; Wilfrid, the one who tried to enslave her.

After this there is a period of darkness over the Church and nation for some time. The Danes, of whom we shall soon speak, destroyed many monasteries and precious documents.

There are isolated notices of the various kings and bishops, but not a great deal of connected history.

Ina, the King of the West Saxons, made laws spiritual and civil, which are the earliest that have come down to us.

He ordered that every child should be baptised within a month of its birth, and instituted fines for working on Sundays. He divided the See of Wessex into two bishoprics—Sherborne and Winchester.

Offa, King of Mercia, 787 A.D., is a name which stands out in some prominence. He had become the principal king of the Heptarchy, and, not liking Kent, with its Archbishop of Canterbury, and Northumbria, with its Archbishop of York to be thought superior, he procured from the Pope permission to raise Lichfield into an Archbishopric. He obtained this by a large

money payment to the Pope, and this probably was the origin of what was afterwards known as "Peter's Pence," the payment made to the Pope of a penny for each household in the kingdom.

The Archbishopric of Lichfield, however, was abolished in the next reign, by order of another Pope in the year 803 A.D. And from that day to this the arrangements existing then have remained with very few alterations.

Offa died in 796 A.D., and in 827 A.D. the civil supremacy passed into the hands of Egbert, King of Kent, who became the first ruler of One England, and from that day the people have been called English.

(To be continued.)

MISSION WORK.

THE Bishop of Melanesia has made a long voyage among the islands, lasting thirteen weeks, and covering 3692 miles. His programme was, on the whole, carried out more satisfactorily than usual, as he spent more time than usual at each place, and so became more friendly with the natives. But he found himself terribly hampered with the old, slow, leaky Southern Cross. When we read what the Bishop says in his report, we must surely sympathise with him and desire to help him. These are his words:—"The Southern Cross, as everyone knows, is a slow ship; but it needs a voyage in her thoroughly to appreciate how slow. It took her thirteen days to steam and sail from Florida to the Reef Islands, about 360 miles. The sea was choppy, and the little wind there was ahead. There was no sun, and the rain rained as it only can in the tropics. On September 20, by dead reckoning, we were 90 miles from the Reef Islands; on September 21, 60 miles; on September 22, 44 miles; on September 23, 35 miles; on September 24, 50 miles (reckoning taken by sun after four days' steam sunlessness); on September 25 we reached Reef Islands. We had taken six days to travel 90 miles! In the new vessels, for which I hope every friend of the mission is now praying and working, we shall be able to travel eight miles an hour on long passages between the different groups of islands, and at least five miles between island and island. A voyage which now takes us 91 days (like the first voyage this year), Captain Haggett tells me, might then be done in 42 days. The cost of coal will be greater in the new vessel, but the money saved in sailors' wages, through shorter voyages, will more than cancel this extra expense, as the following figures will show:—Present ship, in voyage of 91 days, at £6 per day, costs £546 per voyage; new ship, in voyage of 42 days, at £10 per day, costs £420

per voyage. There will be therefore both a saving of time and a saving of money."

Cannot we in this diocese each give a little to help the Bishop out of his difficulty? Donations can be sent to the diocesan secretary, Hobart.

The following is a report by Miss Sully, of Dogura, New Guinea, under date August 28, 1899:—"Yesterday, the 27th, the natives of Wedau made their first offering for the Jubilee next year. The amount was not large, but each month we hope it will increase. However small, it means self-denial for them, as there is a great scarcity of food, and will be for some time to come. Some gave two and some gave three pieces of Taro; one gave a pearl shell because he had no food. At first it was difficult to make the old people understand, and many were the questions asked. However, after a few lessons on the subject, they became quite interested. Some came up quite bravely and gave their names, and deposited their donations in a basket that was placed outside the door for that purpose. Others were too shy to bring it themselves, so gave it to their children. The basket was carried up the Church by Samuel, followed by his little son William. William always follows his father up the Church when Samuel is going to preach. They look very important on these occasions. Willie is a dear little boy, and like many white children, fond of having his own way. But great things are expected of him some day.

Wonderful changes are taking place at Dogura. Mr. Sage has started business as an architect, contractor, and builder, consequently additional rooms to the house and new out-buildings are springing up everywhere. Mr. Newton is building stone walls, putting up new wire-fencing. I think the latest is a sledge cart that has been manufactured on the premises. I was told it was a sledge coach, but I think "cart" suits it better. This is to draw stones for the stone wall. There was great excitement and shouting amongst the children when they saw "Darky," the horse, hooked on to this.

The Bishop puts all his spare time in at gardening, which is from 5.30 a.m. till a few minutes to eight. A great many of the boys are getting quite a craze for gardening. Perhaps some little friends would like to post some flower seeds to them. We have a very limited supply to work on. Regeta is the head gardener; any parcels addressed to him will be thankfully received. Mr. King is buried in translation work.

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PROVISIONAL PROGRAMME.

SUNDAY, FEBRUARY 11.—Special sermon at the several churches.

MONDAY.—Men's meeting; women's meeting.

TUESDAY.—Reception by the Mayor, visit to the generating station. Evening—Conversazione, presidential address, addresses by selected speakers.

WEDNESDAY.—Visit to the Cataract Gorge. Afternoon and evening—Subjects: The Church and the Young: (a) Day and Sunday-schools; (b) Home Training. The Church and Social Questions: (a) Employees and Employed; (b) Thrift and Improvidence. Home Mission Work: (a) The Church Army and Aggressive Work; (b) The Place of Laymen and Women in the Church. Missions to the Heathen: (a) Within Australia; (b) Beyond Australia.

THURSDAY.—Hindrances to Religion in Common Life: (a) Duties and Pleasures of Home; (b) Non-Observance of Sunday. Devotional Meeting. The Church and Modern Literature: (a) Scientific v. Agnostic; (b) Novels and Newspapers. The Drink Question. Papers 15 minutes, Invited Speakers 10 minutes, Impromptu Speakers five minutes.

Discussion after each subject.

The subjects' and executive committees have arranged the above programme. The Bishop will preside, papers or addresses will be contributed by the Dean of Ballarat (probably), Revs. Reginald Stephen and L. Hart, of Melbourne, Rev. R. C. N. Kelly, Mr. F. R. Godfrey, a prominent lay churchman from Melbourne, the Archdeacons of Launceston and Hobart, the Dean of Hobart, Revs. Dr. Craig, Lingley, and Stone, and others. The conference will be made as attractive and instructive as possible, the papers and addresses will be short, affording time for discussion. It is fully hoped that the good people of Launceston and the surrounding districts will rally round the committee and make the whole conference a success.

Overheard on the Links.—Robinson (to his wife, who has just taken to golf): "How many holes did you make to-day?" Mrs. Robinson: "Oh, not nearly as many as I made yesterday, and the caddie put back the lumps of sod every time."

It is not unusual for the Duke of Westminster's charity bill to amount to £20,000 a year.

SUGGESTIONS TO SECRETARIES.

EAR friends,—I want to suggest the following rules to you for the better working of the C.H.M.U. Of course, they are not compulsory, but if you can carry them out they will make my own work easier.

1. All moneys should be sent to me during the first fortnight, or, at the latest, before the 21st of each quarter—that is to say, January, April, July, October. I can then pay it in in one sum, and the amounts for each parish will be printed in the "Church News" and "Messenger" of February, May, August, and November. Any money coming to me later than this will be kept back and sent in with the next quarter's amount.

2. Will you send me as soon as possible, on a postcard, the number of boys and girls in your branch. This will be printed, with the total amount collected during the year, in the February "Church News" and "Church Messenger." I will then send you at once the new cards for next year.

3. A list of secretaries will also be printed in the February papers. Will you keep this, and if any member leaves your branch for another part of Tasmania will you transfer him or her to another secretary.

4. Will you urge upon your children punctuality in their payments. Let them feel that every penny counts, and that if they are late in paying someone suffers for it. In some schools it has answered well to set apart the first Sunday in each month for the collection of the pennies. The children, too, should be encouraged to bring what they can each month, rather than pay the whole sum down for the year. Their interest is more likely to be kept up by monthly or, at least, quarterly payments.

5. Please call in all the cards at the end of this year and destroy them. There is no need to send them to me, as the postage would be too heavy.

In conclusion, let me thank you all for the work you are doing. I am fully conscious that the success of the Children's Home Mission Union depends, in the first place, almost entirely on the branch secretaries. We have done splendidly this year, but next year will be the trying one. The undertaking will no longer be a new one: the children may tire of it, and want to drop out. It will be your part then to encourage them to continue. Let our motto for next year be—"Be not weary in well-doing."—Yours sincerely,

M. MONTGOMERY.

Bishopscourt, Hobart, Nov. 30.

CORRESPONDENCE.

THE NEEDS OF NEW GUINEA.

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

Sir,—May I state in your columns the special needs of my Diocese, to supply which I have undertaken this visit south?

1. An overdraft of £1000 is a heavy burden which ought to be lifted from our shoulders. I would remind you that at my consecration I took over a debt of £700, which should never have been laid upon me. Though in 18 months we have reached Cape Vogel, Collingwood Bay, and now the Mambare, and increased the white staff from seven to 17, only £300 has been added to it. Will you help me to clear it right off?

2. I have the enthusiastic support of Samarai people in a scheme for erecting there a school, church, and founding a Church school. They have guaranteed £150 in a small community. The whole scheme will cost £1000, and I want Australia to give me £500 of this. The rest I will get from England, or supply myself. It is a unique opportunity. Those who will not help missions may be pressed to do this for our "brethren of the dispersion."

3. Thanks to Rev. C. King's translation gifts, two books are ready for the press—one a set of services from the prayer-book, the other a catechism book. They will cost £15 each to print, £30 in all. Will two individuals or parishes take up this expense for us?

4. The following helpers are urgently needed:—Three clergy, for white work, for Mukawa, and for an extension on Cape Nelson; a school teacher for Samarai with State-school experience; a printer for Dogura; at least three laymen.

5. Furniture and utensils of all kinds for fitting out a church, a school, and a residence.

Will your readers at once send me substantial help? These needs must be supplied, and I am anxious to return early in January. Contributions may be sent to me direct to Christ Church Parsonage, Pitt-street, Sydney, or through A.B.M.

"This I do for the Gospel's sake."

M.J., New Guinea.

November, 1899.

American birds have decreased in number nearly 50 per cent. during the last 15 years.

Scandinavian sailors are said to predominate on vessels of nearly all nationalities.

Many acres of land in Gloucestershire are devoted to the raising of wood for walking sticks.

SEPELT'S South Australian Wines, 30s per dozen quarts.

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NOTES.

The Rev. A. E. Parnall will temporarily join the staff of the B.H.M.S., which now undertakes the responsibility of S. Cyprian's, North Adelaide.

The annual report of the Society for the Propagation of the Gospel shows that the income for the year under review, from all sources, is £317,512 18s 10d.

The new See to be formed in North Australia, and towards which the S.P.G. lately voted £1500, is to be called the Bishopric of Carpentaria.

In spite of all reports to the contrary, the electric light experiments in S. Paul's have after all proved eminently satisfactory, and a contract will be made with electricians for the installation. The cost will be about £5000, and will be defrayed by Mr. Pierpont Morgan.

Two oak screens, intended as a memorial to the late Archbishop Benson, have been dedicated in the church of S. Cuthbert, Pateley Bridge. The preacher on the occasion was the Rev. Hugh Benson, youngest son of the Archbishop, who spoke of his father's love for Yorkshire.

Money is coming in for the new bishopric for Upper Egypt and the Sudan. How greatly it is needed may be inferred from the fact that in Egypt there are 18,129 centres of population, with inhabitants who cannot in the aggregate be fewer than 10,000,000. Of these it is computed that nearly 9,000,000 are Moslems.

A most remarkable convent is to be found in the catacombs of the Russian cathedral at Kiev. Deep down beneath the magnificent cathedral are miles of subterranean corridors, lined with cells, in which 1500 ascetics perform their daily devotions and duties, live, eat, and sleep in the grim company of their dead predecessors. For a short time each day they ramble in the beautiful gardens.

The Bishop of S. Albans visited the parish church of S. Mary's, Plaistow, recently, for the purpose of holding a confirmation. Before the service the bishop, with his chaplain and the Rev. T. Given-Wilson, vicar of the parish, visited the S. Mary's Hospital for Sick Children, and confirmed one of the patients, a young girl who was suffering from heart disease. A touching inci-

dent occurred as his lordship was leaving the ward, when a tiny sufferer of the age of six raised her bandaged head, and piped out, "Please, bishop, bless me." The bishop paused, laid his hands on the little one's head, and pronounced the blessing.

There must be something worth enquiring into in a system like this, which yields such excellent results, and where there are no large endowments to supplement finances, and where adherents are not known to be particularly rich. "The Wesleyan convert to the Church was quite right when he said that, in his experience, it cost more to be a fourth-class Wesleyan than a first-class Churchman."—Bishop of Worcester.

I am bound to comment on the indecency of the long series of attacks made upon a large section of the clergy and laity by a retiring statesman in the columns of the leading newspaper, and to express my surprise that such attacks should come from one who, if report is to be relied upon, rarely performs the ordinary duties of a layman by attending regularly the services of the Church, and never presents himself at the Altar of God.—Bishop of Worcester on "the crisis."

A picturesque figure disappears from the Church Congress and the ministry of the Anglican Church in Father Ignatius, who announces his intention to retire into "lay communion." In a lengthy manifesto he asserts that the archbishops and bishops, while they will tolerate any species of heresy or unbelief, are "very energetic in suppressing Catholic worship to gratify ignorant, godless bigots; and even forbid incense to be used during the Eucharistic offering, though God Himself commands it." Under these circumstances, he feels that he "cannot, as a faithful Christian, take part in the ministry" of the Church of England.

Applications for admission in the diocese of New York, to deacons' orders, have been made by Dr. Briggs, the Presbyterian professor at the Union Theological Seminary who, as announced in the columns of the "Living Church," was lately confirmed by Bishop Potter, and by Mr. Charles E. Snedeker, till recently pastor of a Methodist congregation at Newburg, N.Y. Still another official of the Union Theological Seminary, Professor Edward Robinson, was admitted a candi-

date to holy orders at the same time—making two members of that faculty seeking our orders simultaneously. It is not definitely known that either of the two has as yet retired from his professorship.

The death has taken place in America of Bishop Quintard, one of the best known of Transatlantic prelates. He was originally a doctor, and became a professor of physiology and pathological anatomy at Memphis College. Afterwards he took holy orders, and went through the Civil War as a chaplain, when his medical and surgical knowledge was found of immense value. In 1865 he was consecrated Bishop of Tennessee, and he has laboured there ever since. He was a splendid all-round man, and his face was familiar to many in England. He is said to have known more about English cathedrals than most of the home bishops.

While the Church may not approve of all the motives that have of late been urged for war, she will not withhold her benediction from her sons who take their lives in their hands to rescue the oppressed. She cannot close her ears to the wails of women and children, nor shut her eyes to the hundreds and thousands of new graves in the fair land of the near southern sea. Love of country is second only to the love of God. Loyalty to the flag must be held dearer than even life itself, and when that flag is unfurled in a righteous cause, it will be upheld by Christian hands, and its honour will be maintained, if need be, by the sacrifice of Christian lives.—"Living Church."

The Bishop of Christchurch, in his Synod address, made a strong appeal for the fund for the completion of the Cathedral. It seems that £5632 have been promised or paid, and £7000 more is required, "or the Church of God will be put to shame." The Bishop recognised the fact that the secularisation of education was actually "hostile to religion," and expressed the opinion that in any remedial measure we must act with others, or we could not act at all. Is it quite too late for the Dioceses of New Zealand to unite in urging the adoption of clauses 7 and 17 of the New South Wales Education Act? This would not at all interfere with the principle of our State system of instruction; the amendment required would be merely a matter of detail.

An amusing adventure seems to have befallen Sir George Martin, who is now travelling in South Africa as examiner for the Associated Board of the Royal Academy and Royal College of Music. According to a private letter received by one of his friends, he was detained as a spy at Pretoria, the Boers obviously not rightly understanding the special mission which brought this eminent musician so far away from his native land. There seem, also, to have been linguistic difficulties; for when Sir George explained that he was organist of S. Paul's, the Boer officer, who understood very little English, only caught the word "S. Paul," and regarded Sir George as a species of lunatic masquerading as the Apostle. Ultimately he was released with apologies, on the Boer officer convincing himself, at any rate to his own satisfaction, that Sir George was a preacher.

How seldom in these colonies do we hear of wealthy men bequeathing anything to the work of their Church! The following, an excellent example of what should be, we extract from an English print:—"After amply providing for his widow, the late Mr. Joseph Shaw, senior partner of Messrs. Shaw, Cockell and Co., of Wakefield, who died on the 30th ult., aged 80, has left a number of munificent bequests, including the following:—£20,000 for a fund to be called the Shaw Poor Clergy Fund for the clergy of Wakefield, Sandal, Ossett, Normanton, etc.; £6000 to the Bishop of Wakefield's diocesan societies; £5000 each to the Church Pastoral Aid Society, the Curates' Augmentation Fund, and the Clergy Pensions Institution; £2000 to the Bishop How Memorial Fund; £10,000 to Sandal churches; £1000 each to the Wakefield Discharged Prisoners' Home and the Society for the Prevention of Cruelty to Children; and £2000 to the Wakefield Clayton Hospital, to which he also leaves the residue of his estate, which is expected to amount to £50,000."

The Diocesan Chancellor of Lincoln had a most extraordinary case before him on Saturday, when a beneficed priest was cast in penalties for protracted absence from his cure while he was actively engaged in military service, both as a volunteer and as a musketry instructor. It was in vain that the rev. defendant appealed to a Statute

of Edward II., for that act referred to civil service under the Crown. It is, as a matter of fact, an offence against ecclesiastical law for a priest to bear arms, and the martial rector finds that out to his cost. We should much like to know what the military authorities have to say in the matter, for the defendant made no attempt to conceal his clerical character. The Chancellor himself, we understand, expressed the same desire, and it would be well for the ecclesiastical authorities to make further enquiries. At the same time, it might be well to consider the cases of priests at the Universities and the public schools who bear her Majesty's Commission as Volunteer "captains, or colonels, or men at arms." We cannot conceive that it conduces to reverence for the priestly office to see these militant divines brandishing the sword on Saturday and preaching peace on Sunday.—"Church Times," August.

A wealthy unitarian fund, known as the Hibbert Trust, has this year received a considerable addition under the will of Mr. George Case, whose changeful history is interesting. He graduated, first-class in mathematics, at Brasenose, Oxford, 1845, and became curate of All Saints', Margaret-street, London. In 1850 he preached and published (through Masters) a sermon on the questions raised by the Gorham case, in which he said, "It has been ruled that the Church of England allows her children to hold or to deny the doctrine of baptismal regeneration. . . . The great danger is the seeming charity and toleration under which the evil is hid, . . . but God will not have his truth simply permitted." Then Mr. Case joined the Romish Church, and went to study at Rome, where he received the degree of D.D. Returning to England, he took charge of the Romish cause at Gloucester, and was made a Canon of Clifton. Then arose the question of papal infallibility, and again Mr. Case preached and published (through Longmans), in 1870, a sermon which led to his withdrawal from the Romish communion. At Gloucester he had formed friendships with the late genial Rev. J. G. Teggin and the late Mr. W. P. Price, M.P., both of whom were Unitarians, and when he retired to London he consorted with Unitarians, and finally bequeathed his property to the well-known Hibbert fund.

The Coadjutor-Bishop of Brisbane (Dr. Stretch) preached an able sermon before the members of the Australasian Medical Congress in Brisbane last month. After recounting the wonderful progress in medical science of late years, and bearing testimony to the unselfish work of the profession in the direction of the prevention and cure of disease, and the tenderness and sympathy evinced in a life-long struggle with the angel of death, in which the medical expert has to carry his full share of "the white man's burden," the preacher regretted the fact that very often "the modern physician sits very light to his Church," and in some cases adopts towards religion generally a somewhat aloof and superior attitude." But religion at once satisfies an imperious instinct, and transfigures human effort with the radiance of Divine hopefulness.

Come, come, it's best believing; if we may,
You can't but own that!
And we may. Nay, if we would be truly scientific, we must.

Writing of notices, however, sends me back for a moment to S. Michael's, Portsmouth, a church which has suffered considerably by the unhallowed depredations of evil-doers. Above each alms-box this legend has recently been placed:—

"Notice to Thieves.

"These boxes are cleared every few days. It is hardly worth while to commit sacrilege by breaking them open for the few pence that may be therein."

PARISH ECHOES.

S. JOHN'S, LAUNCESTON.

HAVE always been in the habit for years past of sending some few words of Xmas greeting to the Communicants in my parish. I do so this year with especial pleasure. The list of those attending H.C. has grown largely of late. This increase has been naturally amongst the young, and my heart is gladdened to see such numbers attending the special early services each month. Now and then, however, that joy is somewhat dimmed by noticing a falling off from their first earnestness of a few who began

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so well. To each such I would say, begin afresh, and pledge yourselves anew to Christ's service this coming Xmas-tide. No life can ever be a truly happy one unless the Gentle Saviour comes first in it. Remember this. Many people give the world, or self, or pleasure the best years of their lives, and the fag-end is left for Jesus. What a pitiful and saddening picture that is! At your Confirmation you gave your heart to Jesus. You will never forget that, will you? One day as this solemn season of Advent reminds us, He will come to judge you. That, too, all through life you will remember, will you not? Let all your words and acts and thoughts, then, be such as you will not be ashamed of at His coming. The best way to be quite certain of this is to keep daily near to Him, especially in prayer. That is the "Golden Road" to Jesus. Then, next, be very careful how you spend your Sundays. It is truly wonderful how this weekly Festival, reminding us as it does of our Blessed Lord's Resurrection, renews our spiritual life when properly spent. I beseech you, watch most jealously lest you fall into the careless, Godless habits of many invertebrate, nominal Christians in the observance of this day. Let no Sunday pass, when you are well, without attending Church at least one. Try, as a rule—one not to be lightly broken, either—to go morning and evening. Never, if you can possibly avoid it, omit your monthly Communion, and do your best to be present at the class for Communicants each month. A good many are inclined to be a little indifferent about this class, and yet I set a high value upon its usefulness. Then, again, if not already engaged in such, make an effort to take up some Church work. A special blessing is promised to all who labour, however humbly, in Christ's vineyard. I want more workers in every department suitable for lay helpers. I can easily find something congenial for you to do if you are minded to help.

My space is too limited to say all I should like to say, but I will ask you to look carefully through the following directions in your Narrow Way, viz.—"The Rule of Life," page 10; "Instructions on Self-examination," p. 33; "On Prayer," p. 35; "On Holy Communion," p. 87. If you have not a Narrow Way, I will gladly send you a copy if you drop me a line. They are kept by most of the booksellers.

Lastly, remember it is the duty of all to receive Holy Communion on or about Christmas Day—the great Festival of the Incarnation. Don't omit this. If absent from home, try to attend at the Church nearest you. The following is a list of the services at which there will be celebrations; at any one of these you may make your Christmas Communion, viz.:—

At S. John's—On Sunday, December 24 (Christmas Eve), 7, 8, 10, 11 a.m.; on Christmas Day, 7, 8, 10, 11 a.m.; on the Sunday after Christmas (December 31), 7.30 and 11 a.m.

At S. Aidan's—On December 24 and 25, at 11.15 a.m.

S. Oswald's—9 a.m. on Christmas Day.

Franklin Village—11 a.m. Christmas Day.

There will be a special class for preparation in S. John's on Tuesday evening next (December 19) at a quarter to eight. Do strain a point to be present at this.

May God's blessing rest upon you and yours at this happy Christmas-tide.—Your faithful friend and Pastor,

A. BERESFORD.

We are very sorry that no mention was made in our last issue of the two very successful Sunday-school festivals that had been held in the previous month at S. Aidan's and at the Mission House respectively. At the former place Miss Maude Genders and Mr. Jordan, and Miss Dobson at the latter, had taken especial pains to train the children in the musical parts of the service. In each case the result was very good, and reached, we are assured, the high standard of the best efforts on former occasions. The offertories, too, recorded an excellent average. The decorations and the other little tasteful arrangements incidental on such festivals had been most carefully seen to by the teachers, to whom, though late in the day, we offer our best thanks.

The parishioners will be glad to see Canon Howell about again, and able to take part in the work of the church. At the Thursday evening services, during Advent, he is delivering a course of sermons on some aspects of our Lord's "Second Coming." We are sorry the numbers attending these devotional little services are not larger.

May we also remind our readers that there is daily prayer in S. John's during Advent—Morning, 7.30; evening, 5.15.

The Volunteer Church Parade on the 10th instant was very largely attended. The Launceston Rifles, Artillery, Cadets (including three distinct divisions), and a considerable contingent from the country, all took part, under the command of Colonel Legge. The smart, military bearing of the men and boys reflects great credit on their officers. The popularity of "our troops" was shown by thousands who lined the streets to see the "march past." The Rector conducted the service, and related the history of the "Union Jack," and appealed to all the men ever to stand by the old flag. Though the music was good, yet we sadly missed the National Anthem by the band, and trust that on future occasions it may not be omitted.

The meeting of parishioners on the 13th instant to take into consideration the enlargement of S. John's Church, though not large in numbers, was a representative gathering. It led to the appointment of a strong committee to select plans and to prepare estimates to submit to the annual meeting at the end of January. Mr. Alfred Green made a very valuable suggestion, which seemed to meet the exact needs of the present. It was to put in the permanent foundations of the new transepts and chancel, and, if at once unable to complete these, to erect within them a temporary wooden building to meet the demands of the increasing congregation, and from time to time as money came in to erect portions of the new church around this temporary structure. We shall await the report of the said committee with some interest.

The pretty juvenile operetta, "Golden Hair and the Three Bears," was repeated in the school-room on Monday, November 27. There was a large and appreciative audience; the children's singing and acting being splendid, and reflecting great credit on those who had the arduous task of training them. The old stage has been extended the full width of the room and widened by 2ft. There is now clear stage space of 20ft. by 12ft., being nearly as large as the stage of the Mechanics' Institute. Mr. Gladstone Eyre has painted a very pretty forest scene as a back scene. There is also a splendid new red drop curtain. It is the intention of the managers of the operetta to gradually get together the requisites for a small, fully equipped stage. In future all entertainments can be held in the school-room, instead of



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going to the expense of hiring the Mechanics'. The churchwardens have promised to assist in the matter.

The names of those taking leading parts were:—Mrs. Fray, Woodland Queen; Mr. W. C. Inglis, Bard; Miss Barbara Robertson, Golden Hair; Miss Gladys Robertson, Will-o'-the-Wisp; Mr. T. Rule, Bruin; Bertie Thomlinson, Mammy Muff; Eric Tevelein, Tiny Cub; Misses Ray Young, N. Robinson, H. Sleeman, and Winnie Eyre. With two exceptions, the names are the same as in the two previous performances.

The musical portion was in the hands of Mr. Fray, who conducted at the performances, assisted by Miss E. Goldsmith at the piano. Mr. E. T. Tevelein was responsible for the stage management, and the acting of all concerned reflected great credit on his training. The arduous, and to a great extent thankless, duties of secretary were carried out by Mr. Frank Littler.

Last, but not least, must be mentioned the ladies who worked hard. Special mention must be made of Miss Maude Genders, who kindly made the drop curtain, and worked like a Trojan to make the performance a success. The committee wish to thank all who assisted in any way, either by the loan of articles or actual help.

Choir.—It will be remembered that on All Saints' Day the choir had the annual musical service, the cantata, "Penitence, Pardon, and Peace," being rendered. Through various causes there was a very poor attendance of our own congregation. That those who regularly worship at S. John's Church should have the opportunity of hearing what the choir could do, it was decided to repeat the cantata in its three distinct

parts at the close of the Sunday evening services during Advent. The first portion was given on December 3, and it was satisfactory to note that very few of the congregation left their seats at the close of the ordinary service. The second and third parts were fixed for Sunday, December 17.

That the efforts of the choir are appreciated by some was shown in a very practical manner recently. A lady member of S. John's who could not be present at the service on All Saints' Day kindly forwarded a donation of a pound to the choir funds, being very pleased to hear that the cantata was a musical success.

Home Mission Union.—S. John's Sunday-school branch will make their first half-yearly collection for 1900 on behalf of this fund on the fourth Sunday in January. This is the date of the prize distribution, and a special service will be held in the church. For the first half-year of 1899 our branch sent to the general secretary £7. Can we beat this, is the question? The envelopes will be distributed early next month, and we would ask parents to encourage their children to save their own money, earned by the labour of their own hands, for the purpose in question.

The annual breaking-up of the Mothers' Union of the S. John's Mission House branch was held on Thursday, the 14th inst. Between 40 and 50 of the members met at S. John's Church, where a short service was conducted by the Rector; after which they were all taken for a long drive in two large drags. At 5 o'clock a return was made to the Mission House, where a splendid tea was in readiness, which had been

provided by many kind friends. After tea the Canon, on behalf of the Mothers, made presentations to Sister Charlotte, Mrs. Bushman, and Misses Griffiths and Dobson.

Marriages.—November—Robert William Foster Harris to Elizabeth Bessie Jones; Thomas Richard Norman to Amy Eva Murrell; Frederick Kiddle to Mary Eleanor Stones; Charles Davis to Lucy Tregaskis; John Baker to Alice Louisa Fisher.

Burials during November.—Amy Arnold, John George W. Leeming, James West, George Foster, Amelia Harrap, Henry Bennett, and Mary Williams.

Baptisms during November.—Kenric Gearman Poultney, Grace Myrtle Simpson, James William Bevan Rickard, Beatrice Jessie Rankin, Adelaide Daisy Dutton, Jessie Susanna Smilie, Stewart Henry Cleaver, Herbert James Mitchell, Ruby Leila May Lee, Albert Eric Lee, William Thomas Roy Lee, Arthur James Gee, James Frederick George Hodges, Harold Ernest Vernon North-east, Roy Transvaal Northeast, Minnie Pearl Stephens, Grace Josephine Baker, Charles Frederick Castley, William Gordon Louis Reynolds, Christina Henrietta Parkinson, Hebe Clarissa Walters, Florence Mary Walters.

The members of the Parish Council will meet in the Vestry, S. John's, on Wednesday, 3rd January, 1900, at 8 o'clock.

Mission House.—The following donations received since last issue:—Mrs. Bushman, 10s; Mrs. Baker, 1s; Mrs. Davis, pieces; Mr. Stephenson, Christmas cards; Mrs. Barnes, £1; Mr. Fysh, sample pieces; Mr. Menzies, clothes.

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QUAMBY AND HAGLEY.

MARY'S choir, ably assisted by
S. Miss L. Whitfield, of Silwood, on
November 17 gave a high-class concert
in the Montacute Hall. On the 21st
the Ven. Archdeacon Whittington gave
his lecture on "Dickens," illustrated by
his inimitable reading of typical pas-
sages, to an appreciative audience. The
Rector from the chair urged the people
of Hagley, who have no need to contri-
bute to the support of their own clergy-
man, to help their neighbours at West-
bury, who are unable to fulfil their
engagement to provide seven-twelfths
of the stipend of the curate in charge.
The Archdeacon, who came to plead the
cause of the General Church Fund,
generously supported the Rector. On
December 7 the annual Sunday-school
picnic was held in the beautiful grounds
of Quamby by the kind invitation of
Mr. and Mrs. Gregory. The day was
perfect, and the children, who were con-
veyed from Hagley in Mr. Roe's wagon,
as well as children of an older growth,
thoroughly enjoyed themselves.
Baptism.—Vera Rosa Smith.

friends deserve great praise and hearty
congratulation on the result of their
trouble and work. Riana held their
sports, etc., just one week after North
Motton, and were equally successful,
all working together with a will, the
gross takings at each of these centres
being over £20.

Preston comes to the front on De-
cember 14 with a capital programme of
sports, etc., in aid of the church. We
fear, however, that our good friends
there will be without "benefit of clergy"
on that day, as the Rev. W. Earle has
had to go again to Melbourne and the
Rector has to give out the prizes at the
Ulverstone Grammar School on that
day. We wish Preston all possible
good fortune in their plucky venture.

The building of Lower Wilmot
Church is in the capable hands of Mr.
Lovett, of Ulverstone, and the work
is to be finished by December 31. The
Rector has made himself responsible
for the cost, namely, £10, the builder
receiving £7 and certain material cost-
ing £3. Possibly someone reading
this will help a venture of faith. The
money has to be paid within three
months, and there is nothing in hand.

FORTH AND LEVEN.

A VERY successful tea and cricket
match was held at Sprent early in
November in connection with the
church, and was much enjoyed. We
heartily thank all who so kindly helped
in the undertaking. North Motton
sports, tea, concert, and coffee supper
were duly held on November 15, and
were, as usual, thoroughly enjoyed and
most successful. These efforts entail
a very great deal of work on those who
get them up, and our North Motton

West Castra Church will be finished
by the end of the year, and as the
builder is Mr. Eustace, of Sprent, the
work will be well and faithfully done.

The afternoon tea stall presided over
by Mrs. de Coetlogon at the Axemen's
Carnival, recently held in Ulverstone,
only brought in a small amount, owing
to the very unfortunate weather, heavy
rain and squalls prevailing throughout
the week. We heartily thank Messrs.
Barkworth and Fogg for their valuable

help in putting up the stall, and the
Misses Barkworth and Cox for bring-
ing beautiful flowers and buttonholes
for sale. We sincerely regret to hear
that Mrs. de Coetlogon has been ill
ever since, and we fear the combined
effects of the bad weather and the work
entailed by the tea stall proved too much
for her. We heartily thank the kind
friends who gave tea and cake, etc., for
the stall. Owing to the illness of the
organist the Sunday-school festival ser-
vices have been postponed until
January 14, when the children will no
doubt thoroughly know the special
hymns and psalms. We specially and
heartily invite parents and friends to
attend the festival services, and so en-
courage both teachers and taught to
greater efforts in the new year. We
are hoping that Canon Beresford will
be the special preacher at the festival.

The University examinations have re-
cently been held in Ulverstone, the
Rector acting as secretary throughout.
We are glad to learn that Miss House,
a pupil of Miss Langley, has success-
fully passed the Trinity College exam-
ination, intermediate piano, senior vio-
lin. The Ulverstone Grammar School
breaks up on December 14, and "Mait-
land House" School on December 15,
the Rector giving out the prizes at
each school.

Special Christmas services, with, we
hope, beautifully decorated churches,
are duly notified in the service list. The
Rector celebrates at S. Stephen's, Pen-
guin, on Sunday, the 24th, and at Holy
Trinity, Ulverstone, on Christmas Day,
at 7.30 and 11 o'clock. The Rev. C. H.
Young celebrates at All Saints, Forth,
at 11 o'clock on Christmas Day.

MACQUARIE PLAINS.

IN the latter half of last month the
annual State-school concert took
place at the Plenty. Mrs. Winspere,
the head mistress, teaches the children
with such care that their parts are al-
ways excellently done. Among those
who made the evening pass very pleas-
antly were Miss Walker, Miss Harris,
the Misses Lyne, Mr. Ellis Dean, Mr. F.
Lyne, and Mr. L. Milne. Owing to the
unavoidable absence of the Rector the
chair was very kindly taken by Mr.
Ellis Dean. The proceeds exceeded
£5.

We had a perfect day for our parish
bazaar on the 6th inst., and made more
money than in any of the last three
years, totalling about £37 net. We
regret very much that the Rector of
Hamilton could not open the bazaar
for us, owing to recent infection in his
house. Mr. Bowden, of Holy Trinity
Parish, Hobart, was very generous, and
gave up the whole day to assist the
funds by his "Punch and Judy," and
gave great entertainment to old and
young. There was another side show

on the next day, if anyone had known it, for Mr. Joyce and the Rector, not knowing that any ladies were coming, might have been seen in their shirt sleeves "washing up." The Rector offers his hearty thanks to those ladies and gentlemen whose efforts succeeded in raising so large a sum for parish funds. As matter for reflection for those who "see no harm" in raffles, may we suggest the opening words of Psalm 127, "Nisi Dominus frustra."

The stalls were very prettily decorated, and were well covered with their different goods. Mrs. Walker had the fancy stall, which was quite covered with things useful and ornamental. Assisting her were Mrs. Dodson, Miss Cottier, Miss M'Master, and Miss Ellis. They were permitted to pay. So a meeting of Sunday-school teachers was called, and it was unanimously resolved that the objectors should have the opportunity of contributing their shillings for the benefit of the Sunday-school. The result was most satisfactory from a financial point of view, about £4 being taken; but the curious thing was that, so far as could be ascertained, not a single one of those who were so very anxious to pay their shillings turned up. Those who were there on this occasion were almost all of them present last year. Altogether, the amount of money available for books is considerably larger than last year. Everyone thoroughly enjoyed the games. Those who refrained from coming missed a very delightful afternoon. To the many helpers, and to the many who kindly sent abundant supplies, our Sunday-school tenders its hearty thanks. I cannot conclude this brief account of Carrick anniversary without expressing the regret so widely felt at the absence of Mr. and Mrs. George Arthur. Always most kind and ready with their help whenever it was called for; always, until latterly, when Mr. Arthur's illness prevented, regular attendants at the services. We miss them every Sunday, and especially on an occasion like this; and we all join in hoping that the change of residence and of surroundings may prove effectual in restoring Mr. Arthur's health.

CARRICK.

INFLUENZA and the weather have combined in a conspiracy during the past month to defeat our plans and rob us of what we hoped would be our gains. "It" is now raging at Bishopsbourne, and has begun to skirmish round Carrick. At the former place it has laid whole households low, and, with peculiar cunning, seized upon them just before our anniversary services. The church was handsomely decorated with flowers, the children ready with their special hymns, but the afternoon congregation was not very much larger than we frequently have. The attendance in the evening was better, but many seats were empty, and many familiar faces absent. Those who were present must have enjoyed the singing. I do not think I have ever heard better from so small a number of children. They rendered the hymns, not only with precision, but with an amount of life and expression which showed that their hearts were in it as well as their voices.

The memorial to Miss E. M'Queen was not ready to be put in its place, but I hope by the time this number reaches its readers Messrs. J. and T. Gunn, who have it in hand, will have completed it.

The Carrick anniversary was held on a more favourable day, as far as weather was concerned; but here also many familiar faces were absent, some through sickness, some because, to our great loss, they have left the parish, and some for other reasons, which it is unnecessary to specify. Both here and at Bishopsbourne the two cornets gave valuable assistance.

The school feast was held on the Tuesday following. Hitherto no charge has been made for tea, everyone who came being invited as the guest of the Sunday-school. This appears to me to be a very happy arrangement, but we were told that many persons objected to it, and refused to come unless they were permitted to pay. So a meeting of Sunday-school teachers was called, and it was unanimously resolved that the objectors should have the opportunity of contributing their shillings for the benefit of the Sunday-school. The result was most satisfactory from a financial point of view, about £4 being taken; but the curious thing was that, so far as could be ascertained, not a single one of those who were so very anxious to pay their shillings turned up. Those who were there on this occasion were almost all of them present last year. Altogether, the amount of money available for books is considerably larger than last year. Everyone thoroughly enjoyed the games. Those who refrained from coming missed a very delightful afternoon. To the many helpers, and to the many who kindly sent abundant supplies, our Sunday-school tenders its hearty thanks. I cannot conclude this brief account of Carrick anniversary without expressing the regret so widely felt at the absence of Mr. and Mrs. George Arthur. Always most kind and ready with their help whenever it was called for; always, until latterly, when Mr. Arthur's illness prevented, regular attendants at the services. We miss them every Sunday, and especially on an occasion like this; and we all join in hoping that the change of residence and of surroundings may prove effectual in restoring Mr. Arthur's health.

I can only briefly refer to the concert at Longford, given for the benefit of the two parishes by our kind friends, who just a year ago came to Carrick. Some of them, to our great disappointment, were not able to be present, but the programme could have been only varied, not bettered. It was a fine concert, and we can but regret that influenza and the weather were both unkind. The following ladies and gentlemen took part:—Misses A. Collins, G. Wigan, E. Ferguson, B. Ferguson, and K. Richardson; Dr. M'Arthur, and Messrs. L. Bell, R. A. M'Eachern, and L. Morgan. I could not, and if I could I would not, because I dare not, say which of the performers

scored the greatest success. All were excellent, but I may without fear of any consequences say that the hardest work, both before and during the concert, was done by Miss Richardson. She arranged all the difficult details beforehand, and played all the accompaniments, which were very many. And because she is so kind and so willing, we will send to her address a whole wagonload of thanks, and ask her to undertake the delicate task of distributing them to the performers according to their merits.

On Sunday evening, December 24, being Christmas Eve, a carol service will be held at Carrick, and the organ will be reinforced by the two cornets. On Christmas Day there will be a celebration of Holy Communion at Illawarra at 9.30 a.m., and morning prayer and Holy Communion at Carrick at 11 a.m.

DELORAINÉ.

MISSIONARY Meeting.—A meeting was held in S. Mark's school-room, and addresses given by the Revs. Phillips and Kellaway (from Melbourne) on work in Africa and the Gleaners' Union. Information was given of the progress made in certain mission fields, and a plea was offered for more regular prayer and interest.

S. Andrew's Day.—In accordance with the world-wide custom of making this day one of special intercession for foreign missions, services were held in the church at 7.30, 11.30 a.m., and 7.30 p.m. At the early celebration an address was given on "The prophecies concerning mission work," and in the evening on "Pioneer work by women in heathen lands." Owing to wet weather and other causes, the attendance was not all that could be desired, but fresh interest was awakened among those who came. Special time was set apart for public and silent prayer on behalf of the work.

Advent.—Three quiet day services were held on Saturday, December 2, in preparation of this season. The subjects chosen for the addresses were—"The meaning and object of a quiet day," "The beauty of an un murmuring spirit," and "Consecration." Advent is the beginning of the Church's year, when once again the thought of the speedy return of Christ is brought before us, and we are reminded of His command, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The services throughout the first Sunday especially emphasised this subject. A new text placed over the east window of the church for the occasion thus read—"The Lord shall suddenly come to His temple." Thanks are due to the ladies who kindly provide, and to Miss Pitt, who arranges the flowers for the church.

During advent a meeting is being held each Saturday evening in the school-room for intercession, with a short address.

The departure of Miss Doyne will cause much regret in S. Mark's parish. Her services, especially in connection with the choir, have been much appreciated. We are sure that the best wishes of all will follow her to her future home.

Children's Home Mission Union.—Members and collectors of this union are invited to attend a meeting at the Rectory on Monday, January 15, at 4.30 p.m.

Ordination Service.—We hope to welcome Mr. and Mrs. Hayes before Christmas Day. The Bishop has very graciously consented to ordain Mr. Hayes at S. Mark's. Notice of the time of the special service and tea will be duly issued. We expect all the members of the district churches to endeavour to take the opportunity to be present. The churchwardens and sidesmen are requested to keep the day free as soon as it is announced.

Christmas Day.—Services will be held as follows:—S. Mark's, 10.30 a.m.; Holy Cross, 7.30 a.m.; S. Luke's, 9 a.m.; Chudleigh, Sunday, December 24, 9 a.m.

Carol services will be held at S. Mark's and Holy Cross on Sunday, December 24, at 7 p.m.

Watchnight Service.—In keeping with the custom here, this service will be held at 11 p.m. on Sunday, December 31.

Mission services for a week will probably be held at the Church of the Good Shepherd and S. Saviour's in January. Notice of these will be given.

Meander.—The annual tea was not well attended, owing to the weather, which was wet, as usual, on this occasion.

Elizabeth Town.—The annual picnic and sports in connection with S. Cross took place, as usual, in the grounds near the Rubicon on the 13th inst. The weather was fine, and a large number were present. The Devonport Band again attended, and enlivened the proceedings by their excellent playing. Everyone was glad to see amongst them once more their late Rector, the Rev. L. T. Tarleton, who, with Mrs. Tarleton, was present, and

distributed the prizes to the children attending the Sunday-school. The receipts for the day amounted to nearly £25.

Burials.—Nov. 27th—Susannah Atwell, Deloraine. Dec. 8th—Charlotte East, Railton.

Baptisms.—Nov. 17th—Roy Larcombe, Deloraine; Esau Arthur Larcombe, Deloraine; Lucy Marie Atkins, Dunorlan. Nov. 24th—Claud Brownhall, Parkham. Nov. 25th—Jean Evans, Chudleigh Junction. Dec. 8th—Frederick George Jago, Deloraine.

WESTBURY.

OUR annual spring show, held on Wednesday, the 6th instant, was an unqualified success, both financially and in the number and quality of the exhibits. The room was gay with flags and very prettily decorated, and the stalls artistically draped by the ladies of the committee. All arrangements were most satisfactorily carried out, through the untiring zeal of the energetic secretary (Mrs. Ford), who spent much time and labour in getting people at a distance to interest themselves in the show, as well as in stirring up those near at hand. We made in all £22, to be placed to the credit of the church repair fund, which now amounts to upwards of £60, so that we shall now be able to begin the much-needed work of restoration, but before the whole work can be completed more money must be forthcoming.

The weather, which had been most changeable and unpropitious for the development of the flowers, quite cleared up early in the week, a bright, warm sun bringing the roses out and giving us a delightful day for our fete. The vegetables were not quite so forward as last year, but there was an abundance of dairy produce, and a great variety of cakes and plum-puddings. We had a larger work stall this year, and the side shows caused much amusement. Two dinner tables were prettily decorated by Mrs. Ford and Miss A. Jones, the latter taking first prize. The flower stall was tastefully arranged and presided over by Mrs. J. H. Stuart and Miss A. Jones; the refreshment stall by Mrs. Drew, Mrs. W. Drake, and Miss Coleman; the produce stall by the Misses Hampson, the cake stall by Miss Hodkinson, Mrs. Court, and Miss B.

Marshall; and the work stall by Mrs. Morris, Miss Routledge, and Miss Anderson.

On Tuesday evening, the 12th instant, an entertainment, got up by Miss Jones and Miss Easton, was held in the Mechanics' Institute in aid of general church expenses, which realised, after deducting expenses, about £3. The first part of the programme consisted of a cantata entitled "The Rose Queen," the principal parts being the maypole dance by eleven little girls, the procession of children, and the presentation to the Queen. The various costumes were very effective, and harmonised with the forest scene which

A few Sundays ago we had a visit from Mr. H. B. Atkinson, who took the services at S. Andrew's Church while his father was in Launceston assisting the Archdeacon. At the recent distribution of University honours, held in Launceston, Mr. Atkinson took his B.A. degree, having passed his final examination early in the present year. His many friends in this parish were gratified at his success, and Evandale, which knew the latter days of his boyhood, will follow with interest his future life, and will wish that his career may be long and brilliant in the profession he has taken up. Mr. Atkinson is at present lay reader to Archdeacon Hales, and we should hear of his ordination as Deacon before long.

On Sunday, December 10, the anniversary of the Lymington Sunday-school was held. It should have taken place the last Sunday in November, but as it was very wet and cold it was postponed till the date mentioned. The Rector conducted the service, and the children sang suitable hymns, under the tuition of Miss Guttridge; Miss H. Atkinson presiding at the organ. The stage was decorated to represent. Much credit is due to Miss Jones and Miss Easton for the efficient manner in which the children were trained. The second part of the programme included songs by Mrs. Duke, Miss Easton, Messrs. Morrison and Drew, and the following tableaux:—"Where are you going, my pretty maid?" "Before and after the honeymoon," "The early bird."

EVANDALE.

SINCE our last contribution to the "Messenger" in the way of news, death has visited our district and taken from us two of our churchmen, namely,

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Mr. J. Daymon, sen., and Mr. T. little, when he was taken suddenly ill again, and expired in a very short time, both of them having been great sufferers for some considerable time; although Mr. Daymon was getting better, and able to get about a time. He was a very affectionate father to his children, and kind neighbour, always very jolly, so that although his family are all grown up, they miss him very much. He was a very old resident of the district, having arrived here when he was only a young lad, and, living to a great age, he had seen many changes in this parish.

Our own anniversary, which usually takes place on the first Sunday in Advent, has, owing to various reasons, been put off till the beginning of the New Year, when we hope to have as successful a one as we have done in the past.

On Wednesday, December 6, our spring show in aid of the Building Fund of the new Sunday-school was held under favourable circumstances in the Pavilion, and, taking all things into consideration, very much exceeded our expectations; the energetic secretary, Mrs. Johnson, and several lady friends working hard to make it successful; the principal drawback being the very bad season. Several of the prize-takers kindly allowed their prize money to go towards the above fund. The stallholders were:—Sweets stall, Misses Boyes (2), Col'ins, and Hardy; flower stall, Misses H. Atkinson and Lovett; produce stall, Misses Cox and Hartnoll; refreshment stall, Mrs. Atkinson, with the Misses C. Atkinson, M. Cunningham, M. Gee, and Hogar'h as waitresses; a very lively business being done in strawberries and cream; the proceeds of the various stalls being most satisfactory. The business being concluded, the remaining produce, etc., were disposed of by Bruce auction, Mr. A. J. Lee wielding the hammer, and creating much amusement by his witty remarks. It is the general wish here that a spring show should become an annual affair.

Before concluding we must not forget to mention the kindness of Mr. W. F. Perkins, who on all occasions where refreshments are required most willingly supplies the bread, and for the school treat this is always a large item.

And now, Mr. Editor, as we are drawing near to our festal season, we would wish you and all connected with the "Messenger" a very Happy Christmas and Prosperous New Year.

SCOTTSDALE.

WE have been favoured with a visit from the Bishop, who was on his annual confirmation tour. His Lordship arrived by train on Monday, 4th inst., and was met by the Rector, the Rector's warden, Captain R. T. Harris, and people's warden, Mr. O. Henningham Root, and the lay reader, Mr. Ladbury. The latter drove him straight to S. Barnabas's Church, where the induction of the Rector took place. On Tuesday the Rector, the Rev. W. Henningham Root, drove the Bishop, who was his guest, out to the residence of Mr. G. Ladbury, that old and tried and staunch friend of the Church, and in the evening of the same day a confirmation was held in the Church at Springfield, which was crowded for the occasion. The next day, Wednesday, 12 candidates were presented for the same sacred rite at S. Barnabas's, Scottsdale. On Thursday Bishop and Rector started for the outlying townships in this vast and unwieldy parish, and on the evening of the same day confirmation was held at Christ Church, Ringarooma. The next day, Friday, his Lordship broke new ground, and for the first time held a confirmation at New River. This was owing in a great degree to Mr. B. Horne (one of the confirmees), who is doing a grand and good work amongst the children in that place. A visit was then made to Mr. Brown's, the manager of the celebrated Ringarooma gold mine, where a pleasant time was spent in looking over the battery, etc. During the visit the Bishop was the guest of Mr. and Mrs. F. Krushka, of "Fairview." Their hospitable home was left on Saturday for Derby, which was reached in the afternoon. In the evening a meeting was held with the wardens and Parish Council concerning the new Curate appointed for that part of the parish, and whom it is intended to settle at Ringarooma and work the district from thence. Next day, the second Sunday in Advent, was a busy one. It began with Matins and Holy Communion at Derby; the Bishop celebrant, the Rector server. Then jump

into the buggy and drive fast to Mr. Pilchfad, of Caranderrk, for dinner. Immediately it was over hurry off as quick as possible to service at Moorina in the afternoon. Then on to Weldborough for Evensong. Oh, that dreadful hill—three or four miles long; so steep, so tiring. Both Bishop and Rector got out and walked to relieve the tired horse—yet so lovely, winding up and up, fringed with huge tree ferns from 20ft. and upwards in height. Then the cool smell of the bush, so deliciously sweet, and the dark myrtles, and blackwood, and lightwood, and sassafras, through which the wind played so many airs. It was glorious, though our legs ached a little ere we reached the top. The Church was crowded for evensong, many being unable to gain admission. As this is the frontier township of the Scottsdale parish, the Bishop and Rector here parted company, his Lordship going on to the East Coast, back to Hobart via Campania, which meant a journey of nearly 200 miles in coaches and vehicles of various kinds. Let us hope he carries an air cushion. The Rector returned via Gladstone and Pioneer, and so completed the tour of his parish.

SCOTTSDALE LINE.

ON Advent Sunday the Church folk in the district were cheered by the presence of their Bishop, who listened attentively to his earnest address. Confirmation was held at Lebrina and Bangor. At the former several families were kept away by illness. At Bangor the church was full. It is hoped when the Bishop next comes there will be a church erected at Lilydale, instead of holding services in the hall, as at present. It is intended to start a Sunday-school with the new year.

RINGAROOMA.

CHURCH matters generally have been unusually quiet since my last notes, the only event to record this month being the confirmation service, which took place on Thursday evening. We had a shortened Evensong, followed by an address by the Bishop, after which five candidates (three females and two males) were confirmed. The Church was not as well filled as one would have wished, influenza no doubt being

responsible for the absence of some, as many are suffering from it. Among the victims are Mr. and Mrs. Isaacs, but I am pleased to hear that they are now recovering from the attack, which was very severe.

A very nice text has been made and presented to the Church by a young lady member of the Church, and it certainly is a great improvement, and reflects much credit on the maker.

NEW RIVER, RINGAROOMA.

ON Friday, December 8, the first confirmation service was held in the school house at this place, and although the middle of a working day is not a convenient time in a working community like this to hold any church service, yet there was a very good attendance, and the whole of the beautiful and impressive ceremony was marked by an earnestness and sincerity that reflected the greatest credit upon the parents—especially the mothers—who were present to witness the fulfilment of their promise, made years ago at the baptism of their little infants, who now, through years of anxiety and care, are growing up into manhood and womanhood and to-day answered for themselves, thus confirming the good Christian duties and privileges entered into at baptism, and so become of their own free will members of the Church of Christ, according to his will and the teaching of his apostles. Bishop Montgomery, assisted by our Rector (Rev. W. H. Root), conducted the service, which was most impressive and sincere on the part of all concerned. Ten candidates were confirmed. The little school-house was brightened up by beautiful flowers and fern leaves by kind friends, and when the door was closed—shutting out, as it were, envy, hatred, malice, and all uncharitableness—our esteemed Pastor must have realised what a delightful thing it is to conduct the service of Christ in peace and unity.

S. JOHN THE BAPTIST'S, HOBART

MRS. Fleming's death leaves a blank in our communicants' list which is most significant. Regular, earnest, and devoted in attendance on her religious duties, she died as she had lived, calm and collected, and in perfect reliance on her Saviour. She attended Holy Communion at Church just before she was stricken down by her last illness. Her death was an example to us all of how a Christian should die. May we have grace to follow in her footsteps. Mrs. Neale's loss is a terrible one to her family. May they have the comfort of God. Our deepest sympathy is with the parents whose little ones have been by a mysterious Providence taken from them. On the 11th the Rector visited S. George's

Boys' Band of Hope at the invitation of Canon Smith. His address was attentively received. On the 21st S. George's choir visited S. John's, and gave a most enjoyable concert in the school-room. Mr. Haywood, formerly closely connected with S. John's Church, conducted. His training of boys' voices shows what can be done with long and patient work. Mr. Fitzgerald gave songs which were much appreciated. On the 9th the choir went for a picnic to Macrobie's Gully. There was a good muster. One absence was much regretted—that of Mr. Major. The Young Men's Club held one of their usual popular concerts, but the pleasure of the audience was marred by whistling boys. Their uncontrolled noise was too much for even strong nerves. All credit is due to the committee for the pains they have taken in providing these amusements. The Rector intends to start a branch of the Australian Missionary Union early in the new year. He proposes to have the meetings on one fixed Friday in the month after short evensong, without sermon. The annual service and meeting of the S. Andrew's Brotherhood at All Saints' Church on S. Andrew's Day was a huge success. It was most inspiring to join in a service with a congregation of only men. S. John's was well represented. The Lord Bishop will administer the rite of confirmation on the evening of December 22 to about thirty candidates. All members of the Guild of Perseverance are specially invited. Parents of the candidates and sponsors should make a special effort to be present. The celebrations of Holy Communion on Christmas Day will be at half-past seven and midday. The first will be fully choral, the second without music. The midday celebration on the octave of Christmas will be again fully choral. We trust that those who heard the Bishop's Pastoral read instead of sermon on Sunday morning, December 10, will procure a copy of the "Church News" for the current month and lend it to both the friends and opponents of the Church. Many promises of assistance for the Guild sale in January next have been received. Let us make its success a surprise. Let there be no hostile critics, but all workers.

Communicants and Offeratories.—1st, eight communicants, 3s 1d; 2nd, four communicants, 1s 3d; 5th, 43 communicants, £3 17s 11d; 9th, four communicants, 1s; 12th, nine communicants, £3 13s 6d; 16th, six communicants, nil; 19th, six communicants, £3 14s 5d; 26th, 27 communicants, £3 13s 7d; 30th, four communicants, 2s 7d.

Baptisms.—15th, James Leonard Pilling; 29th, Alan Percy Tibbs; 29th, Jack Llewellyn Quayle.

Marriages.—9th, Alfred Charles Mathers to Helena Elizabeth Markby; 14th, Francis Cecil Hardinge to Catherine Plowman.

Burials.—November 4th, Thomas C. Priest, aged 1 year 8 months; 5th, Susan Elizabeth Macmichael, aged 58 years; 5th, Frances Fleming, aged 80 years; 6th, Anne Margaret Neale, aged 82 years; 27th, Albert Frederick Shaw, aged 11 months.

S. JOHN'S, NEW TOWN.

ADVENT AND CHRISTMAS.—The Advent season is being marked in S. John's by a course of sermons on the Sunday mornings on "The Standard for Christians as set by Christ Himself." In the evenings the Litany of the Last Four Things is sung before the benediction. As Christmas Eve falls on Sunday this year, the first Christmas service will be choral evensong and carol singing on Sunday, 24th inst., at 7 o'clock. On Christmas Day there will be celebrations in S. John's at 7, 9, and after matins at 11, and at Kangaroo Valley at 8.30. Plain evensong will be said in S. John's at 5 o'clock. On the three Saints' Days following Christmas Day the celebration at S. John's will be at 7.30.

Confirmation Classes.—These have now been formed, and are meeting as follows:—On Wednesdays at 3 p.m., in the Vestry, for women and girls; and on Sunday evenings, after service, for candidates of both sexes. It is a great help in the work of preparation if candidates make a point of being present at all the classes.

Annual Fete.—It is a pleasure to announce that his Honor the Chief Justice and Mrs. Dodds have very kindly allowed "Stoke" to be the locale of our annual parish fair, on behalf of the Parsonage Fund, for which £20 per annum has to be provided for interest and sinking fund towards repayment of the mortgage of £200. It is proposed that the fair shall be held about the middle of January, and that it shall consist chiefly of a strawberry fete. A committee of ladies is being formed to arrange details, and we hope all our people will help in making the event a pleasant and successful one.

Obituary.—The death of Mrs. Cleburne, of Mount Direction, on December 13, in her 92nd year, will revive in many colonists' recollections of early Tasmanian days. The deceased lady was able to receive the Holy Communion for the last time with a resigned and peaceful mind a week before her earthly life closed. "The Lord grant unto her that she may find mercy of the Lord in that day."—II. Tim. i., 18.

HUONVILLE.

A TEA MEETING and concert was held in the local hall on the 17th ult., in aid of the funds of S. James's. The day was unpleasant, and influenza the unwelcome guest in almost every house in the district, consequently the result was not so good as anticipated.

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Much regret is felt that our lay reader, Mr. E. Linnell, has been obliged to resign, owing to an affection of the throat. He has taken the morning and evening service alternately with the Rector for the past four years, thus giving us two services every Sunday. It is hoped that after a few months' rest he will be able to resume the work.

Mr. Richards, of the Picnic Hotel, passed away after a short but painful illness; pneumonia following influenza. Much sympathy is felt for Mrs. Richards and family in their sad bereavement. It is about 12 months since they came to reside in the district, and during that time they have won the esteem and respect of all.

CLARENCE.

ON Wednesday, December 13, a successful show and sale in aid of the new church building fund was held in the Social Institute, Bellerive. The show was to have been opened by the Hon. N. E. Lewis, but as he was unavoidably absent from town, the function was performed by the Rev. F. B. Sharland, who explained that, having £275 in hand, the parishioners hoped to raise that sum to £300 by the effort which they were about to make.

The various stalls, which were well filled with all sorts of produce, were presided over as follows:—Needlework, Mrs. H. Westbrook; vegetable stall, Misses Roe, Lamb, and Sharland; produce stall, Mesdames Holden and McIntyre; cake and sweet stall, Mrs. Bailey and Misses Harrison and O'May; flower stall, Misses O'Meagher and Smitt; fishpond, Misses Curran and A. O'Meagher; wheel of life, Misses Shepherd; industrial stall, Mrs. Jamieson, Misses Murphy and Smitt; refreshment stall, Misses Hinkson, Reynolds, Benson, and Ross.

The industrial section consisted of handwriting, drawing, painting, model yachts, specimens of carpentry, needlework, knitting, etc., and was in every way creditable.

In the evening competitions were held—wool winding, buttonhole making, hat trimming, etc.—under the management of Mr. Hedley Westbrook. They created great amusement.

The proceeds of the show amounted to £25, which, considering the counter-attraction of a large fair in Hobart on the same day, and also the cold, boisterous weather prevalent at the time, may be considered satisfactory.

We have to thank friends at South Arm, Sandford, and Rokeby for kindly sending contributions to the show.

The following is a list of the prizetakers in the various departments:—Mrs. Bailey, Christmas cake, bowl of flowers; Miss G. Bailey, basket of flowers; Miss Stokell, scones and buttonholes; Miss Harrison, Victoria cake

and ladies' sprays; Master Facy, gooseberries; Mr. G. Morrisby, potatoes; Mr. G. Pearsall, peas and beans; Mrs. McIntyre, cream and jams; Miss Murphy, butter; Mrs. H. E. Westbrook, eggs; Miss E. Archer, bread; Mrs. Sharland, seed cake; Miss Murray, sweetmeats; Miss J. Lamb, Victoria cake. Industrial section—Miss Murphy, oil painting (flowers); Mrs. Ibbot, art work; Miss Bromley, knitting; Miss Harrison, buttonholes; Miss W. Shaw, darning; Miss O. Bailey and Master G. Westbrook, writing; Miss D. Westbrook, dried orchids; Miss Athalie Butler, best dressed doll; Miss Hookey, wood carving, landscape in oils; Master G. Westbrook, carpentry.

HAMILTON-ON-CLYDE.

A MOST successful bazaar and sale of work was held at Ouse, in the above parish, on November 15 and 16. On the first day £56 was taken, and in less than two hours on the second day £14, making a total of £70.

The object in view was the making up of a deficiency in the endowment fund, caused by the failure of some glebe property to produce for two years past its annual rental, and also to meet legal expenses in consequence of the re-letting of this land. The sum already realised at these, together with what will be made at Ellendale on the 15th inst., and at Osterley on the 26th, and at Hamilton on January 26, will enable the treasurer to prevent the accumulation of a debt, and to meet all other obligations. Too much cannot be said in praise of the enthusiasm and generosity of the Ouse people. Led by Mrs. Nicholas, of Millbrook, and Mrs. Latham, of Listowel, and supported by Mrs. Bethune, of Dunrobin, the faithful Church folk of the Ouse did their part most whole-heartedly, both before the bazaar in sewing parties held at Listowel and in contributions to the stalls, and on the day of the bazaar itself in freely purchasing the large assortment of most useful and ornamental goods offered for sale. The stall of 60 dolls, most beautifully dressed by kind friends far and near, who did their work without stint of pains or material, was a great attraction to the children, and soon became denuded of its contents. Miss Bethune's 12 water-colour paintings of Tasmanian bush flowers and plants on large Xmas cards were greatly admired and quickly bought up at 2s 6d apiece, and a few more orders given, which she was kind enough to undertake. A sheep and poultry from Glendhu, and a sheep and lamb and pig from Cawood, and 40 bushels of oats from Dunrobin, and two fine turkeys from Cluny, and a sheep from Lawrenny were very acceptable presents, and brought much grist to the mill. Mrs. Dixon, of Rotherwood, contributed some very neat and beautiful

sewing that would have done credit to much younger eyes, and Mr. Pogson, of Cluny, Messrs. F. and M. Bethune, and Mr. Rolfs all did good yeoman service in keeping things going in the hall. Taking everything into consideration, the work and anxiety of the whole proceeding, and the good nature and liberality of spirit manifested throughout, we may say that, in spite of the widespread sickness prevailing in the neighbourhood, which prevented many from assisting, this effort exhibited in a very pleasing manner the value of the principle which has made bazaars so popular through the closing half of this century—the principle of co-operation.

The prevailing sickness, alluded to above, has caused much suffering in almost every household in the parish, and much inconvenience in shearing operations. The Sunday congregations have been seriously affected, as has also the attendance at the State-schools. In some of the shearing sheds work has had to be suspended, and the doctor has been the busiest man in the parish.

RURAL DEANERY OF NEW NORFOLK.

R. D. Chapter and Conference held November 18 at Hamilton. Present—The Rural Dean (Rev. J. Oberlin-Harris), and Revs. J. L. Clougher and W. J. Dodson, Messrs. Bethune, Madden, Barker, Blackwood, Captain Underwood.

At the conference a discussion on voting the estimates en bloc in Synod resulted in the following motion being carried unanimously:—That it is desirable that the rural deans be present at the meeting of the Diocesan Council, at which grants to parishes are apportioned.

The Rector of Hamilton was requested to make further enquiry as to church history lantern slides in Melbourne and Sydney, with regard to bringing non-churchgoers to church. Captain Underwood, seconded by Mr. Madden, moved—"That it is advisable to form some society in each parish for the purpose of improving the attendance at services of the Church." Apologies for absence were offered on behalf of several churchwardens. After the members of the conference had expressed their thanks to the Rector and Mrs. Clougher for their hospitality, the Rural Dean closed the conference with the blessing.

TO CORRESPONDENTS.

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Class I.

Rev. W. A. J. Wells, Grafton and Armidale.

Class II.

Rev. G. Watson, Melbourne; Rev. J. Verso, Riverina; Rev. H. R. Finnis, Tasmania.

Pass.

Rev. J. A. Drew, Melbourne; A. E. F. H. Eva, Brisbane; Rev. F. Grist, Melbourne; Rev. W. B. A. Hudson, Sydney; Rev. J. Hunt, Rockhampton; Rev. H. T. Rawnsley, Dunedin; Rev. J. F. T. Russell, M.A., Sydney; W. Worley, Brisbane.

The Council, while unable under present regulations, to award Mr. Grist a higher place, desire to record their satisfaction at the excellent quality of his work in the pass subjects of examination.

On behalf of the delegates,

(Signed)

WILLOUGHBY FLOWER, M.A.,
Acting Hon. Registrar.

BUSINESS COLUMN.

The following sums received since last issue:—1s each—Mesdames Headlam, T. Hilder, G. Davie, G. J. Latta, White, M' Rae, Messrs. Anderson, John Glover, W. Gard; Rev. R. J. De Coetlogon, 20s; Rev. W. Harry Edwardes, £4 13s 6d. It is particularly requested that all cash due to end of 1899 may be sent before December 31.

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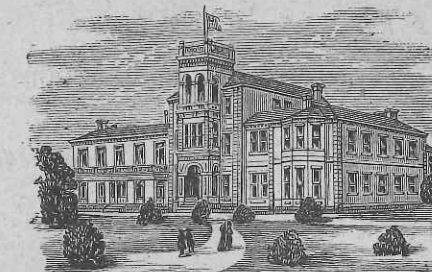
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